ANGELOLOGY

The Biblical Doctrine of Angels

The holy angels
Satan and his angels (fallen angels)
Sorcery
Occult and magic practices



by

Roland Kleger

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Introduction

Angels play an important part in God’s plan. They are mentioned 270 times in Holy Scripture. Yet there is an incredible lack of knowledge among many Christians about the biblical doctrine of angels. So-called “experiences” and (supposed) visions or false teachings have to a large extent replaced biblical knowledge.

On the one hand there are those who **deny all transcendent realities (e.g. life in the hereafter, the existence of angels):**

Act 23:8 *The Sadducees say that there is no resurrection, and that there are neither angels nor spirits...*

People brought up in a rationalistic culture run a greater risk of not believing in angels.

On the other hand, there are people who emphasise the subject of angels almost too much. This danger especially applies to people who tend towards spiritualism. The apostle Paul rejected and opposed the veneration of angels (cf. Col 2:18-20). In the middle ages, especially during scholasticism, there were amazing and even strange excesses in the realm of Angelology.[1]

Angelology is concerned not only with the good (holy) angels, but also with the evil ones; that is Satan’s angels or the fallen angels. Because of this, the doctrine of angels is even more important. It is also important to know why there is so much lack of knowledge and confusion in this area. Satan of course wants to fog up the truth about himself.

Joh 8:44 *You belong to your father, the devil . . . He was a murderer from the beginning, not holding to the truth for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.*

Since early heathen times when the devil and his angels were venerated, up until our modern days of sorcery, Satan has tried to conceal the teaching concerning angels (and therefore the teaching about himself). ***Spiritualism***[2] is Satan’s teaching about the realm of angels or spirits. Only through a deeper knowledge of Holy Scripture and through faith can we resist the growing demonism and occultism of our days.

A Bible study on angels will help us:

- to better discern the revelation of the greatness of God and worship him.
- to more fully discern God’s possibilities, his reaching into our lives, how he does this and how he achieves his plan for us.

[1] The question was asked for instance of how many angels could stand on the head of a needle. That is of course pure speculation. On the other hand the Bible says that numbers of (fallen) angels or demons can “dwell” in a person (cf. Luk 8:30). It was speculated for example as to whether an angel can be in more than one place at one and the same time. What was the time span between the creation of the angels and the fall of some of them? Do angels protect children in their mothers’ wombs or only after they are born, or even only after their baptism?

[2] We prefer the term Spiritualism to Spiritism.

- to obey God more consistently in our daily lives (as we see the obedience of these exalted created beings).
- better discern our status, because for the fallen angels there is no redemption (Heb 2:16) and we will in fact judge over them (1Co 6:3); and the angels are sent to serve believers (Heb 1:14).

I. Origin of the angels

A. Definition

The word ***"angel"*** comes from the Greek ἄγγελος (***angelos***) or from the Latin ***"angelus"*** (both of which are masculine).

Angel means: *envoy, messenger, representative.* The word *angel* is found in both the Old (in Hebrew: מַלְאָךְ [mal'āk]) and New Testament:

- For human messengers (cf. e.g. Gen 32:3-4; Jam 2:25 [the messengers or Israeli spies who went to Rahab]).
- For messengers of God, i.e. for the prophets (cf. Hag 1:13; Mal 2:7 and Mat 11:10).
- For heavenly messengers, i.e. angels, (cf. e.g. Gen 19:1; Luk 22:43).

We should take note of the fact that angels in Holy Scripture are also called *"spirits"* (in Greek: πνεύματα [*pneúmata*]). This refers to both holy angels (Heb 1:14) and fallen angels (Eph 6:12).

"God is spirit" (Joh 4:24), therefore it is not surprising that the angels are also called *"sons of God"* (cf. e.g. Job 1:6 und 38:7).

B. The creation of the angels

Angels have not existed from eternity, because Holy Scripture speaks about their creation:

Neh 9:6 *You alone are the Lord. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is in it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.*

Psa 148:2-5 *Praise him all you angels . . . for he commanded, and they were created.*

Compare the creation of the angels with that of man (see the first chapter in my brochure *"Biblical Anthropology").*

Col 1:16 *For by him all things were created: things in heaven and on earth…*

Concerning the time when God created the angels, we read in

Gen 1:1 *In the beginning God created the heavens and the earth.*

and in

Job 38:4-7 *Where were you when I laid the earth's foundation . . . and all the angels shouted for joy?*

When God created man, the angels obviously already existed. I assume therefore that the angels were created somewhere **between Gen 1:1 und Gen 1:26**! Not least because of the passage in **Job 38:4-7** I think that it was on the first day (Gen 1:1), together with the heavens and earth (which was at this point of time formless and empty), because this passage in the book of Job leads us to the conclusion that the angels already existed when God created the things that are mentioned after Gen 1:5 (i.e. following the first day of creation).

C. The number of the angels

Holy Scripture speaks of *myriads* (cf. Dan 7:10 und Rev 5:11):

Heb 12:22 *...thousands upon thousands of angels*

This gives us a better understanding of certain passages of Scripture:

2Ki 6:16-17 *Don't be afraid. Those who are with us are more than those who are with them.*

Compare the important verse in Jos 5:14 with this (the pre-existent Christ is prince over the armies of the Lord).

Mat 26:53 *Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?*

"Yahweh Zebaoth" can be translated by *"Lord of hosts"*. It is true that *"hosts"* can refer to different things (Exo 12:41 = Israel as a people; cf. Jud 5:20), but probably referred originally to myriads of angels.

Job 25:3 *Can his forces be numbered? Upon whom does his light not rise?*

D. The "dwelling place" of the angels

Angels are heavenly beings. Their dwelling place is heaven, that is, so to speak, God's world.

Luk 2:13 *Suddenly a great company of the heavenly host appeared with the angel, praising God and saying…*

Mat 28:2 *…an angel of the Lord came down from heaven…*

Gal 1:8 *But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned.*

Many of the angels departed from heaven, after their rebellion against God (more about this in the chapter on “The fall of the angels”).

Mat 25:41 *Depart from me, you who are cursed, into the fire prepared for the devil and his angels.*

II. The nature of the angels

A. Angels constitute a "heavenly host" and not a race or species

Angels are beings specially created by God and cannot be compared with us as human beings. We have an earthly body of flesh, blood and bones. Angels are also **beings possessing personality,** but unlike us they are *heavenly spirits.* That they have a personality can be discerned from the following abilities:

- intelligence (1Pe 1:12)
- feeling(s) (Luk 2:13)
- will (Jud 6)

Unlike man, angels are not bound to place and time. They also cannot die (Luk 20:36). In the coming age we (who believe) will no longer marry but we will be "like the angles" (Luk 20:35).

Hereditary sin is not found in angels. In other words, the angels did not experience a fall into sin (into which the whole species was drawn) as was the case for mankind (see Rom 5:12). In contrast to man, there is no redemption for angels. Christ could share mankind's humanity (cf. Heb 2:14-16). There is, however, no race or species of angels out of which he could have come and which he could have joined. Angels are individual beings, created by God[3] and they form a group or host (unlike mankind), but not a race.

B. Angels are spirits (Heb 1:14)

We have already pointed out their relationship with God, who is spirit. Angels are non-material (i.e. spiritual) beings. They can however take on bodily form (cf. Gen 18:2) and can also eat and drink (Gen 18:8), just as Jesus did after his resurrection (cf. Luk 24:41-43; Act 10:41).

When an angel takes on bodily form, it can be an entirely earthly and natural one, cf. Gen 18–19. One of the three men who appeared to Abraham was Yahweh himself (cf. Gen 18:1.22; 19:24), that is the pre-existent Christ before his becoming man; the two others who went to Lot in Sodom were angels (cf. Gen 19:1; see also Heb 13:2).

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[3] In Joh 1:3; Col 1:15-17 and Heb 1:2-3 it says that everything that exists (i.e. the whole universe) was created through Jesus Christ, the Son of God!

Heb 13:2 *Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.*

Angels can also appear in a shining glorious body (cf. Mat 28:2-3; Luk 24:4).[4]

An angelic appearance can be visible for one person and for another invisible (cf. Num 22:22-31; 2Ki 6:16-17).

Jesus says that those who have been born again will be *"like the angels"* (Mat 22:30). That does not mean that they will be angels, but that they will have a spiritual body.

C. Attributes of the angels

Here we are talking of the good or holy angels.

1. Angels are holy

Act 10:22 *…Cornelius, a centurion, an upright and God-fearing man, respected by the whole Jewish nation was directed by a holy angel to summon you to his house and to hear what you have to say…*

Only holy beings can serve a holy God. Holy beings continually speak of the glory of God:

Isa 6:3 (RSV) *Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.*

2. Angels are more powerful than men

Only God is almighty, the angels are not. We read the following concerning the angels:

Psa 103:20 *Praise the Lord, you his angels, you mighty ones…*

2Pe 2:11 *…yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord…*

Some illustrations of this are: Act 5:19; 12:7.23; Mat 28:2-3; Rev 20:1-2. At this point we should not forget Satan's power (cf. Eph 2:2; 6:12). But, Satan is not almighty; only the triune God is almighty.

3. Angels know (at least in part) more than men do

2Sa 14:20 *…My lord has wisdom like that of an angel of God – he knows everything that happens in the land.*

[4] Dan 10:4-9 and Rev 10:1 probably refer to the *Angel of the Lord;* that is Jesus Christ; in Dan 10 before and in Rev 10 after his incarnation.

The law was passed on (to Moses) through angels (cf. Act 7:53; Gal 3:19 and Heb 2:2). Some of the angels at least are full of eyes (Rev 4:8), that surely means that they are very intelligent beings or that they possess much knowledge. Even so they must learn the wisdom of God:

Eph 3:10 *His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly places…*

1Pe 1:12 *It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even the angels long to investigate these things.*

4. Angels are humble

Although the angels possess more power and knowledge than men, they refuse to receive worship from men (cf. Rev 19:10; 22:8-9). Only Satan, the fallen angel, seeks honour and worship from men (cf. Mat 4:9). A good example of humility is found in the archangel Michael in

Jud 9 *But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"*

5. Angels are obedient

They are constantly ready to receive orders from God:

Psa 91:11 *For he will command his angels concerning you to guard you in all your ways.*

Psa 103:20-21 *Praise the Lord you his angels, you mighty ones who do his bidding, who obey his word. Praise the Lord all his heavenly hosts, you his servants who do his will.*

Dan 7:10 *Thousands upon thousands attended him; ten thousand times ten thousand stood before him.*

6. Angels can have wings

This is an unimportant question, but it is asked time and time again especially because of art (in many pictures angels are depicted with wings). In many places in the Bible, angels are described as having wings. However, it does not say anything about bird's wings with feathers.

Isa 6:2 *Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.*

Dan 9:21 *…while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight…*

Rev 14:6 *Then I saw another angel flying in mid-air…*

In the *Most Holy Place,* in the tabernacle, and in the temple, there were golden cherubim with their wings spread out over the ark of the testimony (cf. Exo 25:18-20).

III. Hierarchy among angels

Jesus Christ is also the creator of angels (see Col 1:16). Angels are therefore his creation and serve him. Jesus' self humiliation by becoming man (incarnation) went so far that he was "made a little lower than the angels" (cf. Heb 2:7). It is in fact the letter to the Hebrews which shows us the following in the first two chapters:

Heb 1:4 *So he became as much superior to the angels as the name he has inherited is superior to theirs.*

"Let all God's angels worship him!" (Heb 1:6)

The relationship of angels to men is also shown in Heb 2:7. For believers (people who have been born again), partakers of the heavenly nature (cf. 2Pe 1:4), God has made the angels "ministering spirits" (cf. Heb 1:14). Following our resurrection, we will one day even judge angels (cf. 1Co 6:3). Holy Scripture also speaks of the angels watching us (cf. Job 1:8; Luk 15:10; 1Co 4:9; 1Ti 5:21).

And how do the angels relate to each other? Holy Scripture speaks of various groups (hierarchies):

Col 1:16 *For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.*

The Bible gives the following descriptions of particular groups or individual beings:

A. The Angel of the Lord

In the Old Testament, we often find the *Angel of the Lord* in encounters with people. This is the Lord Jesus Christ himself before he became man. Haggai 1:13 seems to be the only exception to this; the expression or the description *"angel of the Lord"*, is used for the prophet Haggai himself. This can be explained by the fact that the Hebrew word *mal'āk* (מַלְאָךְ) simply means *"sent one"* (or messenger); this also applies to the Greek word *ἀπόστολος* (*apóstolos*, cf. the verb *ἀποστέλλω* [*apostéllō*] = *to send*). Here are some passages which speak of the *"Angel of the Lord"* appearing to people:

Gen 16:7.13 **Hagar** in the desert

Exo 3:2.4 **Moses** at the burning bush

Jud 6:11-16 **Gideon** when he was called

In such passages we see:

- that the *Angel of the Lord* identifies himself with the Lord or
- that he is identified by others as *the Angel of the Lord* or that others equate him with the Lord.
- that he accepts the worship that belongs to the Lord alone.

In the following passages (to mention just a few), it is a case of Christophanies:

- Jos 5:13-15 commander of the Lord's army.
- Gen 18–19 Yahweh with the two angels: Yahweh see Gen 18:22; regarding the two angels see Gen 19:1.

In the New Testament we find several indications of the pre-existence of Jesus Christ, that means that he existed before his incarnation, namely from eternity: cf. Joh 1:1.15; 8:58; 17:5.24; 2Co 8:9; Phi 2:5-11; Heb 7:1ff.

B. Cherubim

These are beings with wings, which are mainly mentioned in connection with the throne of God. They are not simply messengers, but constantly surround God's throne. In modern translations they are occasionally called "animals" or "living creatures".

The most well-known passages are:

Exo 25:20 **in the tabernacle** (golden imitations)

1Ki 6:23ff **in the temple** in Jerusalem (wooden imitations)

Eze 1:5-14; 10:1ff **beneath the throne of God**

Compare also 1Ch 28:18.

Rev 4:6-9 **the throne of God**

Cherubim are mentioned 90 times in the Old Testament. The meaning of the word *"cherubim"* (כְּרֻבִים or written as *plene* כְּרוּבִים) does not seem to be known.

According to Psa 18:10, *cherubim* are those who bear the throne (or throne carriage) of God (cf. Eze 1; 10; Rev 4). They are the guardians of God's throne (cf. also Gen 3:24). They are equipped with many eyes to fulfil this responsibility and can at the same time move in all directions (cf. Eze 1:17 and 10:11). In Rev 6 we find the cherubim, i.e. the four living creatures, in the presence of Jesus, when he ushers in the judgement (the plagues) upon the world through the opening of the seals. In Rev 15:7 one of the four living creatures gives the seven angels the seven bowls. In Rev 4:8 they are depicted with six wings, just like the seraphs in Isa 6:1ff.

C. Seraphs (seraphim)

Seraphs are only mentioned in Isa 6:2.6. *"Seraphs"* means *"the burning ones"* (from the Hebrew שָׂרַף [*śāraph*] = *to burn*). They have a burning reverence for their Lord and God and hold a preferential position. The cherubim surround the throne of God and are below it, while the seraphs are over the throne of God (cf. Isa 6:2). They cover themselves with their four wings in reverential fear. Seraphs teach us in spite of their proximity to God to respect a "holy distance" to the three times holy Lord and God.

Isa 6:3 *Holy, holy, holy is the Lord Almighty*

Seraphs have, as mentioned before, six wings. The two wings which are for their ministry are mentioned last. There are commentators who take this as an indication that God is first of all interested in our worship; our ministry takes second place (cf. Mat 4:10). The seraphs' ministry is to keep sin away from God's throne. Isaiah was cleansed by them (Isa 6:6-7).

D. The archangel

Holy Scripture, that is the books of the biblical canon (Old and New Testament), only mention one archangel, namely **Michael** (see Jud 9; Rev 12:7). The Catholic Church also speaks of Raphael und Uriel; Jewish tradition even mentions seven archangels: Gabriel, Michael, Raguel, Renniel, Saruel und Uriel. The name *Michael* means *"who is like God?"* Michael even glorifies God through his name. Michael holds a special position within the world of the angels:

Dan 10:13 *Then Michael, one of the chief princes, came to help me…*

Dan 12:1 *At that time Michael, the great prince who protects your people, will arise.*

Rev 12:7 *…Michael and his angels fought against the dragon, and the dragon and his angels fought back.*

Dan 12:1 says that Michael is the angelic prince who is responsible for Israel. In a battle which is not visible to the human eye, he intervenes in favour of Israel against the prince of the Persian kingdom (Dan 10:13). In Rev 12:7-9 he and his angels fight against Satan and his angels. Michael's victory against Satan and his hordes underlines the power and greatness of this archangel.

E. Gabriel

Gabriel can be translated by *"the strength of God", "God's hero"* or by *"God is mighty"*. The Hebrew word גֶּבֶר (*"geber"*) means especially *"masculine man"* or *"strong man"*. Gabriel is the angel who brings God's messages to men. He is what we would call *"God's messenger"*.

Dan 8:16 Gabriel appeared to Daniel

Dan 9:21 Gabriel appeared to Daniel

Luk 1:19 Gabriel appeared to Zachariah

Luk 1:26 Gabriel appeared to Mary

What exalted servants are at God's disposal to announce to somebody an answer to prayer or to convey a promise! Gabriel passes on a wonderful testimony regarding himself:

Luk 1:19 *I am Gabriel, I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.*

F. Other angels

The Bible uses different expressions to distinguish between the various categories of angels. In Eph 3:10, for example, it speaks of *"rulers"* and *"authorities"* in the heavenly places. Compare this with Rom 8:38; Eph 1:21; 6:12 and Col 1:16. Michael and Satan have "their" angels (cf. Rev 12:3-4.7-9).

IV. The ministry of angels (good angels)

A. Their ministry for God the Father

For the ministry of the archangel Michael and of Gabriel, the messenger of God, seraphs and cherubim see the above chapter III. *Hierarchy among angels,* B to F.

B. The ministry of the angels to Jesus Christ

Jesus Christ is – as already mentioned – the creator of the angels (Col 1:16). In becoming man, he was for a short time “made a little lower than the angels” (cf. Heb 2:7). The creator took it upon himself, for our sakes, to become for a certain time lower than the angels that he had created. Even so, the angels served him during the time that he was here on earth. And they serve him today too in heaven (cf. Heb 1:6 und 1Pe 3:22).

Examples in the Bible of where angels serve Jesus Christ

1. Before Christ came to this earth, the angels carried out his commands and since he has returned to heaven, they worship him before the throne of God as the Lamb of God (the Lamb who was slain for our sakes! cf. Rev 5:11-14).
2. Gabriel announced the birth of Jesus to Mary (Luk 1:28-31).
3. After Satan had tempted Jesus (three times) during the 40 days in the wilderness and Jesus had won the victory over him by quoting the Word of God, angels came and attended him (Mat 4:11).
4. Jesus prayed the Father in the garden of Gethsemane. Then an angel appeared to him from heaven and ministered to him (Luk 22:43). Afterwards, Jesus agonised in prayer.
5. When Jesus was hanging on the cross, he could have called myriads of angels to help him come down from the cross. He did not do this, because he knew that only his (substitutionary) death on the cross could save mankind (cf. Psa 91:11-12; Mat 26:53).
6. At the resurrection of Jesus, an angel came and rolled the stone away from the entrance to the grave (Mat 28:2-4).
7. As Mary Magdalene entered the grave, two angels were sitting there who proclaimed the resurrection of the Lord to her (Luk 24:4-7 and Joh 20:12-17).
8. As Jesus ascended into heaven, suddenly two angels stood by the disciples and proclaimed that he would return in the same way (Act 1:11).
9. In Mat 13:41-42 it says that Jesus (on the day of judgement) will send out his angels to throw unbelievers into everlasting fire (Mat 25:31).

C. The ministry of the angels to men

Hebrews 1:14 says: *“Are not all angels ministering spirits sent to serve those who will inherit salvation?”*

God uses the angels to accomplish his plan for the world, for mankind and the peoples. Through the intervention of angels, he often changes a political or social situation or intervenes in the lives of individual people. Angles have a close relationship to all that happens on earth. They are present among us (or at least some of them). Angels rejoice with us over every victory in evangelism. This is confirmed by the following words of Jesus: *“In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”* (Luk 15:10)

- Angels execute judgement (Mat 13:41-42).
- Angels warned (for example) Lot in Sodom (Gen 19).
- Angels passed on the law to man (i.e. Moses, cf. Act 7:53; Gal 3:19).

<u>Some examples which show how angels minister to men</u>

1. **Dan 5** An angel wrote on the wall (*“m^{e}nē’, m^{e}nē’, t^{e}qēl, upharsīn”*).
2. **2Ki 6:14-17** Angels protect men of God from their enemies (Elisha).
3. **Act 27:23-25** An angel appeared to the **apostle Paul** when he was travelling by ship to Rome.
4. **Gen 16:7** The Angel of the Lord appeared to **Hagar** in the wilderness.
5. **Act 12:5-11** An angel freed **Peter** from prison in Jerusalem.
6. **2Ki 19:35** The Angel of the Lord killed 185’000 men of the **Assyrian army,** during the siege of Jerusalem (Isa 37:36).
7. **Act 8:26** An angel appeared to the **evangelist Philip** and sent him on the way to Gaza.
8. **Rev 1:1-3** An angel appeared to the **apostle John** on the island of Patmos.

In Mat 18:10 it says in relation to children: *“For I tell you that their angels in heaven always see the face of my Father in heaven.”* This is often interpreted as meaning that every child has a (or several) guardian angel(s).

We learn from 1Co 4:9 that angels watch us at all times. In Psa 34:8(7) it says: *“The Angel of the Lord encamps around those who fear him, and he delivers them.”*

We should take note of the fact that there is a difference between the Old and New Testaments. God has passed on to us the final revelation through his Son who became man. Therefore, in this dispensation of grace, Christ does not have to reveal himself to us as the Angel of the Lord. Consequently, the angels of the New Testament – and today – are *“created spirits”* and not God as the *Angel of the Lord,* as was often the case in the Old Testament. Since the incarnation of Christ, God’s appearance in the form of man, as happened in the times of the Old Testament (Theophany or Christophany) is no longer necessary.

V. Satan and his angels

A. Introduction

In talking about Satan, we handle a particularly "hot" (controversial) subject. Satan does all he can to veil the truth about himself. He has succeeded in preventing many from recognising the reality so that:

- **They see in him merely a principle or a power.** This means that many people do not believe that Satan is a person. Many people speak rather of "good" and "evil". All too often they do not believe in a personal God and even less in Satan as a person.
- **He is only spoken of as some grotesque figure of the Middle-Ages.** In the Middle Ages Satan was often portrayed with horns and horse hooves. The result of these ridiculous caricatures is that many people today do not take the devil and his power seriously. He is thought to be simply a sort of mythological fairytale figure. Satan is of course happy when people underestimate his real purposes or do not even believe he exists.

Satan tries to divert Christians through their lack of knowledge or on the other hand to get honour from them in that they talk too much about him (instead of talking about Jesus Christ).

I believe in Jesus Christ; I also believe that Satan exists as a person, because he who denies the existence of Satan finally also denies the purpose for which Jesus came into this world:

1Jo 3:8 *The reason the Son of God appeared was to destroy the devils work.*

The Bible speaks of Satan just as much as it speaks of the angels. For this reason, too, it would be inconsistent to see in him and his angels simply mythological figures. Because the devil has great power, we must consciously "take up" the shield of faith with which we can extinguish all the flaming arrows of the evil one (cf. Eph 6:10-16). We must praise the Lord for his victory over the devil and at the same time pursue the question of over whom Jesus Christ won the victory. Holy Scripture shows us that Satan is a conquered foe:

Satan (Hebrew שָׂטָן [*Śāṭān*]; Greek Σατανᾶς [***Satanas*]** — used 56 times for the devil) meaning:

Opponent, enemy, adversary (cf. 1Ki 5:4 [some translations verse 18]; 11:14.23, in these passages the word *Satan* is used for a human enemy); but also ***antagonist, accuser before the court of law*** (cf. Zec 3:1).

Devil (Greek *Διάβολος* [***Diábolos***] — it is only found in the singular and that 35 times) meaning:

Slanderer, one who divides*, *one who causes confusion.

When we read in some translations (e.g. Luther) of *"devils"* (plural), then it means the angels who fell with the devil. The following terms are used for them in the New Testament:

evil spirits	Greek: *πνεύματα πονηρά* (*pneúmata ponērá;* cf. Luk 8:2; Act 19:12)
unclean spirits	Greek: *πνεύματα ἀκάθαρτα* (*pneúmata akátharta; cf*. Mat 10:1; Mar 5:2)
demons	Greek: *δαιμόνια* (*daimónia;* cf. Mat 7:22; 1Co 10:20)

B. The origin of Satan

1. The creation of Satan

There are many suggestions concerning the origin of evil.[5] The Bible does not give us much information about the origin of Satan. However, quite a lot is of course clear (contrary to what the Koran teaches)

God cannot be the creator of evil!

To be sure, God is the creator of Satan, but he did not make him as a rival, but as an exalted and holy spiritual being. This spiritual being only became Satan through his rebellion – just as man was good at the beginning and then unfortunately became a sinner because of lack of obedience. Some of the angels fell through sin (cf. 2Pe 2:4; Jud 6), because they followed the devil in his rebellion against God (probably Rev 12:3-4 refers to the fall of Satan and his angels). God, who is light (1Jo 1:5), could not have created darkness, because in him there is no darkness. By this, of course, I mean *darkness* in the sense of evil and not in the sense of absence of light, then this sort of darkness was surely created by God (cf. Isa 45:7). We must not forget what sin cost God! He became man in Jesus Christ in order to blot out sin and vanquish the devil (cf. Rom 8:32; 2Co 5:19; 1Jo 3:8).

Since Holy Scripture does not say much on this subject we must accept it as one of many mysteries which will remain God's secret (at least) during our time on this earth.

Pessimistic systems, like certain religions (e.g. **Buddhism**) or philosophers (e.g. the German Schopenhauer) explain the presence of evil in the world by saying that the world (matter) tends to evil anyway. The existence of the world per se is seen as the root of all evil. Compare this with Greek philosophy, for example **Gnosticism** and **Neo-Platonism.** These conceptions maintain that the spirit is imprisoned in the body and that the latter is bad because it is material. The Bible though says exactly the opposite:

Gen 1:31 *God saw all that he had made, and it was very good.*

Matter as such is not bad. When God created it at the beginning, it was good. It only became bad through the fall of man (his sin). Evolutionists would say that evil is an indispensable factor in the process of the development of life (from simple forms to complex ones). They

[5] I discuss this question in my brochure *"Biblical Anthropology"*.

believe that all that exists has developed from the most primitive stages to the most complex ones. This concept contradicts what the Bible says and is unacceptable for Christians. The world is not developing for the better nor is it developing to a higher level. The Word of God shows us exactly the opposite. Because of sin and the fact that most of mankind opposes the one true God, the creator of the universe, the world is steadily degenerating.

2. The fall of Satan

The early Church already saw a reference to the origin and fall of Satan in two prophetic texts. If we read the passages **Isa 14:9-14** and **Eze 28:11-19,** we must admit that the descriptions and statements can hardly all be applied to the kings of Babylon and Tyre. If it could it be that God wanted to reveal certain truths about Satan through these passages – and I believe this to be the case –, then these prophetic passages will give us insight into the beginnings and early past:

- Satan was created by God (Eze 28:13.15).
- He held a special position (Eze 28:12-13). Maybe he was even the fourth after the trinity?
- He possessed a throne in heaven (Isa 14:13).
- He is called ***"morning star", "son of the dawn"*** (Isa 14:12). The Vulgate (Latin translation of the O.T.) translates this expression with ***"Lucifer"*** (= ***bearer of light*****).**

This angel prince was wonderful to such a degree (Eze 28:13) and mighty (Eze 28:14) *"...til wickedness was found in you."* (Eze 28:15) What then was his sin?

His pride led to his downfall. **Sin originated in him** (Eze 28:16-17), — on the other hand it was introduced into man (by the temptation of Satan, cf. Gen 3). What was the sin of the devil, the sin of Lucifer? **Isa 14:13-14** gives us a possible answer to this question:

- *I will ascend to heaven…*
- *I will raise my throne above the stars of God.*
- *I will sit enthroned on the mount of assembly.*
- *I will ascend above the tops of the clouds…*
- *I will make myself like the Most High.*

The verbs here in Hebrew are in the cohortative, which means, they are in the 1st person singular: *"I will ascend…"* or *"Let me ascend…"* etc.

Eze 28:16-18 summarises as follows:

- *Through your widespread trade you were filled with violence...*
- *Your heart became proud on account of your beauty…*
- *You have desecrated your sanctuaries.*

God declared his first judgement on Satan (others followed, see for instance in **Joh 12:31; cf. 2Pe 2:4**):

...you sinned. So I drove you in disgrace from the mount of God... (**Eze 28:16**).

How you have fallen from heaven, O morning star! (**Isa 14:12**)

The Bible says nothing about the time of Satan's fall. Basically the following interpretations (hypotheses) are usually put forward:

a.) The restitution theory

Those who advocate this theory maintain that **Gen 1:2** speaks of a catastrophe in the first creation. This was caused by the fall of Satan. The Hebrew expression ***"tohū wābohū"*** indicates devastation. This hypothesis is called the *"restitution theory"* because it maintains that following this devastating catastrophe, God restored the world, i.e. beginning with Gen 1:3. The following biblical assertions seem to contradict this hypothesis.

1. According to **Gen 1:31,** up to the 6th day of creation everything was ***"very good".*** The restitution theory however proceeds from ***devastation*** at the beginning of creation. The advocates of the restitution theory answer this by saying that the assertions of Gen 1:31 relate to the restored creation which is spoken of after Gen 1:3. But this allegation can be refuted by pointing out that Satan and his angels (i.e. those that rebelled with him against God) were never restored. Hence the statement "and everything was very good" would be negated.
2. According to **Rom 5:12,** evil (sin) – and with that also death – only entered the world with the fall of Adam. How can evil have existed on earth before the fall of Adam (which is implicit in the restitution theory)?

b.) The fall of Satan must have happened after the completion of creation

Gen 1:31 speaks of a completed creation which was very good. The fall of Satan should not be placed in **Gen 1:2,** but rather between **Gen 2:25** and **Gen 3:1!** This interpretation is not inconsistent with other assertions in the Bible. I prefer therefore this interpretation to that of the restoration theory.

C. The person and work of Satan

1. Satan is a mighty person

The Bible speaks of Satan as a mighty person. He is not omniscient like God but possesses considerable knowledge:

- he knows the future (at least to some extent): cf. Rev 12:12
- he offers people his knowledge by the means of sorcery, spiritualism or consulting of the dead (cf. Deu 18:10-11)
- he knows the Word of God (cf. Mat 4:6; Jam 2:19)

His **feelings** show themselves in anger (Rev 12:12.17). His **will** showed itself when he fell (Isa 14:13-14; cf. 2Ti 2:26).

His activities and his names are also an indication of his personality. Here are some of his names (the Bible makes mention of more than 40):

1. ***Tempter*** (Mat 4:3: in Greek *πειράζων* [*peirátsōn*]): this name reveals Satan's main purpose. He began in Gen 3:1 with the temptation of man. He even tempted Jesus Christ the Son of God (cf. Luk 4:2; Heb 2:18; 4:15).
2. ***Beelzebub*** (Mat 12:24: in Greek *Βεελζεβοὺλ* [*Beelzebul*]): literally *"lord of the flies"*, *"lord of the dung"* or *"lord of the dwelling place";* that means that he is lord of the demons (cf. Rev 9:1.11: *"Apollyon"* = *"destroyer"*).
3. ***The evil one*** (Mat 13:19; Eph 6:16: *ὁ πονηρὸς* [*ho ponēros*]): this name informs us about the corrupt and perverse nature of Satan (evil personified), but also about his activities, namely that he uses every opportunity to carry out evil and perversity.
4. ***Liar*** and ***murderer*** (Joh 8:44): this says everything! In Gen 3:4-5 the first lie succeeded. Satan is the initiator of all wars and murders (Rev 16:13-16; Dan 10:12ff).
5. ***Prince of this world*** and ***god of this age*** (Joh 14:30; 2Co 4:4): these names illustrate his influence on politics and religions. As prince, yes even "god" of this world, he has his own servants at his disposal (2Co 11:15), his own teachings (1Ti 4:1), his own sacrifices (1Co 10:20), his own temple (Rev 2:9) etc. The culmination of his activity as god of this world will be seen in the Antichrist in the end times (2Th 2:4; Rev 13).
6. ***Roaring lion*** (1Pe 5:8): the devil has an animal like nature (*tearing, strangling, and killing*). In other passages, his servants are spoken of as *wolves* (Mat 10:16; Act 20:29).
7. ***Dragon*** (in Greek *δράκων* [*drákōn*]: Rev 12:3-4.7-9.13.16-17; 13:4; 16:13; 20:2): the power and danger of Satan are clearly indicated through the image of the dragon. He spreads fear, terror, and murder. With reference to the Old Testament expression of *Leviathan,* we also call him *"monster of the sea"* (cf. *"Leviathan"* [לִוְיָתָן] in Isa 27:1). Maybe this name is an allusion to his activities in *"the sea of the nations"* (cp. Rev 17:1.15)?
8. ***Serpent*** (Rev 12:9; 20:2): he is even called the *"ancient serpent"*, presumably an allusion to Gen 3:1ff. Serpents are crafty (Gen 3:1) and shrewd (Mat 10:16).
9. ***Accuser*** (Rev 12:10): Satan accuses us before God. The simile of a court of law is used. Compare with Job 1:6-12 and Zec 3:1-9. How good that these passages are supplemented by 1Jo 2:1-2 and Rom 8:34. Satan also accuses believers before men. Satan the accuser does all in his power to make our sins public (not least in order to undermine our testimony) — see e.g. Tit 2:7-8 and 1Ti 5:14-15. The day is coming though when the accuser will be finally silenced!

2. The various activities of Satan

Holy Scripture says:

1Jo 3:8 *He who does what is sinful is of the devil, because the devil has been sinning from the beginning.*

Joh 8:44 *He was a murderer from the beginning…*

Satan is the enemy of God. As such he opposes everything coming from God. The Bible is full of illustrations (and biographies) and expressions which reveal the activities of Satan. The actual aim of Satan's attacks is *"to be like God"!* He seeks dominion and wants to be worshipped.

Luther spoke of the devil as “God’s ape”, because he apes (imitates) what God is doing. You could say that he always twists the truth. The Bible speaks of:

- Satan’s kingdom (Luk 4:5-6)
- Satan’s throne (Rev 2:13)
- his power and splendour (Luk 4:5-6)

The Bible underlines the “religious character” of Satan’s activity:

- His **Triad** (Rev 16:13)
- His **prostitute** (as counterpart to the Church, the bride of Christ, cf. Rev 17:1-5; 19:6-9)
- His **angels** (cf. Rev 12:3-4.7-9)
- His **servants** (2Co 11:15): see in Rev 2:24 the mention of the so called *“Satan’s deep secrets”*, *“another gospel”* (Gal 1:6-7 R.S.V.), *“thieves”*, *“robbers”* and *“strangers”* (Joh 10:1.8-12), *“wolves”* (Act 20:29), *“false teachers”* (2Pe 2:1) and so on.
- His **synagogue** (Rev 2:9): he has his own *“worshippers”* (Rev 13:4), his *“sacrifices”* and *“fellowship”* (1Co 10:20 King James), his *“table”* and his *“cup”* (1Co 10:21).
- His *“miracles”* (2Th 2:9): through these he will, especially in the end times, deceive many (2Th 2:8-9; Rev 13:4.13-15; Mat 24:4-5.23-24). Compare this also with Pharaoh in Exo 7:11-13!

When speaking of the religious seduction of Satan, we think especially of the dark (→ occult) areas of sorcery, spiritualism, and also superstition. In these spheres, Satan develops his enormous power.

Many activities are attributed to Satan, e.g.:

1. He tempts (Mat 4:1)
2. He lies (Joh 8:44)
3. He takes possession of (Joh 13:27; Luk 13:16)
4. He blinds (2Co 4:4)
5. He hinders (1Th 2:18)
6. He devours (1Pe 5:8)
7. He accuses (Rev 12:10)

Satan works with **unbelievers,** that is he makes use of them (2Co 4:4; Eph 2:2-3; 1Jo 5:19; cf. Mat 13:19.25). His attacks are mainly directed against **believers.**

D. Victory over Satan

Satan is a conquered foe. In God’s eyes he is already judged. These are the stages of his judgement:

1. The first judgement followed his fall when he was thrown down from heaven to earth (cf. Rev 12:3-4 and chapter V.B.2. *“The fall of Satan”*).
2. The second judgement followed the death and resurrection of Christ (cf. Joh 12:31; Col 2:15; Heb 2:14; Rev 1:18).

3. Rev 12:9-10 speaks of a third judgement. From the time that the 42-month reign of the Antichrist begins (Rev 13:5; 12:9-14), Satan will no longer be able to accuse the brethren before the throne of God. The text of Rev 12:10ff indicates that at that time Satan and his Antichrist will commence on earth the greatest persecution of all times.
4. A fourth stage of his judgement will follow at the return of Christ, namely that Satan will be bound for 1000 years so that he cannot deceive mankind during that time (Rev 20:1-3.7).
5. His final judgement will follow the Millennium (Rev 20:3.7-10). He will then be thrown into the lake of fire, i.e. into hell, prepared for the devil and his angels (cf. Mat 25:41). Every person who follows him in his rebellion against God will join him there too (cf. Rev 20:14-15).

As believers we have to do with an enemy who is already defeated through the blood of Jesus Christ. That does not alter the fact that he is still powerful. God still allows him to act. Every believer is involved in a battle of faith against him:

1Pe 5:8 *Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.*

1Pe 5:9 *Resist him, standing firm in the faith…*

Jam 4:7 *Resist the devil, and he will flee from you.*

2Co 2:11 *...in order that Satan might not outwit us. For we are not unaware of his schemes.*

The well-known passage that speaks of the battle of faith against Satan is **Eph 6:10-18.** Alongside this there are other passages which refer to it:

- Faith (Eph 6:16; 1Jo 5:4)
- The Word of God (Eph 6:17)
- The indwelling Holy Spirit (Joh 16:13; 1Jo 4:4)
- The blood of Jesus and the word of testimony (Rev 12:11)

1Jo 3:8 *The reason the Son of God appeared was to destroy the devils work.*

E. Demons

The Greek word ***δαιμόνια*** (***daimónia***) is translated as *"spirits"* or *"demons"*. There are some translations in which this word is even translated as *"devils"* (e.g. the Luther's German translation); this in spite of the fact that in the Greek New Testament the word *"devil"* (in Greek: διάβολος [*diábolos*]) is always in the singular. The word *"daimónion"* appears in the New Testament over 60 times. In classical Greek *"daimónion"* means a lesser god. It is a fact that especially people of animistic background confuse demons with the souls or spirits of the dead. There is also a view which maintains that demons are the body-less spirits of a race that existed before Adam! However, these theories are not supported by biblical teaching. See for example Psa 9:18; Eze 32:17-21; Luk 16:23, the spirits of unbelieving dead are in Hades (in O.T. *Sheol*, in N.T. *Hades*). It appears that the spirits of the dead can be questioned by those

who are (still) living. Nevertheless, it is very likely that in fact it is not the spirit of the dead person who answers the questions but a “disguised demon”. An exception to this is probably found in the well-known passage 1Sa 28. Saul demands that the witch of Endor consults the dead Samuel on his behalf. Maybe God allowed an exception in that the spirit of Samuel appeared to the disobedient and hardened Saul; this, however, only to announce to him the impending defeat against the Philistines and his death. However this may be, God forbids any contact with the dead (see Deu 18:11). Spiritualism is the religion of Satan. He is a liar (Joh 8:44), therefore his religion is full of lies. Believers must never accept teachings or messages originating from spiritualism. We must never listen to declarations from spirits, sorcerers or mediums. We must rather resist these in the authority of Jesus:

Mar 1:25 *But Jesus rebuked him saying “Be silent and come out of him!” (R.S.V.)*

1. The origin of demons

Compare this with the origin of Satan. The Bible speaks of:

Jud 6 *…and the angels who did not keep their positions of authority but abandoned their own home – these he has kept in darkness, bound with everlasting chains for judgement on the great day.*

2Pe 2:4 *For if God did not spare angels when they sinned, but sent them to the underworld, putting them into gloomy dungeons to be held for judgement.*

Demons are without any doubt fallen angels; they are subject to Satan (cf. Mar 3:22; Rev 12:4). Some of them were immediately “bound” and held for judgement (2Pe 2:4; Jud 6; Luk 8:31). They are probably identical with those beings that are to be found in the Abyss and who will be freed for a certain time during the end time judgements to torment unbelieving men (cf. Rev 9:1 ἄβυσσος [*abyssos*]).

2. The activities of demons

Demons are subject to Satan (Mat 12:24) and help him in his fight against God and his angels. Among them there is also a hierarchy (cf. Eph 6:12; Mat 12:45). The Bible uses various expressions for them:

1. Lying spirits (1Ki 22:21-23)
2. Unclean spirits (Mat 10:1)
3. Evil spirits (Eph 6:12; cf. 1Sa 16:14)
4. Deceiving spirits (1Ti 4:1)

They oppose the plan and will of God (Dan 10:13.20; Rev 12:7). Today too, there is a relentless fight going on in the heavenly places (cf. Eph 6:12).

The end times will be marked by increasing demonism (cf. 1Ti 4:1ff; Rev 12:9.12; 16:14). When demons make their home in a person, we speak of *“possession”* (as regards obsession cf. e.g. Mar 5:2.16.18; Act 8:7). Here are some characteristics of a person possessed by evil spirits:

1. Someone “else” speaks out of this person (Mat 8:28-29)
2. Fear and resistance against God and his work (Mar 1:24)
3. Supernatural strength (Mar 5:4)
4. Rage and self-destruction (Mar 5:5)
5. Fortune telling (Act 16:16)

Possessed people can have a wide variety of sicknesses:

1. Muteness (Mat 9:32)
2. Blind and mute (Mat 12:22); blind (Mat 9:27ff; Mar 8:22ff)
3. Leprosy (Mat 8:1ff)
4. Insanity (Mar 5:2-4; 9:18; cf. Mat 17:14ff)
5. Deafness (Mar 9:25)
6. Crippled (Luk 13:11-13)

The aim of demons is the self destruction of men (Mar 9:22; cf. 5:13). Therefore, possessed people are often also in danger of committing suicide.

How does it come about though that people were or can be possessed by demons? In Holy Scripture we find indications e. g. in the biographies of Saul and Judas Iscariot. Hardening in sin and disobedience caused them to become possessed (1Sa 16:14; Joh 13:27). They both committed suicide. However, we must not forget that Saul and Judas were under the old covenant; that is they both lived before Pentecost. When they lived, the Holy Spirit had not yet been poured out on the believers (cf. Joh 7:38-39) to dwell in their hearts for ever (Joh 14:16; cf. Isa 59:21).

F. Victory over demons

Demons know that Jesus is the victor (also over them) (Luk 4:34 *“Have you come to destroy us?”*). They know that the day of their judgement is coming (Mat 8:29). They shudder before God (Jam 2:19).

Col 2:15 *And having disarmed the powers and authorities, he [Christ] made a public spectacle of them, triumphing over them by the cross.*

1Jo 3:8 *The reason the Son of God appeared was to destroy the devil’s work.*

Their eternal abode will be hell (eternal fire), compare Mat 25:41.

Up to that time, believers can gain wonderful victories over demons. In a counselling ministry it is very important to know this. Jesus gave his disciples the following instructions:

Mat 10:1 *He called his twelve disciples to him and gave them authority to drive out evil spirits…*

Mat 10:8 *Heal the sick, raise the dead, cleanse those who have leprosy,* ***drive out demons!***

Mat 17:16-21 *...But this kind does not go out except by prayer and fasting.*[6]

Luk 10:20 *However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven!*

Take note of the practice of the early Church:

Act 5:16 *Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed.*

Act 8:7 *With shrieks, evil spirits came out of many, and many paralytics and cripples were healed.*

The apostles cast out spirits in the authority and **name of Jesus:**

Mar 16:17 *And these signs will accompany those who believe:* ***in my name*** *they will drive out demons; they will speak in new tongues…*

Act 16:18 *"In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.*

Demons are only afraid of God and the name of Jesus Christ, compare Act 19:13-16. The letters of the New Testament call on us to distinguish between the spirits (1Co 12:10) and to test the spirits (1Jo 4:1). Compare also with the chapter "Victory over Satan" (chapter V.D.)

G. Occult practices (magic, witchcraft, fetishism etc.)

Let us not have any illusions, witchcraft, idolatry etc. are nothing less than the work of the devil. People who give themselves to these practices –whether they like it or not– come into contact with demonic powers. A person who is bound by such things can only be freed through the blood of Jesus Christ, by which Satan has been overcome (cf. 1Jo 3:8; Col 2:14-15).

If we want the work of God to progress in our churches, then we must clearly speak against such practices. People who have not broken with these practices should not be accepted as church members. Any church member, professing to be a Christian, who (again) compromises in having to do with occult practices, and does not repent by turning from them, should be excluded (excommunicated) from the Christian fellowship.

You cannot use occult practices to get into contact with demonic powers and at the same time serve Jesus Christ. You must decide for one or the other... you cannot do both!

Mat 6:24 *No one can serve two masters; either he will hate the one and love the other or he will be devoted to one and despise the other. You cannot serve both God and money.*

[6] This verse is not found in all manuscripts.

Compare also **1Co 10:22!**

Unfortunately I notice that in the realm of the occult there is great confusion even among Christians. Not only the heathen but also many Christians live in fear of spirits and witchcraft.

Two examples of this: in areas where animism (still) prevails, people are often afraid to walk past a grave yard. Especially at night people are afraid that they will be attacked by the spirit of a dead person. Others are afraid to go near to the bank of a river in which it is said a 'crocodile-man' lives (a crocodile possessed by the spirit of an occult man). The list of such phenomena could be extended at will.

People who are afraid of such powers buy a "protective charm" from a sorcerer to wear on the body (e.g. on a necklace, on the hips or as a bracelet or anklet) or to place it for example under the bed or in the house entrance (e.g. buried there). Many people sacrifice animals in order to procure the favour of spirits or genies (imaginary gods).

Ancestor worship (animism) believes more or less the following: There is a transcendent god who created everything. When the first man sinned, this god withdrew.[7] Animism teaches that after this god had withdrawn himself he gave man lesser gods (genies) and sorcerers. Some of these lesser gods are good-natured others are malicious. You offer sacrifices to these gods in order to appease them. Therefore an adherent of this religion will sacrifice a chicken to the river-god to gain his favour so that he will grant a successful catch of fish. As I said before, the adherents of this religion believe that the transcendent god has, among other things, given man magic and sorcerers. A difference is made between *white magic* and *black magic*. Sorcerers, who sell "protective charms", practice white magic, while those who sell a charm that will harm someone practice black magic. However, this may be — both avail themselves of the same source. They work with satanic power! People who contact these powers find themselves in a vicious circle; they become slaves of satanic deceit. The cost of this is high, not only does the sorcerer demand money for his devilish services but the Word of God tells us that those who give themselves to such practices cannot inherit the kingdom of God which is everlasting life (cf. Deu 18:10-14; 1Co 5:10-13; 6:9-10; Rev 21:8; 22:15).

The first missionaries who were confronted with such practices reacted in various ways. I have heard of Catholic pioneer missionaries,[8] who went around armed with scissors, to cut strings on which locals wore amulets on the hips. This can by no means be the right method of persuading people to do away with occult practices. You must first convince someone of the true God, who alone can protect us from evil powers, before taking away his false god. When a person, by the grace of God comes to true faith in Jesus Christ, then he should destroy his amulets of his own free will (cf. e.g. Act 19:19).

The Bible forbids sorcery. As opposed to ancestor worship the Word of God says that there is only one (true) God (Deu 6:4; 1Co 8:4; Eph 4:6; Jam 2:19) and no "lesser gods". Am I saying that there are no evil spirits? No, because the Bible actually speaks of the existence of evil spirits. The question to be asked is rather that of the identity of these spirits of which many people are afraid. Animists believe that they are the spirits of their ancestors. I will illustrate

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[7] The Bible also speaks of an almighty God who created all things. But we are taught in God's Word that he did not withdraw from man after the fall of man, rather he did everything possible to save man in his lost estate (cf. Gen 3:9, where it says that God called Adam: *"Adam, where are you?"*).

[8] A white Catholic priest in the D. R. Congo told me this!

this pointedly with something that actually happened. A young wife[9] in the jungles of the Congo had cared in an exemplary way for her bed ridden father in law. As he realised he was going to die he called his son and told him: *"My son, be careful to also treat your wife well also after my death* [she was the first of his two wives]*, otherwise you will have to face me!"* In this way the father wanted to make it clear to his son that he would have to reckon with his father's spirit if he did not treat his first wife well. The son (influenced by animistic beliefs), believing that when his father died his spirit could in fact appear to him, would, all his life, be afraid to mistreat his first wife. You are tempted to think that, in this case at least animism had a positive outworking even if based on a misunderstanding or on erroneous beliefs.

The question is, can spirits of the dead (spirits of ancestors) in actual fact intervene in the lives of those living on this earth? Are spirits which here and there manifest themselves really spirits of the dead?

I do not think so because the Word of God teaches us something else. He who studies the Bible carefully will perceive that when someone dies, his spirit cannot return to this earth in order to act in any way. The spirit of the unbelieving deceased person must wait in the place of the dead (Hades) to be judged (O.T. = *Sheol,* N.T. = *Hades;* cf. Psa 9:17-18; Isa 14:21; 26:14; Luk 16:19-31), while the spirit of the believing deceased person will, immediately following his death, be "taken up" into the presence of his Lord Jesus Christ in heaven (cf. Luk 23:39-43; Rev 6:9-11). The example of the dead child of David and Bathsheba in 2Sa 12:23 could illustrate this. However, we need to remember that this happened during the times of the Old Testament; that is before the death of Jesus. Heb 9:27 says explicitly that ***man is destined to die once.*** After that, there is only one thing that awaits him, the eternal judgement of God (cf. Isa 24:21-22; 2Pe 2:9; Rev 20:13-15). When will this judgement take place? After the bodily resurrection of man, cf. Dan 12:2; Joh 5:24-29! When will the resurrection of man take place? That of believers at the return of Christ (1Th 4:13-17; 1Co 15:22-23.51-53, Rev 20:4-6), that of unbelievers however only following the kingdom of Christ, that is the reign of a thousand years (millennial kingdom), on the verge of eternity (Rev 20:7-15).

You may think that I am one of those rational Westerners who think that Africans (along with the Indians of South America etc., in short, all peoples who are influenced by animism) are hopelessly superstitious. It is true that most Europeans do not take occult practices seriously but regard them as antiquated superstition. I am not one of them; I believe in the existence of spirits and that magic (occult) powers are a reality. **I do believe though that the Word of God shows us that these spirits are not the spirits of ancestors (spirits of the dead) but demons.** What or who are demons then? Demons are – as I said above – fallen angels, angels who have rebelled against God, together with their leader, Satan, the once glorious cherub who fell (cf. Isa 14:12-14 and Eze 28:13-16). They are mentioned for example in 2Pe 2:4, Jud 6 and Rev 12:4. Their aim is to harm mankind (see e.g. Mar 5:1-20; Eph 6:12). Their leader is Satan in person. This also seems to be shown in the passage in **Rev 9:1ff.** The terrible and malicious locusts in this passage are undoubtedly demons which harm unbelieving mankind. In **Verse 11** it says explicitly that their leader is ***Apollyon;*** a Greek term meaning (also the Hebrew term *Abaddon*) *"destroyer".* The fact that it says Apollyon is an angel, leads to the conclusion that the devil and his followers the demons are angelic beings. The devil's aim is to destroy mankind (cf. Joh 8:44; Luk 13:16; 2Co 4:4; 1Pe 5:8) often through supernatural and deceptive appearances (cf. 2Th 2:9-12; Rev 13:2-4.13-15).

[9] She was the daughter of one of my employees.

We must call to mind that if holy (good) angels can appear to men in the form of a human being, so also can fallen angels or demons (cf. Gen 18:8; Heb 13:2; 2Co 11:14). Satan has "his" people, his servants, who carry out his work (2Co 4:4; cf. Deu 18:10-12).

Many people are afraid of evil spirits, magic, amulets and the curses of those hostile to them. This fear is not just an expression of ridiculous superstition, because evil spirits and witchcraft actually exist; if this were not the case, the Bible would not speak of them as phenomena that really exist. People who do not have any protection against these dark powers can in actual fact be in danger. However, he who thinks he can get protection from a "protecting charm" made by a sorcerer is mistaken. Why is this? It is because it is not possible to fight effectively by means of occult diabolical power against demonic satanic power (cf. **Mar 3:22-26**). How can you then protect yourself against evil spirits? What must you do in order not to be afraid of bad dreams, phantoms, crocodile-men etc? I must repeat again that evil spirits are demons, fallen angels; therefore curses or crocodile-men have nothing to do with the spirits of ancestors, rather with demonic powers. If someone thinks that a person from the dead has appeared to him in a dream or as a phantom, then this is not true. It would rather be a demon, disguised as a man looking like the particular dead ancestor. Also hunting with the help of the spirits of the dead (an occult practice which is found in various tribes) is in that case the work of evil spirits not the spirits of the ancestors.

The only "medicine" which alone can guarantee true and effective protection against satanic powers is Jesus Christ, the Son of God, who came into the world to destroy the works of the devil (cf. 1Jo 3:8; Heb 2:14). Jesus has conquered the devil and his demons. How and by what means? In **Col 2:13-15** it says that Jesus has conquered the devil through his blood shed on the cross. In Rev 12:11 we read that we can resist the devil through the blood of Jesus Christ, that we even have the victory over him. Now we do not carry the blood of Jesus like an amulet in a little bottle round our necks or our hips as the heathen do with their protective charms. No, we believe rather that we are victorious through faith in him and his work of redemption. A person escapes from Satan's power by giving his life to Jesus Christ who has conquered the devil and his angels (i.e. the evil spirits, the demons) on the cross. When Christians feel troubled by bad dreams or similar things, then he must simply call on the name of Jesus, then the devil and his demons must flee from him. They cannot stand against the blood of Jesus. No fetish can harm a person who belongs to Jesus, because he is under the protection of the blood of Jesus which is a more powerful "medicine" than all magic charms. And we must not forget that the ineffective and deceitful magic of the magician is very expensive, whereas the blood of Jesus Christ – by which we mean his redemption – is free of charge for us (cf. Isa 55:1-3; Mat 10:8; Joh 7:37-39; Act 8:18-21; Gal 2:16; Eph 2:8-10; Rev 22:17). We must resist the devil and his demons in the name of Jesus, yes and even cast them out (cf. Mat 10:1; Mar 16:17; Act 16:18). He who is in Jesus is on the victory side, what a joy and assurance!

I am closing this chapter with the recommendation to read the wonderful passage in Rom 8:34-39 and at the same time to remember that it is not enough to believe in Jesus only with the understanding and to confess his name with our lips, no, the daily life of a Christian must be in harmony with the commandments of Jesus Christ, that means corresponding to Biblical standards. Faith without obedience to the commandments of the Lord is useless. Read the following Bible verses in this regard: Joh 3:36; Act 5:32; Heb 5:9; 12:14. In Jam 2:19 it says that the demons also believe that there is only one God. And in spite of this, they oppose him! Hence their "faith" is useless. The same is true for us, it is not enough to have a purely mental (rational) faith, what is more important is that our (every day) life reflects our faith. Obedience and sanctification are indispensable. For this reason, James says (Jam 2:26) that

faith without deeds is dead. Judas Iscariot was one of the disciples of Jesus during the whole three years of his ministry. He had preached, evangelised, and possibly even cast out demons (cf. Mat 7:22; Luk 10:1-20). In spite of this, Judas was a thief (cf. Joh 12:4-6). Because of this, it also became possible for him to be a tool in Satan's hand and to betray Jesus (cf. Joh 13:26-27).

For this reason, victory over the devil and his demons is exclusively the portion of Christians who live lives of obedience and sanctification.

AMEN

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My special thanks are due to Ulrich and Marion Bruderer-Jeffery for translating this brochure from German into English as well as to Heinz Weber, my former teacher, on whose notes this brochure is built up.

Kreuzlingen, July 2018

ספר

רפאל המלאך

הגואל לכנסת ישראל מכל צרה וצוקה. בספר הזה נקבצו

א) סגולות וקמיעות על כל צרה שלא תבוא. מאת הצדיקים הקדמונים המפורסמים בעולם זי"ע. וגם קמיע חדשה למגפה מאת המגיד הקדוש מטוריסק זצוקלה"ה זי"ע.

ב) רפואות מועילות להרבה מחלות. הן רפואות בייתיות והן רפואות רוכליות. מאותן שניתנה רשות מאת הממשלה למוכרן לכל. ונזכרות בשמותן של לשון ליטיין כדי שיוכל כל איש לקנותן.

ג) לחשים להרבה מחלות כפי המקובל מדור דור. ועוד מלבד זה נמצאו בו הרבה ענינים נחוצים מאד לכל אדם.

כל אלה חברתי אנכי הצעיר באלופי ישראל עבד לעבדי ה'

יהודה יודל בר' ישראל יצחק ז"ל ראזענבערג.

החונה כעת בעיר לאדז. לפנים רב בק"ק טארלא.

מחבר הספרים ידות נדרים. שערי זהר תורה.

אליהו הנביא. חטר מגזע רבינו יהודה החסיד זצוקלה"ה.

נדפס בהוצאות המו"ס ר' יצחק שלאמאוויץ מעיר לאדז.

פיעטרקוב

בדפוס הנגיד מו"ה שלמה בעלכאטאווסקי נ"י.

שנת תרע"א לפ"ק

ב"ה; יצא לאור עכשיו לטובת אחינו בני ישראל ע"י

הרב אשר אנשיל קרויז

רב דקהל ראצפערט – פה וויליאמסבורג

נכד להגה"ק מופת הדור, פועל ישועות ברפואות של רפאל המלאך כקש"ת מוה"ר אשר אנשיל יונגרייז ב' מנוחת אשר מטשענגער זי"ע;

שנת...ברפאל הזה סגולה ורפואה...תשל"ב לפ"ק

בס"ד   ראש חודש אדר תשל"ב לפ"ק

צו מיינע טייערע ברידער יחי'

איך וויל אייך דא אויפקלערן עטלעכע ענינים וועגן דעם הייליגן ספר "רפאל-המלאך" און איך שרייב די עטלעכע שורות אין אידיש, כדי יעדער זאל עס קענען פארשטיין.

נאך מיט איבער 20 יארן צוריק האב איך שוין געלאזט אפדרוקן דעם דאזיגן ספר מיטן נאמען "רפאל-המלאך" וואס דער נאמען אליין באווייזט שוין די גרויסקייט און וויכטיגקייט פונם אינהאלט, און טאקע דערפאר ווייל עס איז א גרויסע סגולה דאס צו האלטן אין הויז, האב איך באשלאסן עס נאך אמאל צו לאזן איבערדרוקן און זיי פארשפרייטן צווישן מיינע ברידער יחי' כדי יעדער זאל דעם הייליגן ספר קענען אריינשטעלן צווישן זיינע ספרים, און דער גרויסער זכות פון די הייליגע מלאכים און די צדיקים וועלכע ווערן דערמאנט אין דעם ספר, זאל מגין זיין אויף יעדן איינעם און ברענגען אין זיין הויז פיל שפע ברכה והצלחה, ישועות און רפואות.

אזוי ווי מיין הייליגער זיידע פון טשענגער (נאך וועם איך רוף זיך) וועלכער איז געווען פאררעכנט אלס דער גרעסטער בעל מופת אין אונגארן אין זיין דור, וואס ער האט אויך געהיילט טויזנטער קראנקע מיט די רעצעפטן און רפואות וואס ער אליין האט אנגעשריבן, עס איז נאך יעצט אויך פארבליבן איינס פון זיינע " ספר--הרפואות" וואס ער אליין האט עס געשריבן און א טייל דערפון האט ער מקבל געווען פערזענלעך פון "מלאך-רפאל" אליין, ווי עס ווערט געברענגט אין די סיפורים וואס זענען שוין פון לאנג צוריק געדרוקט געווארן אין לשון הקודש, און איך האלט זיי יעצט בקרוב אי"ה ביים ארויסגעבן אויך איבערזעצן אויף אידיש. עס ווערן דארט געברענגט זייער פיל וואונדערלעכע סיפורים און מופתים, בלויז 1 סיפור וויל איך אייך דא ברענגען בקיצור, ווייל עס האט א שטיקל שייכות צו "רפאל-המלאך";

דער רבי באקומט רעצעפטן פון מלאך-רפאל (סיפור ב"א)

ווען דער מחבר פון דעם בארימטן ספר "מנוחת אשר" איז געווארן מרא דאתרא אין שטאט טשענגער איז ער געזעסן און געלערנט יומם ולילה מיט א אויסערגעוועינלעכע התמדה, ער האט נישט געוואלט מבטל זיין קיין איין רגע פון לימוד התורה, אפילו די רביצין, די טאכטער פון דעם גרויסן גאון און צדיק פון מאטערסדארף מוה"ר ר' מאיר אלמאשדער זצוק"ל האט אים נישט געטארט מפסיק זיין, אויב עמיצער איז געקומען צום רבי'ן וועגן אן ענין וואס די רביצין האט פארשטאנען אז עס איז נישט גאר וויכטיג האט מען אים נישט אריינגעלאזט.

אמאל ווען דער טשענגערער צדיק איז געזעסן און געלערנט אין זיין ספרים-צימער כדרכו בקודש, איז געקומען אין זיין הויז איינער וועלכער איז געווען נישט ווי אלע אנדערע וואס פלעגן צו קומען צום רבי'ן פון נאהנט און ווייט, און קיינער האט אים נישט געקענט, ער האט נאר געזאגט אז ער איז געקומען אין א גאר וויכטיגע שליחות צום רבי'ן, דערנאך ווען די רביצין און דער גבאי האט אים געהייסן אביסעל ווארטן, איז ער פלוצים אריין צום רבי'ן און געזאגט; איך בין געקומען צום רבי'ן אין שליחות איבערצוגעבן א וויכטיגע רפואה, און דער שליח האט אויפן לאנגן ספרים טיש אויפגעשריבן די רעצעפט און א סך אנדערע רפואות וואס קיינער האט עס גארנישט געקענט לייענען, ער האט איבערגעלאזט א ברכה און ער איז גלייך נעלם געווארן.

פאר די רביצין איז די זאך נישט שטארק געפעלן געווארן, ווייל די גאנצע טיש איז געווען אנגעשריבן מיט אזא טינט וואס זי האט נישט געקענט דאס אפרייניגן האט דער טשענגערער רבי זי בארוהיגט אז ער וועט עס ריין מאכן, און אזוי ווי ער האט דעם כתב איבערגעשריבן אין א ספר איז עס באלד פון זיך אליין אפגעמעקט געווארן און די טיש איז געווארן אזוי ריין ווי פריער.

דעם אנדערן טאג גאנץ פרי קומט אן אין הויף פון טשענגערער רבי'ן א וואגן וואס איז געווען איינגאנצן באדעקט מיט זילבער, און פון דארטן האט מען ארויסגענומען א חולה און אים געברענגט צום רבי'ן אין שטוב אריין, דער חולה האט געהאט א זייער שטארקע פיס קראנקהייט אז ער האט נישט געקענט שטיין אויף זיי. דער חולה איז געווען א גרויסער גראף וואס ער איז שוין אויסגעווען ביי די גרעסטע רופאים דאקטוירעם און פיס ספעציאליסטן, בעדער און קור-ערטער און עס איז ווי געווען.

אזוי ווי ער האט שוין א סך געהערט פון דעם גרויסן פועל ישועות ורפואות דעם אידישן רבי'ן פון טשענגער אז ער גיט רפואות און ביי אים ווערט מען געהאלפן האט זיך דער גראף באין ברירה געמוזט אונטערגעבן און קומען קיין טשענגער, ווי ער וויל טאקע אויף זיך אליין זען אויב די זאך איז טאקע ריכטיג, און ער אליין האט טאקע געבעטן אז דער רבי זאל אים געבן א רפואה.

דער טשענגערער רבי האט מיט זיין תמימות געטראכט, און ער האט ביים ערשטן מינוט נישט געוויסט וואס פאר א רפואה אים צו געבן, איז אים געקומען דער געדאנק גלייך, דאס ער זאל אים געבן די רפואה וואס דער שליח האט אויפן טיש אויפגעשריבן האט דער רבי געהייסן אז מען זאל גלייך ברענגען די מעדעצין פון אפטייק און דאס געבן דעם גראף, ווען דער גראף האט נאר עפעס אריינגענומען פון דער רפואה איז ער גלייך געזונט געווארן, מחמת דאס איז געווען פאר אים צוגעגרייט פון הימל, דורך דעם גראף איז דערנאך ארויסגעקומען אסך ישועות פאר אידן.

דער אונסדארפער גאון און צדיק זצ"ל האט שפעטער דערציילט, אז ער האט פון טשענגערער רבי'ן אליין געהערט, וואס דער רבי האט אים אליין מגלה געווען, אז דער פרעמדער מענטש וואס האט אויפגעשריבן די רפואה איז געווען דער מלאך-רפאל אליין וואס דעמאלט איז ער דאס ערשטע מאל געווען ביי אים, און פון דעמאלט און הייטער איז ער מער און מער נתגלה געווארן, ביז עס זענען געקומען צו אים מענטשן אין די טויזנטער נאך רפואות און אלע זענען געהאלפן געווארן, זכותו יגן עלינו ועכי"א;

טייערע ברידער נ"י; איר וועט קענען ארויסנעמען פון דעם הייליגן ספר אסך סגולות און רפואות, עס וועט אייך זייער צונוץ קומען אין אלע נויטן, דערפאר האף איך אז איר וועט האלטן דעם ספר, עס וועט אייך ברענגען א חיים של ברכה, געזונט-און פרנסה בריוות מיט א סך נחת אמן.

כתובת המו"ל ;

RABBI A. KRAUSZ
171 South 9th Street
Brooklyn 11, N. Y.
EV 4-2569

הקדמה

כתוב אשרי משכיל אל דל. ואין דל כמו החולה המוטל על ערש דוי. כי אף אם עשיר גדול הוא מה הנאה לו אז מעשרו. והנה משמעות משכיל הוא בפשוטו לעיין בדבר בהשכל ודעת איך ובמה לעזור לו. וזה עיקר מצות בקור חולים לעיין ולבקר את מחלתו כדי להבין במה נוכל לעזור לו. והנה אמת הדבר שכבר חשבתי בזה ואמרתי בפירוש. כי אני אקח עלי עבודה הזאת. להוציא לאור ספר כזה הנחוץ מאד להמצא בו סגולות מועילות ורפואות ביתיות וגם רפואות רוכליות. מאותן שניתנה רשות לכל אדם לעשותן בלי רופא. כי לאו בכל מקום ובכל זמן יש באפשרות להשיג תיכף רופא. ובפרט העניים שאין ידם משגת לקרות רופא. וכל הספרים כאלה שהופיעו לאור עד עתה אין גם אחד מהם שיהי' בו תכלית המבוקש. כי בשורה הראשונה עומדים ספרים שבילי אמונה. מעשי טוביה. זבח פסח. תולדות אדם. מפעלות אלקים. זכירה. הנה הספר מעשי טוביה אמת שהוא היותר מועיל. אבל הרפואות שנמצאות בו מעט מזער הנה. ועיקרו נתחבר רק על יסודי „היגיענא״ איך להשמר לבלתי ליפול במחלה. ושאר הספרים שזכרתי הלא הרפואות שנזכרו בהם הן עוד מזמנים הקדמונים כאשר חכמת הרפואה עמדה בשפל המצב דלה ורזה. ולא היו עוד בתי רוכלים גדולים כמו היום. רק היו רוכלים מחזירים בעיירות עם צרורות סממנים. והיו נוהגים אז לרפאות את החולים עם כל דברים נמאסים. דהיינו מיני לואה. מיני שתן. מיני מרה. חלבון ותלמון. חלב דוב. עור זאב. זנב ארי. קרן הצבי. טלפי הפיל. עיני נשר. אבני העטלף. ועוד בדומה להם. או שהדבר נמאס ונתעב ביותר או שרחוק הדבר להשיגו. ומה הועילו חכמים בתקנתן. וכן גם הקמיעות המובאים באלו הספרים ג״כ על פי רוב הם מה שאסור עפ״י דין לעסוק בהם. כי מי זה ירהב לבו בימים האלה לעסוק בהשבעות מלאכים אדירים וקדושים. ומלבד זה הן מלאות שבושים מחמת שגגת טעות הדפוס. והנה אחרי ספרים הנזכרים קמו עוד בעלי מחברים אשר טחנו קימחא טחינא וקבלו דין מן דין להעתיק סגולות ורפאות מן המינים אשר זכרתי. והרבה עמלתי להשיג הספרים האחרונים שאינם נמצאים כל כך במדינותינו. הלא המה הספרים. מרפא הילדים. רפואה וחיים. ימלט נפשו. האח נפשנו. ימצא חיים. דבק מאח. אמתחת בנימין. כתר תורה. ילקוט משה. דברי יצחק. סגולות ישראל. וראיתי בכלם החזירו העטרה ליושנה. ולא יועילו ולא יצליחו לזמן הזה. ובכן לא נתנו לי רעיוני מנוח ועוררו אותי תמיד לאמר. חזק ואמץ כי עליך מוטלת המלאכה הזאת לחבר ספר כזה אשר יביא תועלת ומזור להיושבים במקומות שאין רופאים מצוים. ובפרט לעניים ואביונים שאין ידם משגת לקרות תיכף לרופא. וכל מחלה בתחילתה נקל להעבירה או עכ״פ להחלישה גם ע״י רפואה קטנה. אבל אם אין לוחמים אתה כלל בתחילתה הנה תתגבר ותתעבה כעבות העגלה. ואנכי התעללתי בזה כי עסקתי בחיבורים אחרים. אמנם כאשר נחליתי על רגלי בריש שתא דשנת תרע״ח. וכל משכבי הפכתי בחוליי ביסורים גדולים רח״ל. אז עלה על רעיוני אולי זאת עונש מן השמים על אשר

אני

אני מתעצל בחיבור ספר כזה. והחלטתי בלבי כי כאשר יעזור לי השי"ת להחלימני ולהקימני בשלום אפנה מכל עסקי להוציא מחשבתי לפועל. ותודה לאל עליון אשר שלח לי עזרתו מקודש וירפאני ממחלתי. וקרבתי אל המלאכה בבטחון לעזור דלים שיהיה לי בעוזרי להשכיל אל דל לא בשטותים והבלים. כי אם ברפואות מועילות. אבל לא מנעתי מלברור גם מעט רפואות וסגולות מן המובחנות בספרים הנ"ל. אשר שקלתי בפלס אחת לאחת ובררתי מהן רק אותן שיש באפשרות לכל אדם להשיגם. וגם שהן אינן זרות מאד לחכמת הרפואה הנוהגת בזמן הזה. וכן גם בענין הקמיעות לקטתי ובררתי מהם רק אלה אשר ידועות וברורות לי עפ"י צירופן שאינן משובשות. וגם שאינן מן השבעות מלאכים רק שמות קדושים של צירופי פסוקים שהן רק כמו תפלה אימה ואדירה. ואצל כל רפואה וסגולה וקמיע שהעתקתי מן הספרים הנ"ל הצגתי מקור מוצאן בר"ת של הספרים הנ"ל. ואצל אלה אשר הצגתי תיבת **אמ"ן** ידע הקורא שהוא ר"ת *אברהם *מרדכי *נחום. הלא המה קדושה משולשת צדיקי יסודי עולם המגיד הקדוש מטורישק ואביו וזקנו זצוקלה"ה זי"ע. אשר מקובל לי שהשתמשו באותן הסגולות או הקמיעות:

והנה די והותר בדברים האלה שכתבתי שיבין הקורא תועלת הספר הזה. ואינני צריך להתנצל לפני הקוראים על מה ולמה באתי עד הלום לחבר ספרי זה. כי כמו שחולשי הראות נחוץ להם בתי עינים המטיבים ומחזיקים כח ראייתם. וכמו שכל חיגר נצרך למקל אשר ישען עליו כן נצרך הספר הזה לכל איש ואיש. ואף גם זאת לא נעלם ממני כי לא יחסרו מתנגדים על ספרי זה אשר יחרצו עליו לשונם לשון נחש הקדמוני ולשון נחש בריח עקלתון. אשר רוח הקנאה וחמת שנאת חנם תבער בם. ויתעקשו לבלתי קנות אותו. אבל עליהם כתוב צנים פחים בדרך עקש. וכל שומר נפשו ירחק מהם ויתקרב אל ספרי לקנותו תיכף. כי אוצר יקר ונחמד הוא. ובפרט כי גם הספר בעצמיותו הוא סגולה גדולה להחיש ישועה למקשה לילד ושמירה ליולדת. בהניח הספר הזה מכוסה תחת מראשותיו של נפש נענה בכח שמות המלאכים האדירים הנזכרים בהקמיעות של הספר הזה:

ובענין הלחשים לא עשיתי כל בירור וליקוט. ולא מנעתי מלהביא את אשר עלו במצודתי הרבה לחשים לכמה מיני מחלות. הן אלה הלחשים אשר נדפסו בספרים הנ"ל והן אלה אשר נמצאו אצלי בקבלה. כי הלא עיקר כח הסגולות והלחשים. אלו כמו אלה. הוא רק כח הפה. שהצדיק גוזר והקב"ה מקיים. אבל אמת שנצרך גם לו איזו פעולה גשמית. ובודאי יש בזה סוד. ולזאת לא רציתי לעשות בירור בהם. כי אם יצאו מפי פה קדוש כלם יועילו אבל אם הסגולות והלחשים יצאו מפי איש פשוט שאין לו כח הפה. מסופק אנכי מאד אם יועילו. כאשר הארכתי בענין זה בפנים במערכת „סגולה". ולאלה מוטב להם לתמוך על עזרת הרפואות המרפאות בכח דרך הטבע. כמו שהלחם מרפא את מחלת הרעב בכח דרך הטבע. וע"ז כתוב ורפא ירפא. ודרשו חז"ל מכאן שנתנה התורה רשות לרפאות. וע"כ עמלתי הרבה ללקט

לפואות ביתיות ולפואות רוכליות מן הרבה ספרי חכמי הרופאים אשר היו בזמן הזה. והצגתי את הרפואות בשמותן של לשון „לאטיין" כמו שנקראים אצל הרוכלים בכל כל העולם. שהתאחדו כלם בענין זה שהשמות העיקריים של הרפואות יהיו כמו שנקראים בלשון „לאטיין". ובכן יוכל כל איש ואיש מאיזו מדינה שהוא להשיג אותן הרפואות אצל כל הרוכלים שבעולם. כי לא נמצאו בהן סמי מות. ולא נמצאו בהן את אשר יוכ'ו לגרום שום נזק וקלקול להחולה כי אם את אשר יוכלו להביא מזור ומרפא לגרש את המחלה כלה. או עכ"פ להחלישה:

ומעתה נשאר לי רק להתפלל לאל גומר עלי שיהי' בעזרי שלא יארע על ידי ח"ו שום מכשול ותקלה. כי אם שכל חולה ימצא בספרי זה רפואה ותעלה. וזכות זה יעמוד לי שאזכה לעלות מעלה מעלה ואדע להשיב לשואלי תשובה אמיתית על כל שאלה ושאלה. ואל יבושו בי קויך ה' צבאות. ואל יכלמו בי מבקשיך אלהי ישראל. ואזכה לראות בבוא לציון גואל. במהרה בימינו אמן:

דברי המחבר המצפה לישועה בקרוב בכלל ובפרט

הק' **יודל ראזענבערג**



הקדמה

בספרי שלא לספיא הגייר' חלק א"ג בזה מה שראיתי מובא באיזה ספרים קטנים סגולה להריון שהאשה העקרה תבלע ערלה מן התינוק הנימול.

ועוד ראיתי לומדים משברים את ראשם ומפלפלים בזה אם מותר לעשות סגולה זו או לא. שהרי בשר האדם מאיסור אכילה הוא. ויש מדחיקים עצמם להתיר מחמת דבליעה הויא שלא כדרך הנאתן. והנה כל זה כדאי הי' אפשר לטפל ולעיין בזה אם היינו שומעים שלפעמים נפקדה עקרה ע"י סגולה זו. או אם היינו מבינים איזו ממשות בסגולה זאת לומר שבזכות המצוה הזאת שתבלע האשה ערלה תפקד בהריון. או אפשר שע"י כח הערלה תפקד בהריון מחמת שהערלה תתן בה כח שתוכל לקבל הריון. או שהערלה תכריח את המלאך הממונה על הריון שיפקוד בהריון לאשה הזאת. אבל כמדומה לו שכל בר דעת יודע ומבין שאין שום שייכות הן עפ"י כח רוחניות והן עפ"י כח טבעית לאמר שע"י סגולה זאת תפקד העקרה. ובכן אתאפק בל אוכל מלומר על אלה המפלפלים בדין הזה שאין כדאי להם לבלות זמן ונייר ודיו על שטותים והבלים כאלה. כי עושים רק תוכא ומלילא שתמלא כזאת בספרות ישראל. כי היתכן לומר שבנות ישראל יבלעו בקרבן דבר המתועב ומשיקן ביותר שהוא חלקו של הנחש הקדמוני אבי אבות הטומאה. ועוד לבדות שקר מגוכה כזה ולומר שעי"ז יתן השי"ת הריון להעקרה. הלא ידוע מאמר חז"ל מאוסה הערלה שנתגנו בה הרשעים וכו'. ובזוה"ק מובא כמה פעמים שזה חלקו של הנחש הקדמוני. וע"כ נותנים הערלה בעפר עד"ר הכתוב ונחש עפר לחמו. ועל כן אני אומר בפירוש שאותן הרבי'לעך שנותנים סגולה כזאת הם אך קלי הדעת ובלי דעת. כי רואים בספרים קטנים סגולות מהבילות. וסוברים שכל מה שנדפס בספרים כאלה הם דברים שיש בהם ממש. ואין יודעים בין ימינם ושמאלם לברור אוכל מתוך פסולת ואור מתוך חשך ומתוק מתוך מר. ותחת להיות מתקן הוא מסכן ומקלקל. כי זה דבר ברור שמעולם עוד לא נפקדה שום פקדה ע"י שטות כזה. ורק עוד מדביקים כח הטומאה בבנות ישראל. ומי יודע אם לא יקימו עוד מהבילים כאלה לומר סגולה חדשה שתבלע האשה מים האחרונים ועי"ז תפקד בהריון. כי היינו הך. שהרי גם על מים האחרונים אמרו זה חלק אדם רשע וגו' כידוע. אמרתי להאריך עוד יותר בזה. אבל שוב ניחמתי ואמרתי כי די בזה למבינים:



ספר
רפאל המלאך:
אות א

אבן. אם יש אבנים בבני מעיים בכליות או בכים או בגיד. סגולה שתקח עז ולא תחלוב אותה ג' ימים וג' לילות ואח"כ יחלבו אותה. ותיכף אחר החליבה ליתן להחולה לשתות החלב החם. ומזה יחוצצו האבנים (מ"א):

אבן. סגולה אם יצא מן החולה אבן עם השתן. יכתוש האבן היטב וישתה האבק מעורב באיזו משקה. ולא תצמח עוד אבן בקרבו (מ"א):

אבן. רפואה לערב במים כף קטון „טרינק-סארע" ולשתות. כן יעשה ג"פ ביום אחר האכילה:

אבן. רפואה לשתות בכל בקר אליבא ריקנא עשר טיפות „טערפענטין" טוב מעורב בחלב:

אבן. לאבנים בכל מקום שהם רפואה לקנות באפטייק עשב הנקרא בלשון לימיין „פלארעם-לאוואנדולי" ולבשל ביין טוב ולשתות כף יין בכל ב' שעות ויועיל בעזהש"י:

אבן. רפואה לקחת זרע של שום ולשרות במים ויותר טוב ביין כ"ד שעות. ואח"כ ישתה המשקה בערך ג' „גלעזליך" ליום. ועל חצי „גלאז" זרע שום יוכל ליתן ג' „גרעזער" מים, או ב' „גלעזער" יין (מ"א):

אבן. רפואה לקחת א' ליטרא כרפס הנקרא פיעטרושקא. א' ליטרא צנון חצי ליטרא חריין. ולבשל כל זה ביחד עם ג' קווארט מים בקדירה מכוסה עד י"ב שעות. אח"כ תסנן המרק ע"י מפה. וישתה החולה מזה בערך ג' גלעזער ליום. ובאם קשה על החולה לשתות המים יוכל לערוב בהם מעט „מאלינע-סאק" (מ"א):

אבן. רפואה לבשל כמו טיי עשב הנקרא באפטייק בלשון ליטיין „פאלי-גאנום-אאוריקולארע". וישתה מזה בערך ג' גלעזער ליום:

אבן. אם קשה על החולה להשתין, מחמת מחלת האבנים והחול אשר בכליות והכים. רפואה לבשל כרפס הנקרא פיעטרושקא במים וליתן לו לשתות:

אבן. רפואה לעצירת השתן לבשל להחולה האבער-גריץ. וישתה מים שנתבשלו בהם תבואה שבולת שועל הנקרא האבער, וגם ישים בהמים שמבשל להחולה לשתות עשב הנקרא באפטייק בלשון ליטיין „עקוויזעטי":

אבן. סגולה לעצירת השתן, שישב החולה נגד האש ותמשחנו במרת פרה מן הטבור עד רגליו. ועי"ז ינרשו האבנים מן השלחופת (מ"א):

אבן. רפואה לעצירת השתן לעשות להחולה אמבטאות חמות מן מים שנתבשל בהם שבולת שועל או התבן של שבולת שועל ביחד עם חצי ליטרא עשב הנקרא באפטייק בלשון ליטיין „עקוויזעטי":

אבידה. מי שנאבדה לו אבידה. סגולה שינדר תיכף מעות או שמן למאור לעילוי נשמתו של ר' מאיר בעל הנס. ויאמר בזה הלשון „אלהא דמאיר ענני. אלהא דמאיר ענני. ויעזור לי שאמצא או שיחזירו לי במהרה את האבידה אשר אבדתי. בזכות זה שאני מנדב סך... לעילוי נשמתו של ר' מאיר בעל הנס זכור לטוב". וכאשר תעלה בידו לעשות סגולה זו תיכף אחרי שנאבדה האבידה יעזר לו השי"ת שימצאנה במהרה (מדת"ל):

אבידה. מי שנאבדה לו אבידה סגולה שישתוק ולא יגלה לשום אדם. רק יהפוך הכתונת שלו וילך וישכב בה כך ג' מעת לעת. וימצא או שיחזירו לו אבידתו. אבל לאחר שגילה הדבר לאיזה איש. לא תועיל לו סגולה זו (מ"א):

אהבה. סגולה להיות אהוב לכל לומר בכל יום כל הנגינה „פשטא מנח זרקא וכו'" עד גמירא בהניגון של החומש. (ר"א):

אהבה. אם תרצה אהבת מי שהוא. סגולה שתקח כוס מים או יין או שכר ומלא לונמך ותחזיר המשקה להכוס. כן תעשה פעם אחר פעם בתכיפות עד ג"פ. ותתן המשקה לזה לשתות ותרא פלאים (זכירה):

אהבה. אם תרצה אהבת מי שהוא. סגולה שתערב בכוס באיזו משקה י"ב טפות מן השתן שלך ותתן לזה לשתות (מ"א):

אהבה בין איש לאשתו. סגולה שיקח האיש תפוח זהב הנקרא „פאמיראנץ" אשר המיץ שלו אדום כדם ויטיף בתוכו ג' טיפות מדם אצבעו הקטון ויתן להאשה לאכול. ותאהב אותו (רו"ח):

אהבה בין איש לאשתו. סגולה שיחתוך האיש צפורני ידיו ורגליו וישרפם לאבר ויערב האפר באיזו משקה ויתן להאשה לשתות. ותאהב אותו (רו"ח):

אהבה בין איש לאשתו. סגולה שיקח האיש ג' שערות מראש האשה ויכרוך אותן על מחט ויתחוב המחט בקרקע. ותאהוב אותו (זכירה):

אהבה בין איש לאשתו. סגולה שתרחץ האשה דדיה באיזו משקה ותתן המשקה לבעלה לשתות. ויאהב אותה (שב"א):

אהבה בין איש לאשתו. סגולה שתקבץ האשה לתוך כוס קטון זיעת פניה בשעה שיושבת באמבטי חמה. ותערב הזיעה ביין ותתן לבעלה לשתות. ויאהב אותה (רו"ח):

אהבה בין איש לאשתו. אם אין להבעל שלום בית ושונא את אשתו. סגולה לכתוב שמו ושמה כתיבה תמה על קלף חלק ועב בשורה אחת. ותחת השורה הזאת יכתוב עוד שורה אחת כזה „אתה שלום וביתך שלום וכל אשר לך שלום". ולהניח הקלף בתוך איזו משקה עד שימחה הכתב. והבעל לא ידע כלל מזה. והאשה תתן לבעלה לשתות המשקה הזה. ותעבור השנאה מלבו. ואם יוכל תעשה זאת ערב שבת בהיין שהוכן לקידוש ליל שבת (בקבלה):

אהבה בין איש לאשתו. אם הבעל נעשה שונא לאשתו ואינו רוצה לדור עמה. סגולה שתקח האשה י"ט פלפלין שלמים. ומעט סיד חי. ומעט כסף חי. ומעט מלח. ותשים כל זה על כיסוי קדרה של חרס. אח"כ תשפוך על כל זה שפירט של יין שרף. ותעמיד הכיסוי על התנור ותדליק זאת ותאמר „כשם שזאת בוער כן יבער אלי לב בעלי פב"פ עד שיבוא אצלי ויעשה רצוני" (מ"א):

אוזן. לכאב האוזן. רפואה שתצלה בצל ותסחוט ממנו המיץ ותערב שוה בשוה עם שמן שקדים מרים. ותטבול בזה פתילה של „וואטי" ותניח באוזן וישקוט הכאב (רו"ח):

אוזן. לכאב האוזן. רפואה שתקח מרה של חזיר ותערבנה בחלב אשה. ותטבול בזה פתילה של „וואטי" ותניח באוזן וישקוט הכאב (רו"ח):

אוזן. לכאב האוזן. רפואה שתקח מרה הן מבהמה והן מעוף ותערוב בו

מעט

מעט שתן של אותו אדם וגם מעט חלב אשה הכל שוה בשוה ותחמם מעט על האש. ותערב היטב. ותטבול בזה פתילה של „וואטי" והניח באוזן (מ"א):

אוזן. לכאב האוזן אצל ילדים. רפואה שתטיף אשה מינקת לתוך האוזן חלב חם מן הדדים (מ"א):

אוזן. לכאב האוזן אצל גדולים. רפואה לערוב מעט שמן „קאמפאר" עם מעט שמן „קאיעפוטי" אשר יקנה באפטייק. ויטבול בזה פתילה של „וואטי" ויניח בתוך האוזן פעם אחת בכל יום:

אוזן. לקלקול השמיעה. רפואה להטיף באוזן חלב כלבתא חם (מ"א):

אוזן. לקלקול השמיעה. רפואה שתקח חתיכה שומן מתרנגולת וחתיכה שומן מאווז בלתי מלוחים ותרתיח השומנים עד שימוסו. אח"כ תסנן השומן ותטיף ממנו איזו טפות פושרין לתוך האוזן (מ"א):

אוזן. לרעש באוזן. רפואה להרתיח מרה של כבש עם שמן זית שוה בשוה ויטבול בזה „וואטי" ויטיף לאוזן:

אוזן. לקול הברה באוזן. רפואה לבשל קליפת אתרוג בשמן זית טוב. ותטיף ממנו לתוך האוזן ג' טיפות בבקר וג' טיפות בערב (מ"א):

אוזן. לרעש באוזן ובראש. רפואה לערוב כף אחת „קאלי בראמאטי" בתוך „גלאז" מים וישתה מזה ד' כפות בכל יום:

אוזן. אם נכנס שרץ קטן באוזן. רפואה להרתיח חמאה עם מלח ותטיף באוזן פושרין. או שתטיף שמן שקדים מרים פושרין לתוך האוזן ויצא משם השרץ (מ"א):

אויב. להכניע אויבים איתא בגמרא השכם והערב עליהם לבית המדרש ויש קבלה אמיתית סגולה גדולה לומר בגמר תפלת שחרית ובגמר תפלת ערבית אחרי עלינו לשבח הפסוקים של אל תירא מפחד פתאם וגו' אח"כ יוסיף עליהם עוד זה הפסוק „לא יתיצב איש בפניכם פחדכם ומוראכם יתן ה' אלהיכם על פני כל הארץ אשר תדרכו בה כאשר דבר לכם" (ימ"ג):

אויב. כשאדם הולך בדרך ופגע אויבים. סגולה לומר אלו הששה פסוקים על אצבעות ידו הימנית. והם. תורת ה' תמימה וגו'. עדות ה' נאמנה וגו'. פקודי ה' ישרים וגו'. מצות ה' ברה וגו'. יראת ה' טהורה וגו'. משפטי ה' אמת וגו'. ויתחיל למנות מן האגודל ואז יבוא השם הקדוש תמיד על האצבע. ואח"כ יראה האצבע נגד האויב. ולא יוכל להרע לו (ארה"ח):

אויב

אויב. להכניע את האויב סגולה לקחת חרדל ומלח וליתן בכלי ותשתין בתוך הכלי ותעמיד את הכלי כך במקום סתר ג׳ ימים. ואחר ג׳ ימים תשפוך מן הכלי על פתח ביתו של האויב ויכנע (רו״ח):

אויב. כאשר תפגע בשונא שלך תאמר לפניו „אמתלאי בת עורבתא״ ג״פ (מד״ת):

אויב. להכניע השונאים תתפלל עליהם בכל יום ז׳ מזמורי תהלים האלה. ל״ה. מ״ח. נ״ג. נ״ד. נ״ה. ע״א. ע״ד (ש״ת):

אויב. לסתום פי שונא שלא ידבר עליך רעה. סגולה שתקח פשתן ושזור ממנו חוט ארוך. ולך אל קבר ומדוד הקבר מראשו עד סיפו. ומיד תקשור קשרים הרבה בזה החוט. ותאמר על כל קשר וקשר „בכאן אני קושר וסותם פיו של פב״פ שלא יוכל לדבר עלי רעה״. אח״כ תקבור שם החוט הנקשר (ל״ש):

אויב. אם פגעת באויבך ואתה יודע שרצונו להרע לך תקרא לנגדו בכוונה ז׳ פעמים השם הקדוש **אוריאל**. ואחר פעם הז׳ תאמר „הצילני מאויבי״ ולא יוכל להרע לך (ת״א):

איצטומכא. אם נתקלקלה האיצטומכא ע״י קרירות. ועי״ז האדם מקיא את המאכל בחזרה תיכף אחר האכילה או השתיה. רפואה לבשל א׳ לויט בושם „נעגעלעך״ בקווארט מים. ואחר שיתקררו המים ישתה החולה מן המים מעט מעט. ומאכלו ומשתהו יהיו קרים. ומעט מעט יאכל וישתה:

איצטומכא. אם נתקררה האיצטומכא ומקיא תמיד מאכלו ומשתהו. רפואה לקנות באפטייק „מיענטא-טראָפּען״ עם „וואלעריאן-טראָפּען״ ויערבם שוה בשוה. ויקח בכל שעה בערך ט״ו טיפות על חתיכה ציקער. וגם יניח על האיצטומכא „חלאדנא״ חמה מן זרע פשתן הנקרא „ליאנע-שעמין״ ויתבוש ממעל בדבר רך וחם:

איצטומכא. לחזק כח העיכול באיצטומכא ולתאוות אכילה. רפואה לקנות באפטייק העשב הנקרא „צענטאַריע״ ויבשל כמו טיי ביחד עם קליפות יבשות של „פּאָמיראַנצען״ וישתה מזה איזה פעמים ביום. ואם אינו יכול לסבול זה העשב יכול ליקח במקומו העשב הנקרא באפטייק „פּאָל מיללעפאָלי״ לבשלו ג״כ עם קליפות „פּאמיראַנצען״ כנ״ל:

איצטומכא. להקאה מועילה הרבה פעמים רפואה הזאת להניח על הבטן

בנגד האיצטומכא שאור הנילוש עם חרדל כתוש. ולפעמים מועיל ג"כ להניח שם חריין מגורר:

איצטומכא. כל אדם צריך ליזהר שיהיו מעיו רפין כל ימיו ויהא קרוב לשלשול מעט. ועי"ז ימלט מהרבה מחלות קשות:

אכילה. לחשקות אכילה. רפואה שתטעום בבקר מעט „קרימעטאטארע":

אכילה. שלא תזיק לך האכילה. סגולה לומר קודם האכילה השם הקדוש **רפאל** (ח"ט):

אכילה. שלא תזיק לך האכילה תהי' זהיר עכ"פ באלה עשרת האזהרות.

א) אל תבלע המאכל בלי טחינה ולעיסה היטב.

ב) אל תאכל בשעת כעסך:

ג) אל תאכל בשר אלא בין הערבים.

ד) סעודת לילה תהי' קלה מסעודת היום.

ה) תקדים לאכול מאכל הקל לפני מאכל הגס.

ו) אל תאכל לחם חם או שאינו אפוי היטב.

ז) אל תאכל בצים קשים כי אם רכים.

ח) אל תאכל דגים מתים שנתישנו. וגם לא בשר ישן.

ט) אל תאכל כל פירות עם קליפתן. מאותן ששייך בהם חשש משמוש ידים של אנשים חלשים.

י) מנע עצמך מאכילה גסה וממאכלים חריפים וממשקאות חריפות:

אכילה. צריך ליזכור מה דאיתא במסכ' בבא קמא שיש פ"ג מיני חלאים התלוין במרה כמנין מחל"ה. וכולן פת במלח וקיתון של מים שחרית מבטלתן. ובמסכ' ב"מ איתא י"ח דבר נאמרו בפת של שחרית. מצלת מן החמה ומן הצנה ומן המזיקין ומחכימת פתי וזוכה ללמוד וללמד ודבריו נשמעין ותלמידו מתקיים בידו ואין בשרו מעלה הבל ונזקק עם אשתו ואינו מתאוה לאשה אחרת והורגת כנה שבמעים, ויש אומרים אף מכנים אהבה ומוציא קנאה. ואיתא באחרונים דהיינו קינוח סעודה ולא סעודה בקביעות כי זמן קביעות סעודה ממש היא לת"ח בשעה ששית אחר שקם ממטתו ולשאר בני אדם ברביעית:

אם. לכאב האם. סגולה שהאשה תעשן עצמה בשער בעלה. באופן שיכנוס העשן בפנים (מ"א):

אם. אם יש נפוח והתקשות באם או באשכול הביצים. רפואה שתעשה לה אמבטאות מן קליפת „דאמב". וגם תבשל „דאמב" במים עם

שהמים

שהמים יהיו אדומים. ותסנן ותעשה לה מזה „שפריציוואנעס" בפנים.

אם. לזיבה ירוקה מן האם. רפואה שתעשה לה „שפריציוואנעס" מן כף „טיי־סארע":

אם. לזיבה ירוקה מן האם. רפואה שתבשל „האָפּען" במים ותשתה חם. כמו ששותין טיי עם צוקער:

אם. לכאב האם בשעת הוסת. רפואה שתבשל עשב „ראָזמארין" ותשתה עם צוקער:

אסטמא. היא מחלה קשה שנתבטל אצל החולה כח הנשימה. לפעמים בא זאת מן מחלת הלב. ולפעמים מן מחלת הריאה. ואם האסטמא היא מן מחלת הריאה ע"י התרבות הליחות. רפואה לשתות כמו טיי העשב הנקרא באפטייק בלשון לטיין „פּעקטאָראַלעס־קרייטעכץ" איזו פעמים ביום. וגם רפואה לשתות בכל יום ה' טיפות „יאָדינא" מעורב בחצי „גליאז" חלב. וגם רפואה שירתיח בקדרה חצי לוג מים ואח"כ ישים בהקדרה ט"ו טיפות „טערפענטין". ויסבב את פי הקדרה עם נייר באופן שיהי' נעשה מלמעלה פה קצר. ואז ישאף בקרבו את הפאָרי היוצא מלמעלה. כן יעשה בבוקר ובערב:

אסטמא. לאסטמא של מחלת הריאה. רפואה לשתות חלב פרה חם עם חמאה. וגם טוב לשתות חלב עז חם תיכף אחר החליבה. ועיין עוד לקמן מזה בסימן „ריאה" ובסימן „שיעול":

אסטמא. אם האסטמא באה מן מחלת הלב רפואה לערוב דבש דבורים עם חמאה טפלה ולטגן ביחד אצל האש. וגם לערוב בתוכו אַ „גלעזיל" יין שרף טוב. אח"כ יעמוד הטיגון במקום קר עד שיקרוש, ויאכל מזה איזו כפות קטנות ביום. ועיין עוד לקמן בסימן ל"ב ותמצא עוד רפואות לחזק את הלב:

אסטמא. לאסטמא של מחלת הלב. רפואה ליקח אַ „גליאז" שבולת שועל ותשים בקדרה עם ג' „גליעזער" מים ותבשל היטב עד שיעמדו המים על גליאז אחד. אח"כ תסנן המים ותערב בהם חצי גליאז דבש דבורים ותחמם ביחד על האש. וישתה החולה מזה בכל שעה כף קטנה:

אסטמא. לאסטמא של מחלת הלב. סגולה בשעה שהמחלה תתקוף על החולה להדוק היטב את הזרוע השמאלית עם „פּערטשיילע". וגם סגולה שישים החולה ב' כפות ידיו עד למעלה מן הדופקים בתוך מים חמין כשעור שיכול לסבול:

אסכרה. סגולה להשמר הילדים ממחלת האסכרה רח"ל. להיות נזהר

לבלתי

לבלתי היות עם הילדים בחוץ בשעת מולד הלבנה (ווה״ק):

אסכרה. סגולה לאסכרה בילדים רח״ל. שתמהר אמו או אחותו או קרובתו תיכף בתחלת המחלה להכנים אצבע יד ימינה באותו מקום שלה ואח״כ תכנים האצבע בפי התינוק ויתרפא במח בעזהשי״ת (רו״ח):

אסכרה. מחלת האסכרה בילדים היא מחלה קשה רח״ל ונחוץ לזה רופא מומחה. וטרם שיבוא הדאקטער נחוץ ליתן להילד להקיא. ולחבוש את צווארו עם „קאמפרעסען" קרים לטבול מפה במים עם מלח ולסחוט היטב ולחבוש את הצוואר. ועל זה צריך לחבוש ממעל עם דבר רך חם, וגם יכול לחבוש עם קאמפרעסען של מים עם שפירט יין שרף שוה בשוה. ואחר ההקאה נחוץ ליתן להילד לשלשל שמן-רצין:

אסכרה. בארצות הקדם מרפאים אסכרה ברפואה בייתית כזה. לוקחים צואת כלב ושורפין אותו לאפר. והאפר מעבירין בקיסאי או שמנפין אותו בנפה דקה שהאפר יהי׳ אבק דק כקמח. ועושים קנה צר מן נייר. ופותחין היטב פה התינוק עם כף קטון ומפיחין עמוק בגרונו ע״י הקנה את האבק הזה ונרפא בזה (רו״ח):

ארס. לארס של דבורה או זבובים. ימעך את הדבורה או הזבוב. זאת או אחרת. בעודנה חיה וימרח על הנשיכה. אבל צריך מתחלה למשוך מן הנשיכה את העוקץ של הדבורה. (מ״א)

ארס. לארס של דבורים או זבובים. לאחר המשכת העוקץ יניח על מקום הנשיכה חתיכה בצל. ולאחר שחתך החתיכה מן הבצל יניחנה תיכף על מקום הנשיכה:

אריכת ימים. סגולה לאריכת ימים להזהר מלדבר שקר. כי רוב שקרנים מתים בקצרות ימים (לקהר״ן ומ״פ):

אריכת ימים. סגולה לאריכת ימים לומר בכל ר״ח אחר אמירת הלל כזה. „ואברהם זקן בא בימים וה׳ בירך את אברהם בכל. וגדיה ישמרני ויחייני כן יהי רצון מלפניך אלהים חיים ומלך עולם אשר בידך נפש כל חי אמן". כן יאמר ג״פ. ובאיזה סידורים כבר נדפס אחר ההלל תפלה הזאת:

אריכת ימים. סגולה לאריכת ימים שלא לדבר מה שלא נחוץ כל כך בבית המרחץ ובבית הכסא. אפי׳ דברים של חול (ס״ח):

אריכת ימים. סגולה היותר גדולה לאריכת ימים היא התורה והמצות שנקראת עץ חיים.

בטן. אם נתקשה הבטן בצד שמאל במקום הטחול זה סימן שהטחול נפוח. ורפואה ליקח ברזל „שטאהל" של איזו ליטרות ותלבן באש ותכבה במים בערך „קוואטיראל" אחת. אח"כ תערוב המים עם יין טוב שוה בשוה. וישתה מזה החולה ג' או ד' כפות ליום:

בטן. להתקשות הבטן בצד שמאל במקום הטחול. רפואה לבשל „גערשטינע גראפין" עד שיתרככו. אח"כ תטגן אותם בשומן חזיר. ותניח מזה „חלאדנעס" חמות על מקום הכאב:

בטן. לשטעכעניש בבטן. רפואה ליקח „ווייצענע קלייען" עם מלח ולחמם היטב בקדרה על האש בלי משקה. אח"כ תזלף בקדרה מעט חומץ עד שיתלחלחו הקלייען. ותניח מזה חלאדנעס חמות על מקום הכאב:

בטן. לשטעכעניש בבטן. רפואה לבשל זרע פשתן כתוש במים בישול עבה ולשום בתוכו כף קטון „קאמפער" כתוש ולערוב היטב. ותניח מזה חלאדנעס חמות על הבטן:

בטן. לשטעכעניש בבטן ע"י „ליפטפערשפארונג". רפואה לקנות באפטייק קליפת „קרושינא" ותבשל כמו טיי ותשתה:

בטן. לגרימעניש בבטן עם שלשול שע"י קרירות. רפואה לקנות באפטייק עשב „מיענטא" עם שורש „וואלעריאן" שוה בשוה. ותבשל כמו טיי ותשתה:

בטן. לנפוחת הבטן. סגולה לבשל צפרדע חיה עם' קוואטירל שמן „פראוואנס" בכלי חרס חדש עד שישאר מן השמן רק החצי והצפרדע תהי' נימוח ויתראה כמו משיחה עבה. ותסוך בזה הבטן. ואם ירד אח"כ הנפיחה ברגלים תסוך בזה גם את הרגלים:

ביצים. לכאב ונפוח בכיס או בביצים רפואה לקנות באפטייק „בארוויי-קראפלים". ותערוב מזה כף אחת בחצי גליאז מים קרים. ותטבול בזה „גאזע" ותניח קאמפרעסען קרים על הכים. ותחבוש ממעל עם „וואטע". ותחליף הקאמפרעסען כאשר הגאזע תתייבש:

בית. הבונה בית חדש צריך שיזכיר בפיו בפירוש שבונה הבית כדי לקיים בו מצות הכנסת אורחים ומצות סוכה (זוה"ק):

בית. יש להקפיד שלא לעשות קורות הבית זוגות (פסחים ק"י):

בית. יש ליזהר להניח כנגד הפתח אמה על אמה שחור בלי צבע. כדין. ועי"ז יתקיים הבית ונגע לא יקרב בו:

בית. סגולה לעשות חנוכת הבית ע"י סעודת מצוה של מסיבת ת"ח או מסיבת עניים. ויזמרו מזמור שיר חנוכת הבית. ויחדשו חידושי תורה:

בית. לחינוך הבית סגולה לשחוט תרנגול ותרנגולת בבית החדש וליתן העופות לעניים (ח"ס):

בית. סדר הלימוד לחנוכת הבית כבר סידר הגאון חיד"א זצ"ל ללמוד משניות שהר"ת הוא **בית** כזה. ברכות. יו"ט. תמיד. וגם בזוה"ק חלק ג' דף נ' ע"א ד"ה זכאין ישראל. עד ולא תחטא כתיב. וגם במסכת ב"מ דף ק"ז ע"א ד"ה א"ל ר"י לרבנן. עד והסיר ה' ממך כל חולי א"ר זהו העין (תוהרש"ל):

בית. אלו הימים בחודש טובים ליכנוס לדור בדירה חדשה. ב' ד' ט' י' י"א ט"ו ט"ז י"ט כ' כ"א כ"ז כ"ט. אבל סימן א' ג' ה' רעים הם. והשאר לא טובים ולא רעים (פרח"א): ובספר זכירה כתב. אלו הימים בחודש טובים ליכנוס לדור בדירה חדשה. ז' ט' י"א י"ז י"ט כ"א כ"ז כ"ט:

בית. הנכנס לדור בבית חדש סגולה ליקח צרור מחטים חדשים ויתקע מוחטים כמה שירצה בחרכי ספי החלונות והפתחים ויאמר. „הריני עושה בזה מעקה של ברזל להשמר מכל רוחות רעות ומכל חליים רעים כמו שכתוב כי תבנה בית חדש ועשית מעקה לגגך ולא תשים דמים בביתך כי יפול הנופל ממנו". כך יאמר בכל חלון ובכל פתח (ת"א):

בית. אזהרה זו מובאת בכמה ספרי קדמונים. מי שרוצה לצאת מבית השני לשוב ולדור בבית הראשון שיצא משם. לא יעשה ככה עד לאחר ז' שנים. ואם הניח איזה דבר בבית הראשון. וזה הדבר עדיין נמצא שם. ואפי' הוא יתד בקיר. יש להקל. ואם נחוץ לו הדבר לחזור לדירה הראשונה יעשה סגולה זו שטרם שיחזור לדירה הראשונה יניח בדירה הראשונה כאשר היא ריקנית תרנגול ותרנגולת שיהיו שם בלבדם יום ולילה. ואח"כ יחזור ויקבע דירתו שם והתרנגול עם התרנגולת יהיו עוד שם שבוע אחד. ואח"כ ישחוט העופות ויחלקם לארבעה עניים הגונים. ועי"ז לא תאונה אליו כל רע (ח"ס):

בית. כתבו המקובלים שבבית חדש שלא עמד שם מעולם בית במקום הזה שם מתגרים המזיקים ביותר להזיק. כי היצר להם המקום ונגזל מהם שבילין שהי' להם רשות לעופף בהם. ע"כ כל הקובע דירתו בבית חדש יבקש מסופר שיכתוב לו על קלף כשר קמיעות האלה ויקבע אותן ממעל להפתחים וממעל להחלונות:

זה נוסח הקמיע לפתח:

וזפ הלא פעב ביב באמ ובה והו והאפה הבמוג ולה רדפמיאל

זה נוסח הקמיע לחלון:

ילשת באשר בוליב יואאחצצבירון

בנים. סגולה להעמיד תולדות. לומר בכל יום המעמדות (לק"ע):

בנים. סגולה לבנים. שלא יקפח פרנסה לשום אדם. ושלא ידבר לשון הרע ושקר (סה"מ):

בנים. סגולה לבנים. להיות מן תמכי דאורייתא. כמש"כ ותומכיה מאושר. ומי שאין לו בנים אינו מאושר (לק"ע):

בנים. סגולה לבנים. להשתדל בפדיון שבוים (ז"ז):

בנים. סגולה לבנים. לקיים מצות ציצית כראוי (מדת"נ) ועיין לקמן מערכת ציצית:

בנים. סגולה לבנים לכתוב לו ספר תורה. ויותר טוב להשתדל בהדפסת ספרים הנחוצים ומועילים לתלמוד תורה. ורמז לזה מן התורה שכתיב זה ספר תולדות אדם, היינו שבזכות הספר יזכה לתולדות אדם (מיט"א) ואם אין ביכולתו לעשות כזה. יקנה ספרים וישאילם לאחרים ללמוד בהם. וסגולה זו, מובאה במדר' פ' אמור:

[ועיין עוד לקמן רפואות וסגולות במערכת הריון]

בנים. סגולה לבנים טובים להרבות בנרות של שבת ושתתן האשה איזו פרוטות לצדקה של ארץ ישראל קודם הדלקת הנרות (גמרא) וגם צריכה להתפלל על זה בשעת הדלקת הנרות שיהי' לה בנים טובים:

בנים. לפעמים מניעת ההריון היא מחמת שהאשה מתקשטת עצמה ביותר והיא בעלת גאוה (לקהר"ן):

בנים. סגולה לגידול בנים. שהאב והאם אל יקללו את הבנים. וגם לא יקללו זה את זה (לקהר"ן):

בנים

בנים. מי שמתים לו בניו רח"ל. סגולה שאחר שתטהר האשה מאותו ילד הנולד ותטבול טבילה הראשונה ותזדווג עם בעלה, תקח האשה תיכף אחר התשמיש הזרע הנמצא באותו מקים שלה ותטעים ממנו לאותו הילד הנולד. ולא ימותו עוד ילדיהם בקטנותם (מרהי"ל) וסגולה הזאת מועילה רק אם לא חטא האב בניאוף והוצאת זרע לבטלה במשך הזמן שאחרי הלידה:

בנים. סגולה לזה שאין בניו מתקיימים רח"ל. שהאב ימכור את הילד או את העובר לאחר בעד כסף. ויקרא בנו של האחר הקונה (דב"מ):

בנים. סגולה לזה שאין בניו מתקיימים רח"ל. להלביש את הילד בבגדי פשתן לבן ונקי שלא יהי' מעורב בו אפי' חוט אחד ממין אחר ועי"ז ינצל התינוק מכל רע (חס"ל):

בנים. סגולה לבנים שיחיו ולא ימותו בקטנותן שלא יקרא לו שם כלל לאחר הלידה או ביום הברית מילה. רק שם „אלטער" יקראו לו, או לילדה תקרא „אלטע". וכאשר יגיע יום הבר מצוה או לילדה בימי נערותיה, אז יקראו בשמותם האמיתים (ז"ח):

בנים. סגולה שלא ימותו הבנים בקטנותן שיקרא לבנו הנולד בשם „בן ציון" ויחי'. (ירושלמי) וגם סגולה טובה לקרוא לבניו הנולדים לו מעתה בב' שמות (עקהד"ט). ועוד סגולה לקרוא לו שם כזה שיסתיים עם השם הקדוש „אל". כגון גבריאל ישראל מיכאל רפאל שמואל. או שישתתף השם הקדוש „יה" בשמו כגון אליהו ירמיה וכיוצא. או שיק[ר]א את בניו בשם איזו חיה. כגון צבי זאב דוב אריה וכיוצא (זבל"ר):

בנים. מי שמתים ילדיו בקטנותן. סגולה שיכתוב על קלף כשר המזמור קכ"ו מתהלים שיר המעלות בשוב וגו'. ואחר המזמור יכתוב בשיטה אחת כזה סנוי וסנסנוי וסמנגלף ויתלה כתב כזה בארבע רוחות בית דירתו (ש"ת):

אות ג

גב. לכאב הגב. הנקרא „קשיז-וויטאג" רפואה שישכוב החולה פרקדן על שק קטון עם חול חם:

גב. לכאב הגב. רפואה לערב ב' חלקים „גארטשיצאווי-שפירט" עם חלק אחד

אחד „קאמפער־שפירט" ולמשוח בזה היטב על הגב:

גב. לכאב הגב. רפואה לסוך את הגב איזה פעמים ביום עם „שפירט" שנכבש בו „מערקישען־פעפער":

גב. לכאב הגב. רפואה אמבטאות חמות עם ששה לטרות מלח בכל מרחץ. וישב במי הרחצה בערך חצי שעה:

גב. לכאב הגב. רפואה לקנות באפטיק „עקספעללי" ולסוך על מקום הכאב איזה פעמים ביום. ואחר הסיכה טוב להניח שם „קאמפרעס" חם:

גב. לכאב הגב. רפואה לקנות באפטייק „האלץ־שפריט" גם „טערפאנטין" ולערב שוה בשוה ולסוך על מקום הכאב איזה פעמים ביום:

גבורת אנשים. מי שיש לו חולשה שמזריע תיכף. רפואה שירחץ במים קרים את בשרו באמבטי בכל בוקר. מן חמשים עד ששים פעמים:

גבורת אנשים. רפואה לקחת עשב הנקרא בלשון ליטיין „אורתיקא". ובלע"ז „פאקשיווא" או „קראפיווא". וזה העשב צומח בכל מקום והנ״ע בו נכווה. והוא טוב יותר בתחלת הקיץ כאשר צמח גבוה מן הארץ לא יותר מן רבע אמה. ותוציא העשבים האלה מן האדמה עם השורש. ותרחץ אותם במים מן האבק והעפר. אח"כ תבשלם עם מי גשמים. ותסנן את המים שיהיו צלולים. וישתה איזו פעמים ביום מן המים האלה מעורב עם יין שוה בשוה. ואם אין לך מי גשמים תוכל לבשלם ביין וישתה היין ויתגבר כחו (ת"א):

גבורת אנשים: רפואה לערוב מעט מור הנקרא „פיזום" בתוך יי"ש טוב או יין טוב וישתה חם. בערך ג' כוסות קטנים ליום:

גבורת אנשים. סגולה לקחת גיד של שור או של תייש. ותיבש אותו היטב ותכתוש אותו לאבק דק כקמח ותערב מזה האבק מעט בערך משקל שליש לויט בכוס יין טוב וישתה בבקר אליבא ריקנא. וגם בערב ישתה כוס כזה בערך ב' שעות קודם השכיבה (ת"א):

גבורת אנשים. סגולה לגבורת אנשים לאכול בכל יום תאנים הרבה (רו"ח):

גבורת אנשים. סגולה לגבורת אנשים גבורת גשמים. שישתה מי גשמים. וביותר טובים הגשמים היורדים מן פסח

עד

עד עצרת. ובאם האויר חם בין פסח לעצרת ווורדים גשמים. יעמוד במקום מוצנע ערום שירדו הגשמים על גופו. וגם יפתח את פיו שירד הגשם לתוך פיו. וירפא עי"ז מן כמה מיני חולאים ויתחזק כחו (אד"פ):

גבורת אנשים. רפואה לגבורת אנשים שתצלה בצלים ותסחוט מהם המיץ ע"י סמרטוט נקי. והקח מי דבש טוב ותחמם על האש. וכמה שיהי' לך מיץ בצלים תקח כנגדו ב' חלקים מי-דבש ותערב יחד ותשתה חם קודם השכיבה ויתגבר כחך (אמ"ן):

גבורת אנשים. רפואה לגבורת אנשים שתקנה באפטייק העשב הנקרא „אקסין-צינגין" ובלשון ליטיין נקרא „הערבא-אספערו-גינים". ותשרה זה העשב ביין ישן וטוב ג' ימים. אח"כ תשתה זה היין ויתגבר כחך (מ"א):

גבורת אנשים. רפואה לגבורת אנשים למשוח את האבר בשמן „שפיגנארד". ובלשון ליטיין נקרא „לעוואנדול-עהל" (מ"א):

גנבה. לדעת הגנב. תכתוב שמות כל הנחשדים בחתיכות קטנות קלף כשר. לכל שם פתקא אחרת. ותמלא קערת חרס עם מים שתוקים ותניח הפתקאות על המים. אח"כ תאמר על הקערה ג"פ הקפיטל ט"ז מכתם לדוד. ותכוון בהשם הקדוש חי היוצא מן אות הראשונה והאחרונה של הפסוק חבלים נפלו לי בנעימים וגו'. אז תרד למטה אותה הפתקא של שם הגנב. ובאם לא נעשה כזאת אחר אמירת ג"פ. תאמר עוד ז"פ. ואם גם אז לא נראה שנוי בשום פתקא תדע שאין ביניהם שם הגנב (ת"א):

גנבה. אם גנבו ממך איזה דבר קח גרזן שבבית ותלה אותו מחוץ לבית ולא יניח הגנב עד שיחזור הגנבה. (רו"ח):

גנב. סגולה שלא יהיו הבנים גנבים יזהרו אביו ואמו של התינוק שלא ילך התינוק לעולם בגילוי ראש. (מס' שבת):

גנב. לידע הגנב סגולה ליקח קלף כשר ולכתוב עליו עוף עוף עוף ולתלות הקלף בצואר תרנגול לבן ולהניח את התרנגול בין האנשים שנמצא שם חשד ומיד יקפוץ התרנגול על ראש הגנב או ירוץ אליו וינשך אותו (מרת"ל):

געלע זוכט. היא מחלת הירקון. רפואה לטבול ספוג בחלב פרה תיכף אחר החליבה שעדיין החלב חם וירחץ בהחלב כל גופו (ת"א):

געלע זוכט. רפואה לערוב ה׳ טיפות שמן „לעוואנדע״ עם יין וישתה בבקר אליבא ריקנא. כן יעשה איזה שבועות (מ״א):

געלע זוכט. סגולה לקחת דג חי שנקרא „שלייען״ ותבקעהו לשנים ברוחבו מן ראשו עד זנבו ותוציא כל השדרה עם העצמות ותחבוש ב׳ חצאי הדג עם צדדי החתוך על החזה בצד שמאל כנגד הלב וינוחו שם כ״ד שעות. אח״כ תשליך חצאי הדג לאשפה ותקח דג „שלייען״ אחר ותבקעהו כנ״ל ותחבוש חצאי הדג מתחת החזה על הקיבה ג״כ על כ״ד שעות. אח״כ תשליך הדג לאשפה ותקח עוד דג „שלייען״ שלישי ותבקעהו כנ״ל ותחבוש אותם על כפות הרגלים ג״כ על כ״ד שעות. ואח״כ תשליכם לאשפה. ובאם לא נרפא עוד מן ג׳ ימים האלה תעשה כנ״ל עוד הפעם ג׳ ימים. ובאם לא נרפא עוד יעשה כן פעם ג׳ עוד ג׳ ימים עם ג׳ דגים כנ״ל. וירפא בעזהש״י. (ת״א):

געלע זוכט. סגולה לקנות קדרה חדשה ותשלם כמה שיאמר המוכר בפעם ראשון. והחולה ישתין בקדרה. וגם שעוה תשים בתוכה. ותבשל הקדרה על האש. אח״כ יקח החולה את הקדרה וילך עמה מחוץ לעיר ויניחנה בפרשת דרכים וילך לביתו ולא יחזור עצמו להסתכל לאחוריו. (מ״א):

געלע זוכט. סגולה שישתין החולה לכלי נקי ותקח תיכף השתן החם ותלוש עמו קמח סלת ותעשה ג׳ עגות. וכל זה תעשה בלי ידיעת החולה. תאפה העגות ותתן להחולה לאכול. וירפא. (מ״א):

געלע זוכט. סגולה שיסתכל החולה כמה פעמים לראות תמונת פניו בדזעגיטש שחור או בחליף של השוחט. (רו״ח):

געלע זוכט. על פי חכמת הרפואה היא מחלת המרה וטוב לקנות באפטייק שלשה מיני עשבים האלה הנקראים בלשון ליטיין „הערבא-חעלידאָני״ וגם „הערבא ציקאָריום-ינטיבוס״ וגם „הערבא היפאָ-ריקום-פערפאָראַטום״. ויבשל כמו טיי. מין עשב הראשון יהי׳ פחות בערך החצי מן כל מין של ב׳ מיני עשבים האחרים. וישתה מזה איזו פעמים ביום:

געלע זוכט. סגולה לחולי ירקון שקורין געלע זוכט ליקח יונה זכר לזכר ונקיבה לנקיבה ולהושיב היונה על טיבור החולה ותשאב בקרבה מן החולה כל הירקות. היונה תמית והחולה ירפא (דבי״צ):

גרון. לכאב בגרון עם קושי בליעה מחמת שנתקרר. רפואה שיטבול מפה במי מלח קרים אח״כ יסחוט המפה היטב ויחבוש בה את הגרון

הגרון. ויחבוש על זה ממעל עם „וואטי" או בגד של צמר. ובכל ג' שעות יטבלו מחדש את המפה במי מלח ולחבוש את הגרון כנ"ל. וכן יעשה כמה פעמים עד שיוקל הכאב. וגם טוב לעשות קאמפרעסען מן שפריט של יין שרף מעורב עם מים קרים. ויצחצח בכל פעם את הגרון עם „קאלעך-וואסער" או עם „בור-זויערע-וואסער" או שיבשל עשב „סאלוויא" או „מאלווא" ויצחצח עם המים את הגרון:

גרון. לכאב הגרון בילד שקורין „צעפעל-געפאלען". רפואה למשוח שומן ארנבת הנקרא „האזען-שמאלץ" על סמרטוט ולהניח על הגרון מאחוריו על הקדקוד. ועי"ז תבוא ה„צעפעל" שהיא לשון הקטון על מקומו הראוי לו:

גרון. מי שבלע עצם ונתחב לו בגרונו. סגולה לזה עיין בסוף הספר בחלק הלחשים:

אות ד

דיבור. מי שנתאלם פתאום וניטל ממנו כח הדיבור רח"ל. סגולה להשים בפיו קליפת אתרוג (יל"מ):

דיבור. ילד שניטל ממנו הדיבור ונתאלם מחמת איזה חולי או פחד ובהלה. סגולה שאמו תניח אצבע יד ימינה תוך רחמה באותו מקום עד שתחמם האצבע ואח"כ תניח תיכף אותו האצבע לתוך פי הילד וידבר (רי"ח):

דבורים. לנשיכת דבורים. ראשית תמשוך הארס מן הבשר אח"כ תתפוס דבורה זו או אחרת ותמעך ותמשוח על המקום הנשוך וירפא הנפוח. וכן הוא בנשיכת זבובים ארסיים:

דדים. לכאב והתקשות דדי אשה. רפואה למשוח אותן עם שמן הנקרא „רצין-עהל" ולחבוש אותן עם „וואטי" או עם „חלארנעס" חמות של זרע פשתן הנקרא „ליאנע-שעמין":

דדים. לכאב והתקשות דדי אשה, רפואה לבשל „קארטאפלעס" ולמעך אותם היטב. ואח"כ לטגן אותם עם שומן חזיר הרבה ולעשות מזה „חלארנעס" חמות ולהניח על הדד. ועל החלארנע צריך לחבוש עם דבר חם:

דדים. לכאב והתקשות דדי אשה. רפואה לקחת קמח שעורים מנופה וללוש

וללוש במי ורדים שנקרא באפטייק „רויזען-וואסער״. וגם צריך לערב חלמון ביצה ומעט „צוקער״ ולערוב הכל היטב שיהי׳ רך כמו משיחה. ולעשות מזה תחבושת על הדד הכואב (מרהי״ל):

דדים. אם הדד נתקשה מאד ונתנפחה ויש בה מוגלא שנחוץ מאד לפתוח אותה. אם אין רופא שיפתחנה ע״י איזמל. עיין לקמן סימן מכה ותמצא שם משיחה לפתוח את המכה:

דדים. לכאב והתקשות בדדי אשה. רפואה לבשל ביצים על קשה ותקלפם ותכתוש אותם היטב במכתשת ותערב בזה דבש דבורים צלול עם שמן הנקרא באפטייק „באַלזאם-פּעראָוויאַמי״ ותמעך הכל ביחד היטב עד שתעשה כמו משיחה. ותמשח בזה את הדד הכואב ותחבוש עם „וואטי״ (מ״א):

דדים. לכאב והתקשות בדדי אשה. רפואה שתבשל בחלב זרע פשתן הנקרא „ליאני-שעמין״ עם זרע הנקרא באפטייק בלשון ליטיין „פּאָיעניקולי״ בתוך חלב ותניח מזה „חלאַדנעם״ חמות על הדד הכואב:

דדים. לכאב והתקשות בדדי אשה. סגולה שתקח צואת יונים יבשה ושיהי׳ להצואה מראה לבן. תכתוש הצואה ותבשל עם שמן של זרע פשתן הנקרא „ליאני-עהל״ עד שיהי׳ מעובה כמו משיחה ותמשח על וואטי ותניח חם על הדד הכואב (ת״א):

דדים. לכאב והתקשות בדדי אשה. רפואה טובה לעשות בהתחלת הכאב שתקנה באפטייק הזרע הנקרא בלשון ליטיין „פּאָיעניקולי״ ותבשל עם סלת בחלב עד שיהיה מעובה ותשים בכים של פשתן ותניח מזה „חלאַדנעם״ חמות על הדד הכואב ותחבוש ממעל עם „וואַטי״ ויעבור הכאב:

דם. לעצור דם חוטם. רפואה שישים את רגליו עד ממעל לקרסוליו במים קרים. או שישים את הכים עם הבצים שלו בכלי מלא חומץ. ואשה תשים דדיה במים קרים. או שיטבלו ספוג או „וואַטי״ במים קרים ויניחו על הגומא שאחורי הראש:

דם. לעצור דם חוטם. סגולה לכתוב מן הדם על המצח לאיש **בירוניקיש** ולאשה **בירוניקישה** ויעצר. עוד סגולה לכתוב שמו על מצחו בכתיבה מרובעת (מ״א) או לכתוב מן הדם על מצחו תיבת **אָסַף** (רו״ח) או תיבת **זמן** (ת״א):

דם. מי שיש לו טבע של נזילת דם מן החוטם. סגולה שירגיל עצמו להריח הדסים (ח״צ):

דם. מי שרוקק דם או משתין דם. רפואה שישתה בכל יום חלב שקדים (מ״א):

דם. מי שמשתין דם סגולה שתקח קליפות ביצים שנולדו בו ביום מתרנגולת. ותכתש אותם היטב הדק לאבק כקמח. ותשתה זה האבק מעורב בתוך חלב שקדים איזה ימים ג"פ ביום וירפא. ואם אין לו חלב שקדים יכול לשתות מעורב בחלב או במים (הנ"פ):

דם. לדם היוצא מן הגרון שבא מן הריאה נחוץ לקרוא רופא מומחה. וטרם שיבא הרופא ישכיבו את החולה במטה פרקדן ולא ידבר כלל. ויניחו על החזה „קאמפרעסען" קרים. ויתנו לו לבלוע חתיכות קטנות קרח. ויתנו לו לשתות בכל פעם כף מי מלח וגם „לימאָנאַדע" קרה. וכאשר רק יוטב לו יסע תיכף למקום אויר צח ביער של „סאָסנאָווי" עצים:

דם. לנזילת דם מן הריאה. רפואה שירגיל עצמו לשתות בכל יום חלב עם חמאה. ויותר טוב שישתה חלב עז חם מן החליבה. ובחורף ישתה שומן דגים טוב הנקרא „פיש-טראהן". וגם רפואה שירגיל עצמו לאכול התבשיל שעושין מן רגלי בהמות. ויותר טוב מן רגלי עגלים. וגם רפואה שירגיל עצמו לאכול הרבה ענבים טובים. ועיין עוד לקמן בסימן ריאה:

דם. מי שעלול לנזילת דם מן הריאה יקנה באפטייק מין עץ שנקרא בלשון לטיין „וויסקום-אלבום" ויבשל בחלב וישתה בכל יום כמה שירצה:

דם. לעצור דם מילה. רפואה לקנות באפטייק „אייזען-טראָפּען". ויאמר באפטייק שנצרך לו לעצור דם. ויקח „גאַזע" ויעשה „באַנדאַזשעל" ויטבול בהטראָפּען הנ"ל ויכרוך על המילה ויפסוק הדם:

דם. לעצור דם מילה. סגולה שיקח גחלי עץ שרופים היטב ויכתשם במכתשת נקי וינפה אותן ע"י נפה. באופן שיהי' האבק דק כקמח וישים האבק על המילה וישקוט הדם מלצאת:

דם. לעצור דם מילה וכל דם פצע. רפואה שתקח „קופער-וואַסער" ותשרף אותו עד שיהי' נעשה אדום. ותדוק אותו לאבק דק ותשים על המילה או על מקום הפצע. ויעמוד הדם במקומו:

דם. לעצור דם נדה. רפואה שתשתה איזה ימים בבקר אליבא ריקנא לובן ביצה חיה מעורב עם קאניאק או עם יין שרף (ת"א):

דם. לעצור דם נדה. רפואה שתקח עפצים הנקראים „גאַלישען" ויהיו שלימים בלי נקבים. ותכתוש אותם לאבק דק כקמח ותשים האבק תוך תפוח יפה ותצלה התפוח ע"ג גחלים ותאכלנו עם האבק. כן תעשה איזה פעמים ותרפא (יל"מ):

דם. לעצור דם נדה. רפואה שתשרה מלא כף עשב „ראזמארין" בגליאז יין שרף טוב .ותשתה מזה ג׳ כוסות קטנים ליום (מ״א):

דם. לעצור דם נדה. רפואה שתקנה באפטייק השורש הנקרא בלשון ליטיין „ראדיקס-ארטעמיזא" וגם מה שנקרא באפטייק „וויכקום-אלבום" ותבשל שניהם יחד במים ותשתה כמו ששותין טיי עם צוקער:

דם .לעצור דם נדה. סגולה שתקח ג׳ „קרעלין" אדומים וטובים ותכתשם היטב לאבק דק כקמח. ותערוב עם יין אדום. ותשתה בבקר אליבא ריקנא. וכן תעשה איזה ימים ותרפא (ת״א):

דם. אשה שאינה יכולה להטהר לבעלה. סגולה שתתלה עליה עצם חזיר ותרפא (מרהי״ל):

דם. לעצור דם נדה. סגולה גדולה ליקח צפרדע מן הנהר. וטוב יותר שתהי׳ נקבה. ותשרף הצפרדע לאפר בקדרה חדשה. ותתלה האפר על הצואר בכיס של פשתן חדש. ומעשה השרפה יהי׳ דוקא ביום ה׳. וטוב שיהי׳ נהלה על צואר האשה הנדה ע״י אשה אחרת שהיא בריאה ויש לה וסת כראוי. וזאת הסגולה מועלת ג״כ לאנשים שיוצא מהם דם. רק לאנשים מועיל יותר שתהי׳ הצפרדע מין זכר (ת״א):

דרך. היוצא לדרך. סגולה שיתן קודם צאתו לדרך איזו פרוטות לצדקה. שנאמר צדק לפניו יהלך וישם לדרך פעמיו (ס״ח):

דרך. כשרוצה לעלות על העגלה. סגולה שכאשר יעמיד חד כרעא ארעא וחד אעגלה יאמר פסוק המתחיל עם א׳ת של התחלת שמו ומסיים עם אות של סיום שמו. כמו למשל אם שמו יהודה יאמר הפסוק „ה׳ צבאות עמנו משגב לנו אלהי יעקב סלה" (מ״א):

דרך. ההולך לדרך רחוק. סגולה שיאמר אחר תפלת הדרך „הריני מקבל עלי כשאגיע למקום פלוני בשלום לומר שם תיכף נשמת כל חי עד האל בתעצומות". וכאשר יגיע למחוז חפצו יקיים תיכף את נדרו (זכירה) או שיאמר כן קודם צאתו מפתח ביתו כאשר יניח את ידו על המזוזה לנשק אותה:

דרך. בשבוע שרוצה לצאת לדרך. סגולה שיאמר במוצש״ק אחר ההבדלה הפרשה של וישלח עד מאה קשיטה. ויצליח דרכו (רמב״ן):

דרך. היוצא לדרך. סגולה שילווה אותו איזה איש. ואחרי שיפריד ממנו יאמר אחריו המלווה ברכת כהנים (אגד״פ עה״ק):

דרך. לשמירה בדרך. סגולה שיקח עמו לדרך ההושענא שלו

מן

מן הושענא רבה. וישא אותה אצלו בכל הדרך (זכירה):

דרך. לשמירה בדרך. סגולה שיקח עמו לדרך כזית מן האפיקומן של מצה שמורה שלו שנשאר מן ליל פסח. וישא אצלו בכל הדרך (זכירה):

דרך. היוצא לדרך ופגע בצאתו שנושאין לנגדו כלי ריקן. או אם נכשל באיזה דבר ונפל כאשר יצא מביתו. יחזור לביתו ולא ילך לדרך ביום הזה כי לא יצליח (זכירה):

אות ה

הבדלה. סגולה שבכל מוצאי ש"ק אחר הבדלה יטעום מעט מן הכוס ואח"כ יסתכל היטב בכוס של הבדלה עד שיראה פניו ומצחו ויאמר בלחש ג"פ הפסוק „כי ראיתי אלהים פנים אל פנים ותנצל נפשי". ועי"ז ינצל מפגעים רעים בכל השבוע. ואם ההבדלה היא של שעוה ירית. בעשן ההבדלה אחרי הכביה (זכירה):

הבדלה. סגולה להנצל מכל אסן ופגע רע וכחות הטומאה לומר בלחש בהבדלה בשעת הסתכלות בצפורניים „וראית את אחורי ופני לא יראו". ויכוון בהשם הקדוש אגף סגף נגף. וגם יכוון שהשלש תיבות פנ"י ל"א ירא"ו הן האותיות של ב' מלאכים הקדושים **פניאל אוריאל** (מכוונת האריז"ל):

הצלחה. סגולה אמיתית להצלחה ועושר להפריש מעשר מן הרווחים. ויתן להחזיק בזה לומדי תורה. ועל זה דרשו חז"ל עשר בשביל שתתעשר. וגם על זה כתוב ותומכיה מאושר (מד"ר):

הצלחה. סגולה להצליח לפני שר ומושל תאמר טו"ב פעמים שם אמו של אברהם אבינו ע"ה שהוא **אמתלאי בת כרנבו** קודם שתעמוד לפניו. ואח"כ תאמר הפסוק „מגדול עוז שם ה' בו ירוץ צדיק ונשגב". ותכוון **ב"ן ירד"ץ** בגי' **שדי**. ר"ת **שומר דרכי י"י** (עה"ק):

הצלחה. היוצא לדרך או להתיצב לפני שר לבקש בקשה אם יפגע בצאתו מביתו שנושאין לנגדו כלי ריקם יחזור לביתו ולא ילך באותו היום כי לא יצליח (זכירה):

הצלחה. סגולה להצלחה. דע שכמעט אין לך אדם שלא ימצא לפעמים

לפעמים מטבע או איזו מטבעית מונחות על הארץ. ויזהר שלא להוציא אותן המטבעות אלא יחזיקן תמיד אצלו בכים קטן מיוחד לזה (בקבלה):

הצלחה. להצלחה בפרנסה סגולה להזכיר בכל מוצאי שבת קודש שבעים פעמים אליהו הנביא ולכוון בהשם הקדוש **אגלא**. כך מובא בכמה ספרים קדושים. ועפ"י יסוד זה הדפסתי בספרי „אליהו הנביא" את הזמר של אליהו הנביא באופן שהאומרו כן מזכיר ע' פעמים אליהו:

הצלחה. להצליח במשפט סגולה שיאמר בשעה שמעיינים בדינו הפסוקים של ויברך דוד עד ומרומם על כל ברכה ותהלה (גמרא):

הצלחה. להצליח במשפט סגולה שיאחז ביד ימינו מזוזה קטנה כשרה (בקבלה):

הצלחה. להצליח במשפט סגולה שתחזיק מרגלית טובה תחת הלשון ולא תפסיד במשפט (ת"א):

הצלחה. להצליח בעסק מסחר תהי' נזהר בכל עניני העסקים אשר אתה רוצה לעשות שתאמר מקודם כאשר אתה מדבר מזה הענין „אם ירצה השם" (זכירה):

הצלחה. סגולה להצלחה לקנות המצוה של ששה נרות בביהכנ"ס או בביהמ"ד. ויתן בכל ערב שבת ששה נרות שידליקו בתוך העמוד אשר לפני הש"ץ. ועי"ז תרום קרנו בכבוד (מדרש):

הצלחה. סגולה להצלחה בלכתו למלאכתו או בלכתו לעשות מסחר וקנין. קודם שיוצא מביתו יתן ידו על המזוזה ויאמר פסוקים האלה בכונה. „בראשית ברא אלהים את השמים ואת הארץ. ולכל היד החזקה ולכל המורא הגדול אשר עשה משה לעיני כל ישראל. ויעקב הלך לדרכו ויפגעו בו מלאכי אלהים. ויאמר יעקב כאשר ראם [ויכוון שהוא ר"ת **רפאל אוריאל מיכאל**] מחנה אלהים זה ויקרא שם המקום ההוא מחנים. האזינו השמים ואדברה ותשמע הארץ אמרי פי. יערף כמטר לקחי תזל כטל אמרתי. כשעירים עלי דשא וכרביבים עלי עשב. יהי רצון מלפניך ה' אלהי ואלהי אבותי בזכות השמות הקדושים היוצאים מאלו הפסוקים שבהם הוכיח משה לישראל במדבר. שימתיקו דברי בעיני כל שומעי. ואצליח בכל דרכי ועניני ועסקי. ותתנני לחן ולחסד ולרחמים בעיני כל רואי. אמן סלה נצח ועד" (ימ"נ):

הצלחה. צריך ליזהר שלא ישאל איש כיסו וארנקו לחברו. כי

בזה

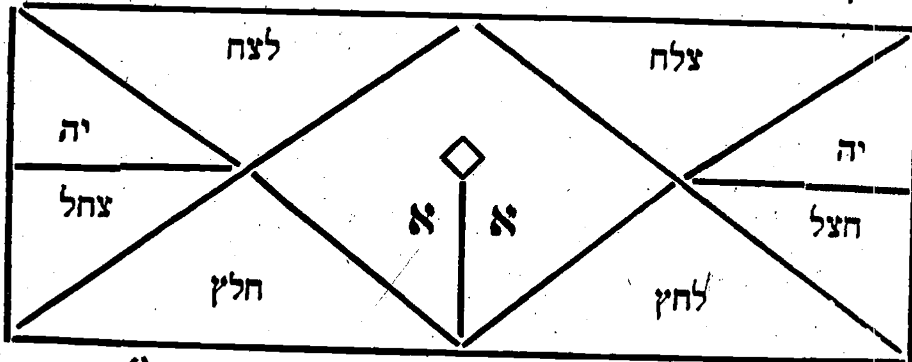
בזה הוא מוכר או נותן מזלו ח"ו. (בבא מציעא כ"ז):

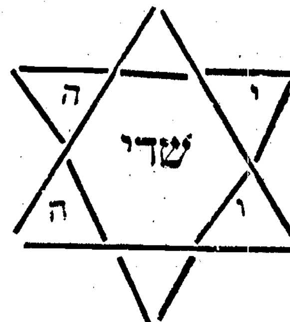
הצלחה. להצלחה בכל מיני עסק ומסחר שרוצה האדם לעשות. סגולה שיאמר ג"פ המזמור לה' הארץ ומלואה. ואחר כל פעם יאמר

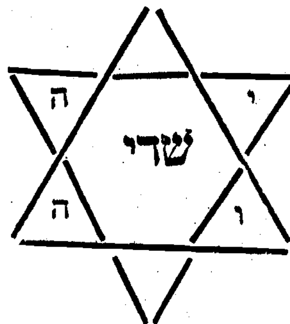
תפלה זו "יהי רצון מלפניך ה' אלהי ואלהי אבותי שהשם הקדוש מַןְ סַםְ. יצליחני בעסק (פלוני ופלוני) שאני הולך לעשות ותנחני באורח מישור ובדרך צלחה למען שמך הגדול והקדוש אלהי השמים ואלהי הארץ אמן סלה נצח ועד. (מדת"ל) וצריך לפרש העסק והענין באר היטב:

הצלחה. קמיע להצלחה מספר רזיאל המלאך. וז"ל קמיע להרויח אדם במשא ומתן והצלחה גדולה בעזהשי"ת כתוב זה בקלף כשר ותלהו בצדך השמאלית. וזהו הנוסח (מוגה).

והדרך צלח רכב על דבר אמת וענוה צדק ותורך נוראות ימינך









סגמכר טגף כרך זג מכך יתם טזכסן טמי נמסכר כסכיסם קתקכר

יהי רצון מלפניך יַהֲוָהָ אלהי ישראל שתצ־ה למלאכיך אלו לבוא אל בית פב"פ וללכת עמו ויצליחו אותו בסחורתו ובכל מעשה ידיו בהצלחה ובהרוחה גדולה בין ביום בין בלילה בין בבית בין בחוץ לבית בין בעיר בין בחוץ לעיר ושמך וחותמך הקדוש ירחיבו במעשיו ובביתו והצליחו לפב"ב אמן סלה:

הרהורים. להנצל מהרהורים רעים ומחשבות זרות בשעת התפלה. סגולה להתפלל מתוך הסידור. זכר לדבר שכתוב „אמר עם הספר ישוב מחשבתו הרעה" כן מובא בהרבה ס"ק:

הרהורים. להנצל ממחשבות זרות בשעת התפלה. יש מן המקובלים שכתבו סגולה לומר קודם התפלה הפסוק „אש תמיד תוקד על המזבח לא תכבה". ויש כתבו לומר הפסוק הביאה לי ציד ועשה לי מטעמים וגו'. ויש כתבו לומר הפסוק לב טהור ברא לי אלהים וגו':

הרהורים. להנצל מהרהורים רעים. סגולה שיצייר במחשבתו דמות דיוקנו של אביו ועי"ז יצטנן יצרו הרע (מד"ר):

הרהורים. החגורה של צדיק אמת מבטלת הרהורים רעים מן החגור בה (לקהר"ן):

הרהורים. סגולה לבטל הרהורים ומחשבות זרות בשעת התפלה שיטול עשר אצבעות ידיו במים תיכף כשרואה שבאה לו מחשבה זרה. ויכוון שכל אדם הוא קומה שלמה והעשר אצבעות של ידיו הן כנגד העשר ספירות. וע"י המים המטהרים מכל טומאה יוטהרו כל העשר ספירות שלו מן מחשבות זרות הבאות מן כח הטומאה כדי לבלבל את האדם מתפלתו. דבר זה קבלתי מאת אדמו"ר אריה דבי עילאי בוצינא דנהורא וכו' מרן מהרי"ל אויגר זצוקלה"ה מלובלין:

הריון. להריון רפואה שתקח באפטייק עשב הנקרא בלשון ליטיין „סאלוויא" ותבשל מעט מן העשב ביין טוב ותתן להאשה לשתות מן היין בליל הטבילה ותתעבר (מ"ט):

הריון. סגולה להריון קח עור ארנבת ושרוף אותו עד לאפר ותן לה לשתות מן האפר בכוס יין. כך תעשה ט' ימים רצופים בכל בוקר ותתעבר מיד (מרהי"ל) ויש גורסין עור שועל:

הריון. סגולה לעקרה שתעשה משעוה כמו קדרה קטנה ותכנים בה דם נדתה ותסתום פי הקדרה במכסה ותטמון הקדרה באדמה אצל שורשי אילן תפוח. ועי"ז תקבל האשה הריון והאילן לא יעשה עוד פירות (נפ"מ)

הריון. להריון תזהר האשה מלשאת עלי' כסף חי אפילו כל שהוא. כי זה מונע ההריון (ת"א):

הריון. סגולה להריון אם אין שום מחלה להאיש ולהאשה. תקח יונה זכר ויונה נקבה ותשחטם ותוציא המוח שלהם תיכף. ותשב האשה אחר הטבילה במטה ותכנים ברחמה את המוח מן השני צפרים על

שעה

שעה שלימה. ואחר שעה תזדווג עם בעלה ותתעבר (מהרה"ל):

הריון. קמיע ברורה ובלתי משובשת להריון. יכתוב סופר טהור נברא על קלף כשר בכתיבה תמה. ויאמר מקודם. „הריני כותב קמיע הזאת בשעתא טבתא בגדא טבא לאסוותא מן שמיא עבור האשה פב"ב אשת פב"פ.

וזה נוסח הקמיע:

יהי רצון מלפניך אהיה אשר אהיה שתרחם על האשה פב"פ ותתן לה בקרוב הריון מבעלה פב"פ בזרע של קיימא בכח השמות הקדושים האלה ע"י המלאך שמשיאל

ואאהבבאבאזובאואאולאפואהווהובהוהוחהעה

א	ה	י	ה
ה	ו	ה	י
י	ה	ו	ה
ה	י	ה	א

אכהלייה יצהבואהות
אמן סלה נצח ועד
ה ה ה
הֶלֶז

הקמיע צריכה להכתב בציור הזה ולשום אותה בתיק קטן של מתכות, והתיק ישים בכים של עור ותתלה האשה עליה את הקמיע בין דדיה, ותלך בה רק בימים הטהורים (ת"א):

הריון. סגולה להריון. שהבעל והאשה לא יזרקו ההושענות שלדם ביום הושענא רבא אלא יצניעם ויצטרפו לדם גם הב' ערבות מן הלולב שהיו מברכין עמו. ולפני תשמיש הראשון שאחר יום הושענא רבא יבשלו השני הושענות עם השני ערבות בתוך חצי קווארט מים. אח"כ ימזגו המים לשני כוסות. ויקח הבעל כוס אחד והאשה כוס אחד ויאמרו על הכוסות ההושענא המתחלת „אדם ובהמה" ואח"כ ישתו הכוסות עם צוקער כמו ששותין טיי. וישמשו מטתם ויושעו ממרומים (אמ"ן וערב"ה בגימ' זר"ע וגם בגימ' הריו"ן עם הכוללים של האותיות והתיבה):

ווארצלין. לשומא או יבלת שקורין „ווארצעל" הצומח על בשר אדם. רפואה למשח הווארצעל ב' פעמים ביום עם המשקה של מררת בהמה (מ"א):

ווארצלין להסיר הווארצעל. רפואה למשחו ב"פ ביום עם חומץ החזק והחריף מאד כ"אד הנקרא „עסענציע-עססיג":

ווארצלין. להסיר הווארצעל שהיא קשה ומבוקעת. תקנה באפטייק קראפלים הנקראין „קרוואט". ותשים בכל יום על הווארציל טפה אחת:

ווארצלין. להסיר ווארצלין. סגולה למשוח אותם בדם יונה חם תיכף מן השחיטה (מ"א):

וסת. אשה שאבדה וסתה בנעוריה. אלה הם הבשמים אשר יכולים לעורר דם נדה. תבשל קדרה בת ד' קווארט מים ותשים בה ג' לויט קנה-בשם הנקרא „צומרינד" א' לויט בושם „נעגעלעך", חצי לויט ברכום הנקרא „זאפערען" ותשתה חם עם צוקער כמו ששותין טיי (מ"א):

וסת. אשה שאין לה וסת בנעוריה. רפואה שתבשל עשב הנקרא בלשון ליטיין „מאבינא" עם מים ותשתה כמו ששותין טיי (מ"א):

וסת. להביא וסת לאשה שאין לה אורח כנשים. תכתוש קליפות שקדים יבישים לאבק דק כקמח ותליש האבק עם דבש ועם שומשמין עד שיהי' כמו עיסה. ותחתוך לחתיכות ותטגנם על האש. ותאכל מזה איזה פעמים ביום חודש ימים. ויבוא לה הוסת (ימ"נ):

וסת. להביא הוסת מועיל הרבה שתעשה לה מרחצאות של חמין ולערוב בהמים „גארטשיצא":

אות ז

זיוג. מי שקשה לו למצוא בת זוגו יתפלל בכל יום בכוונה שירת הים ויאמר אחר התפלה מזמורי תהלים האלה ל"ב ל"ח ע' ע"א קכ"ד (נפ"מ):

זיעה. להביא זיעה על החולה. רפואה לבשל היטב שבולת שועל הנקרא „האבער" או שעורים בחומץ. ואחר שתתרכך התבואה היטב תעשה מזה חלאדנעס חמות ותניח על בטן החולה ויזיע (מ"א):

זיעה. לאנשים בריאים שיש להם טבע שמזיעים מאד בלילה ועי"ז מאבדים

מאבדים את כחם ונעשים רזים. הרפואה שיסוך את בשרו הרבה פעמים עם שמן דגים טוב ויערוב בו לריח טוב מעט „נעלקין=עהל״. דהיינו שבתוך חצי קווארטירל שמן דגים יערוב ט״ו טפות „נעלקין=עהל״. אבל נצרך לחמם מעט את השמן דגים, כדי שיתערב היטב עם ה„נעלקין=עהל״:

זיעה. להביא זיעה יקנה באפטייק „בעזאָווי=טיי״ עם „ליפאָווי=טיי״ ועם „מאלינעס״ יבשות. כל מין בעד ג׳ קאפ׳. ויבשל אַ קוואָרט מים ובשעת הבשול ישים בהמים ג׳ מינים הנ״ל. ויקח הקדרה מן האש ויכסה הקדרה ואחר חצי שעה ישתה מזה ד׳ גלעזער חם עם צוקער ועם „ציטרין״ כשהוא שוכב במטתו. ויזיע:

זכרון. סגולה לזכרון לומר תמיד קודם הלימוד עשרה פעמים הפסוק „זכור דבר לעבדך על אשר יחלתני״ (מ״א):

זכרון. סגולה לזכרון לומר קודם הסעודה על כוס משקה פסוקים האלה — אכן רוח הוא באנוש ונשמת שדי תבינם: לאדם מערכי לב ומה׳ מענה לשון: אל תשליכני מלפניך ורוח קדשך אל תקח ממנו: ה׳ בצר פקדוך צקון לחש מוסרך למו: לב טהור ברא לי אלהים ורוח נכון חדש בקרבי: ה׳ אלהים נתן לי לשון למודים לדעת לעות את יעף דבר: יעיר לי בבקר בבקר יעיר לי אזן לשמוע בלימודים: ה׳ אלהים פתח לי אוזן ואנכי לא מריתי אחור לא נסגותי: רוח ה׳ דבר בי ומלתו על לשוני: יהי רצון מלפניך א׳ או״א אברהם יצחק ויעקב אשר קראת שמו ישראל שתפתח לבי בתורתך ותאיר עיני ולבי ע״י מלאכיך הקדושים פתחיאל רפאל יופיאל שלא אשכח כל ימי חיי מכל מה שלמדתי ולעולם לא אשכח כל דבר תורה מכל מה שאלמוד מעתה ועד עולם אמן נצח סלה ועד — אח״כ ישתה הכוס: (מספר רזיאל) וטוב לעשות כך בכל סעודת ראש חודש:

זכרון. סגולה לזכרון להתפלל קודם הלימוד בקדושה ובטהרה תפלה זו. „יהי רצון מלפניך ה׳ אלהי ואלהי אבותי שתעשה למען השמות הקדושים היוצאים מן הפסוק וזכרתי את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם אזכור והארץ אזכר. שצירופו הוא כך:

וית זרי כבא רתב תאר
יפה אאם תוא בקז רחב
יצר תיו ייה יתא עיר
קרץ ובא ברז ואכ אפר

ויבוין

ויכוין בשמות האלה ואל יוציאם בפיו) שלא אשכח כל דבר מכל מה שאלמוד בתורתך הקדושה היום ובכל יום ויום ותהיה תורתך שמורה בלבי ובמוחי לנצח. אמן סלה (א״ח):

זכרון. לחדד הזכרון. סגולה לאכל בכל יום בבקר אליבא ריקנא כף קטנה דבש דבורים. וזה ג״כ טעם שאנו אוכלים ביום הזכרון דבש. כדי שתעלה זכרוננו לטובה על כל השנה:

זכרון. סגולה לזכרון. לאכול שמן זית טוב וביותר מארץ ישראל:

זכרון. לחדד הזכרון רפואה לקנות באפטייק „אנא-קארדינא" ולאכול ממנו בבקר אליבא ריקנא דראכמא אחד. ויכול לאכול כן ג׳ ימים בכל שבוע. והג׳ ימים לא יהיו רצופים. וישתמש ברפואה זו איזו שבועות (מ״א):

זכרון. סגולה לזכרון לומר בכל יום ז״פ הפסוק „נר לרגלי דבריך ואור לנתיבתי (ש״א):

אות ח

חולה. דרש ר׳ פנחס בר חמא כל שיש לו חולה בתוך ביתו ילך אצל חכם שבעירו ויבקש עליו רחמים. שנאמר חמת מלך מלאכי מות ואיש חכם יכפרנה. (גמרא):

חולה. יתחזק החולה בכל כחו להתפלל על עצמו בדמעות. וירגיל בכל עת לומר בכוונה „ראה עניי ועמלי ושא לכל חטאתי. רפאני ה׳ וארפא הושיעני ואושעה כי תהלתי אתה". ויכוון בהשם הקדוש היוצא מן הר״ת של רפאני ה׳ וארפא שהוא ריוך המועיל לרפואה. ויתפלל בכל יום ג״פ מזמור מ״א מתהלים. שנאמר כי שמע אלהים אל קול הנער באשר הוא שם. ויש לפרש כלומר שהשכינה שם למעלה מראשותיו של החולה:

חולה. יזכור מה דאיתא במסכ׳ ברכות (נ״ה) יומא קמא לא לגלי ולא לימא מידי כי היכא דלא ליתרע מזליה. מכאן ואילך ליגלי כי היכי דליבעי רחמא עליה:

חולה. מי שיש לו ילד קטן חולה מאד ח״ו. סגולה טובה שיקבלו עליהם אביו ואמו שיתענו בכל שנה ביום שנולד הילד עד שיהיה להילד

להילד י"ג שנים. ובאם שיהי' להם איזה אונס שלא יוכלו להתענות יתן כל אחד אגרא דתעניתא ח"י גדולים לעניים. וגם יקבלו עליהם להדליק בכל ערב ר"ח בביהכנ"ס נר לכבוד נשמת ר' מאיר בעל הנס. ג"כ עד שיהי' להילד י"ג שנים. והילד בעצמו יביא הנר לבית הכנסת (זכירה):

חולה. סגולה לחולה מסוכן רח"ל לעשות עבורו פדיון נפש הידוע:

חולה. סגולה לחולה מסוכן רח"ל שינוי השם. אבל שיעשה זאת עפ"י דעת חכם וצדיק:

חולה. אמירת תהלים עבור חולה כמו שנדפס בסידורים היא סגולה גדולה שיאמרו התהלים עשרה אנשים ביחד שהם אוהבים להחולה. ואם אין עשרה אנשים צריך להשתדל שתינוקות של בית רבן יאמרו התהלים עבור החולה:

חלומות. חלום טוב צריך לספר לאוהב נאמן שיפתרנו לטוב. כי רוב חלומות הולכים אחר הפה. חלום רע יסיח מדעתו ואל יחשוב בו כלל וכלל. ויאמר בהקיצו משנתו הפסוק „והחלומות שוא ידברו". וזה הכלל בדוק ומנוסה שכל מה שהאיש יקפיד על חלומות רעים יותר יתגרו בו. וידוע שכן אמר בפירוש הגאון הצדיק וכו' מרן מהר"ם מליבאוויץ זצוקלה"ה על דבר החלומות / שאמרו חז"ל שצריך להתענות עליהם אפי' בשבת. ואמר שכל זה הי' רק בדורות הראשונים שחלומותיהם היו קרובים לנבואה. אבל בזמן הזה החלומות שוא ידברו. עכ"ל. וכל אשר יש לו ידיעה בחכמת ה„אנאטאמיא" יבין שעפ"י רוב באים חלומות רעים מן כח הדמיון שמתחזק להפחיד את האדם כדי לעוררו משנתו בעבור איזו חסרון בגוף, כגון שמניח ידו על לבו וכיוצא:

חלום. מי שחלם לו חלום רע שצריך להתענות ע"ז. והוא מן האנשים המקפידים על חלומות רעים אבל קשה עליו התענית. יעשה ראשית הטבת חלום. וגם יעשה תרנגול או תרנגולת לכפרה כדרך שעושין בערב יוהכ"פ. ומלבד זה יתן ק"ס מטבעות לחכם היודע לעשות פדיון נפש. וגם הכפרה יהלק לעניים. ויוצא בזה שיתהפך לטוב (עה"ח):

חלום. לשאלת חלום. יאמר בטהרה בחדר טהור ועל משכב טהור ונקי קודם השכיבה — לך ה' הגדולה והגבורה והתפארת וגו' עד ולחזק לכל. גבריאל ופחד יצחק היה לי. יהי רצון מלפניך ה' או"א שתשלח לי רוחו של יצחק גדי בן אברהם להגיד שאלתי בחלום ברור

בלילה

בלילה הזה שאני רוצה לדעת....... – וכאן יפרוט שאלתו באר היטב (כתבי הריב"ש):

חלום. לשאלת חלום. תקח בדעתך השאלה שאתה רוצה לשאול ותאמר ע"ב פעמים בכונה גדולה זה הפסוק – „שמעו נא דברי אם יהיה נביאכם ה' במראה אליו אתודע בחלום אדבר בו" – (ת"א):

חן וחסד. סגולה לחן וחסד. לומר אחר תפלת שחרית ד' פסוקים הראשונים מן האזינו השמים ואדברה עד הבו גודל לאלהינו (עה"ק):

חן וחסד. לחן לפני השלטון או לפני מי שתרצה לבקש מלפניו עבורך סגולה שתשים מקודם יד ימינך על מצחך. באופן שצד גב הכף יהי' לצד המצח. האגודל למטה והזרת למעלה. ותאמר ג"פ הפסוק „השיבה לי ששון ישעך ורוח נדיבה תסמכני" (מדת"ל):

חן. לחן לפני השלטון. סגולה לומר לפני השלטון ג' פעמים שם אמו של אברהם אבינו **אמתלאי בת כרנבו** (פי"צ):

אות ט

טבילה. הגאון בעל ספר חסידים כתב שם בהצוואות סי' מ"א וז"ל לא יניח אדם מלזקוק עם אשתו בליל טבילתה. ע"כ. ומובא על זה בספר רוח חיים שבאם אירע איזה אונס בליל טבילה שלא יוכל בעלה לקרב אליה. תעשה סגולה זו שתתכסה באותה לילה עם בגד של בעלה ותנצל עי"ז מסכנה:

טבילה. טבילה במקוה היא סגולה לכמה וכמה ענינים, כי היא ענין התחדשות כח החיים. רק באופן שלא יהיה כטובל ושרץ בידו:

טבילה. מובא בכתבי האריז"ל. מי שאין לו מקוה או אנוס ואינו יכול לטבול במקוה סגולה שירחץ ידיו מ' רחיצות כנוכר הלכה. וקודם הרחיצה יאמר זה:

לשם יחוד קוב"ה ושכינתיה. ארחץ בנקיון כפי ואסובבה את מזבחך יְהֹוָה. ויהי רצון מלפניך יְהֹוָה אלהי ואלהי אבותי שאלו רחיצות ידי תהיינה נחשבות לי כאלו טבלתי במקוה כשר של ארבעים סאה. ואזכה למשוך מים מ' הלובן העליון החתום ביו"ד רבתי של ועתה יגדל נא כח יְהֹוָה. וידחו ו צ ז עזה ועזאל בני אגרת ולילית. ובכח סגולת נקיון שע"י הרחיצה הזאת יתוקן שמדת הדין הבאה מן ספירת **גבורה** העולה

רחץ כפי ריון כמספר נקיון שעולה הרחמים למדת עלי תתהפך שנרמז בהפסוק ארחץ בנקיון כפי וגו׳:

עתה ירחן ידיו באופן זה. ראשית ירחן יד ימנית עשר פעמים. ויכוין בעשר האותיות של שם הוי״ה ב״ה דמילוי יודי״ן כזה יוד הי ויו הי׳ דהיינו שבכל רחיצה יכוין לאות אחת כסדר. ואח״כ ירחן יד שמאלית עשר פעמים ויכוין ג״כ בעשר האותיות כנ״ל. ואח״כ ירחן ב׳ הידים בסירוגין פעם אחת יד ימנית ופעם אחת יד שמאלית. ויכוין ג״כ על עשר האותיות ב׳ פעמים. דהיינו שברחיצה הראשונה של יד ימנית יכוין לאות י וכן ברחיצה הראשונה של יד שמאלית יכוין ג״כ לאות י. וברחיצה השניה של ב׳ הידות יכוין לאות ו ב״פ. וכן בשאר הרחיצות יכוין ב״פ בכל אות ואות כסדר. ויעלו כל הרחיצות ביחד למספר ארבעים כנגד מ׳ סאה דמקוה. ואחר המ׳ רחיצות יאמר זה:

ויהי רצון מלפניך יהוה אלהי ואלהי אבותי שבכח סגולת רחיצה הזאת יהיו נמתקים הדינים ברחמים. כמו שנרמז בהפסוק ויקרא אלהים ליבשה ארץ ולמקוה המים קרא ימים. ויאיר עלי השם **אהיה** שעולה **מקוה** (כזה אל״ף ה״ה יו״ד ה״ה) ויהא חשוב לפניך כאלו טבלתי במקוה טהורה שלמעלה הנרמז בהפסוק מקוה ישראל יְהֹוָה. וכתוב מקוה ישראל מושיעו בעת צרה. מושיעו ודאי. ההוא דמקורא דמקוה בידוי. אמן סלה:

הנה בספר הקטן „צוואת הריב״ש והנהגות ישרות״ מביא ענין רחיצה הזאת גם מעט ביאור בסוד הכוונה של הפסוק ויקרא אלהים ליבשה ארץ וגו׳. אבל המעיין שם יראה שהביאור נאמר בקיצור מאד וצריך פירוש לפירושו. וגם לא נזכר שם מנין הרחיצות. ומלבד זה עוד נפלו שם הרבה שיבושים וטעות הדפוס כמובן לכל מבין. וע״כ קבלתי עלי עבודה הזאת לבאר בעזהש״י הסוד של כוונת הרחיצה וסוד הרמז של הפסוק ויקרא אלהים ליבשה ארץ וגו׳ באריכות מעט:

זאת ידוע ליו״ח שהשם אלהים מורה על דין ומרמז לפעמים על בחי׳ מלכות אימא תתאה ששם היא ההתגלות של מדת הדין. ובשביל זה נקראת בשם אדני שהוא צירוף אדי״ן. ולפעמים מרמז השם אלהים על בחי׳ בינה אימא עילאה. ואע״פ ששם הוא רחמים ומאיר שם השם אהיה. מ״מ כיון דדינין מתערין מינה כידוע. לכן תקרא מדה זו ג״כ בשם אלהים. וענין ההמתקת הדינים הוא להעלותם לשרשם. שהשם אלהים והשם אדני יומתקו ע״י השם אהיה ותתעלה ויתקרב תיבת ים הרומז על שכינתא תתאה אל תיבת מי הרומז על שכינתא עילאה. וזאת נעשה ע״י כוונת היחוד שנכוון לפלג השם אלהים על ב׳ שמות אהי״ה אדנ״י ולזווג ב׳ השמות ביחד כזה אאהדינהי׳. כי ב׳ שמות האלה הם בגי׳ כמספר השם אלהי״ם. ועי״ז נעשה מים. היינו חסדים. כידוע מהבעש״ט זצוקלה״ה בכוונת המקוה שמי״ם רומז על מ׳ יודי״ן

מן

מן ד' מילואי שם הוי"ה ב"ה ע"ב ס"ג מ"ה בן שהן בגימ' מים. וזהו פלג אלהים מלא מים. וצריך לכוון שהשם אלהים יומתק בכל הג' מילואין שלו. שע"י אות ה יכול להתמלאות בג' אופנים כזה הי הא הה. נמצא שהשם אלהים במילוי י בגימ' ש'. ובמילוי א בגימ' רל"א. ובמילוי ה בגימ' רל"ה.

מערה יוכן כוונת הרמז של הפסוק ויקרא וגו'. כי תיבת ויקרא וכן תיבת יבשה בגימ' שי"ז. וזה רומז על השם אלהים במילוי י. כי אם נצרף מספר עשרה מן כוללות עשר האותיות של השם אלהים במילואו כזה אל"ף למ"ד ה"י מ"ם. וגם עוד מספר אחד של כולל כל התיבה. הרי לך הוספה של מספר י"א. ועוד נצרף מספר חמשה מן כוללות ה' אותיות של השם אלהים פשוט ג"כ עם עוד מספר אחד של כולל כל התיבה של השם אלהים פשוט. נתוסף עוד מספר ו'. ועולה הכל ביחד מספר שי"ז כמספר תיבת ויקר"א ותיבת יבש"ה. והשם אלהים במילוי א נרמז בתיבת ארץ. כי מספר שוה לשניהם. והשם אלהים במילוי ה ג"כ נרמז בתיבת ארץ. כי אם נצרף לתיבת ארץ הג' כוללים של הג' אותיות. וגם כולל אחד מן כל התיבה נתוסף מספר ד' ועולה ביחד רל"ה כמספר השם אלהים במילוי ה. ותיבת מקו"ה בגימ' השם אהיה במילוי ההי"ן. ותיבת מי"ם בגימ' ט' יודי"ן של ד' מילואי השם הוי"ה ע"ב ס"ג מ"ה ב"ן. ובכן מבוארת הכוונה שהתיבות ויקר"א אלהי"ם ליבש"ה אר"ץ הרומזות על השם אלהים בג' מילואין יומתקו בהתיבות ולמקו"ה המי"ם הרומזות על השם אהי"ה ועל הט' יודין דמילואי השם הוי"ה ע"ב ס"ג מ"ה בן. ועי"ז יהיה קר"א ימי"ם. היינו שיזדווגו תיבת ים עם תיבת מי שבחי' מלכות תתעלה עד הבינה. כמו שנרמז בהר"ת של הפסוקים מקוה ישראל ה' וגו'. מקוה ישראל מושיעו בעת צרה. ודי בזה למבין:

טחול. כאב הטחול כבר מובא לעיל באות ב' סימן בטן איזו רפואות. ועוד רפואה לכתוש זרע חרדל ולעשות ממנו אבק דק כקמח ולערב בדבש ולבשל עד שיעשה כמרקחת. וימשח במקום הכאב בצד השמאל של הבטן תחת הצלעות מלמעלה למטה ומלמטה למעלה בעוד המשיחה חמה. ולחבוש ממעל עם „וואטי". כך יעשה בכל יום ב"פ בערך שני שבועות. וירפא.

טחול. לכאב הטחול. רפואה ליקח מוח ארנבת מזכר לזכר ומנקבה לנקבה ולכתשו מעט ולמעכו עד שיעשה כמו משיחה ולמשוח על חתיכת בד ולהניח על מקום הכאב שיונח שם שש שעות ולא יותר. ועי"ז יוקטן נפיחת הטחול (מ"א):

טחול. לכאב הטחול. רפואה ליקח זבל צאן ה' גרגרים ולמעכם ולערבם עם מעט חומץ חזק ולמשוח על חתיכת בד ויניח על מקום הכאב שיונח שם מעת לעת. כן יעשה כמה ימים. וירפא (ת"א):

טחול. להתקשות ונפיחת הטחול בילדים ונערים. סגולה לקחת טחול של בקר. מזכר לזכר ומנקבה לנקבה, ויחתך הטחול [illegible]

רק בשני קצותיו ישאר מחובר ועי"ז יהי' כמו טבעת. ותכנים ראש החולה תוך חלל הטחול וכן תוריד ותשפיל הטחול עד מתחת לרגליו שיוציא את רגליו מן הטחול. כן תעשה ג"פ. ואח"כ תתלה הטחול בעשן במקום חם. וכשיתייבש הטחול יתרפא הטחול של החולה (כתבי הריב"ש):

טחול. לכאב הטחול. רפואה שישתה מים שנכבה בהם ברזל=שטאָהל. ובזמננו שנתחדש היין מארץ ישראל הנקרא כרמל=ברזל הוא רפואה טובה לכאב הטחול:

טחורים. לחולי הטחורים הנקרא „מארידען". אם יצאו אבעבועות קשות ואדומות הנקראים „פיקלען" מסביב לפי הטבעת ומזה נולד כאב גדול. רפואה לחמם מי דבש הנקרא „מעהד" ולשפוך בקערה חם וישב החולה במרחץ הזה בערך חצי שעה. כן יעשה איזה פעמים וירוח לו. ואחר כל מרחץ ימשחם בשמן שקדים מרים, או עם המשיחה הנקראת באפטייק „קאַלד=קרעם". או עם המשיחות הנזכרין הלאה:

טחורים. לאבעבועות אשר מסביב לפי הטבעת. רפואה לעקור עם שורשם עשבים המכווה הנקראים „פאָקרזיווא" ולבשלם במים ולשפוך המים החמים בקערה וישב החולה בזה בערך חצי שעה. כן יעשה איזה פעמים. ואחר המרחץ ימרח את ה„פיקלען" במשיחות הנזכרין הלאה:

טחורים. לאבעבועות שנקראים „פיקלען". רפואה שיעשה החולה לעצמו מרחצאות של ישיבה מן „קאַמעללין" הנקרא באפטייק „מיענטא" וישב במי בישול הקאַמעללין בערך חצי שעה שיהיו חמין ואח"כ ימשח שם באחת מן המשיחות:

טחורים. לעצור דם הטחורים. רפואה לחתוך התבן מן התבואה הנקראת „טאַטארקאַ" על חתיכות קטנות ולבשל ביחד עם חתיכות קטנות של העץ הנקרא באפטייק בלשון לטיין „וויסקום=אלבום". וישתה המים כמו ששותין טיי. אבל שלא יהיו המים חמין ביותר:

טחורים. לאבעבועות הנקראים „פיקלען". רפואה לכתוש „האַלאַהן" שרוף עם מעט „גרינשפאן" ולערוב עם מעט „שמיעטאנקא" או עם מעט חמאה תפילה עד שתעשה כמו משיחה ותמרח משיחה הזאת על חתיכת „וואטי" ותניה על האבעבועות איזה פעמים ביום. וירפא:

טחורים. לאבעבועות הנקראים „פיקלען". רפואה לשים לובן ביצה בקערת חרס ותקח חתיכה „האַלאַהן" ותמען אותה על שולי הקערה בתוך הלובן ביצה עד שיעשה כמו משיחה. ותמרח את המשיחה על חתיכה „וואַטי" ותניח על ה„פיקלען" איזה פעמים ביום. וירפא:

טחורים. רפואה ל„פיקלען". שתחמם שומן חזיר עד שיהי' צלול. אח"כ תניח השומן עד שיהי' פושרין ואז תערוב בו „יאָרינא" שוה בשוה. ותטבול בזאת המשיחה חתיכה „וואטי" ותניח על הפיקלען איזה פעמים ביום. וירפא:

טחורים. רפואה לפיקלען לערוב מררת בהמה עם דבש שוה בשוה ולחמם על האש ולערוב היטב עד שתעשה כמו משיחה. ותמרח את המשיחה על „וואטי" ותניח על ה„פיקלען" ב' פעמים ביום. וירפא (מ"א):

טחורים. רפואה לפיקלען שתקנה באפטייק החומץ הנקרא „ליגוויי באָראָווי" ותערוב כף חומץ בתוך חצי גליאָז מים וגם תערב בזה חצי כף קטנה „האַלאָהן" כתוש לאבק דק. ותערוב הכל היטב ותכסה במכסה ותעמיד הגליאָז במקום חם כדי שיהי' המים קרוב לפושרין. ותטבול בזה „וואטי" ותסחוט מעט ותניח על ה„פיקלען". ובכל חצי שעה תחליף:

אות י

ידיעות. לדעת ממי מניעת ההריון אם מן האיש או מן האשה. סגולה לקחת ב' כלים עם סובין וישתין הבעל בכלי אחד והאשה בכלי הב'. תכסה הכלים ותעמידם כך תחת המיטות על ג' ימים מעת לעת. ובאותו הכלי שיהיו נמצאים אז תולעים. ממנו מניעת ההריון (מ"א):

ידיעות. לדעת אם הרה זכר או נקבה תשתין האשה בקערת עץ ותתקע בתוכה על השוליים מחט עבה ותשהה שם יום שלם. אח"כ תסתכל ותראה אם עלו השמרים מן השתן מסביב להמחט כמו עמוד תדע שהרה זכר. ואם נחו השמרים בתחתית הכלי הרה נקבה (מ"א):

ידיעות. לדעת אם הרה זכר או נקבה סגולה לשום מחלבה בחודש התשיעי בכלי של מים. אם ישקע החלב הרה זכר. ואם יציף החלב הרה נקבה (מ"א):

ידיעות. לדעת אם הרה זכר או נקבה. סגולה לפזר מעט מלח על ראש האשה בלי ידיעתה. אח"כ תכנוס בדברים עמה. ואם היא תתחיל לדבר מזכר הרה זכר. ואם מנקבה נקבה (מ"א):

ידיעות. לדעת אם הרה זכר או נקבה. סגולה שתאמר לה פתאם.

הראיני את ידיך. ואם תראה ידיה באופן שיהי' הגב של היד למעלה הרה זכר. ואם הגב יהי' למטה. ד"ה נקבה (מ"א):

ידיעות. לדעת ע"י חלום תמונת זוגתו שנגזרה לו מן השמים. סגולה לקחת ביצה שנולדה ביום ב' או ביום ה' ותצלה אותה קשה ותחתוך אותה על שנים. ואכול החצי בלילה קודם שתלך לישון. והחצי השני תניח תחת מראשותך (ת"א):

ידיעות. לדעת מי ימות תחלה. האיש או אשתו. תחשוב מספר ב' שמותם יחד ותוסיף על מספרם י"ג ותשליך ט' ט' עד אשר ישאר בידך ט' או פחות. ותראה אם נשאר מספר זוגי ימות הבעל קודם. ואם נשאר מספר נפרד תמות האשה קודם (מ"א):

ידיעות. לדעת אם הבעל שברח ישוב לביתו לאשתו או לא. וכן אם ישוב בקרוב או לא. תחשוב שם השואל ושם האשה ושם אותו יום השבוע שבאה בו לפניך השאלה ותצרף ביחד החשבון של ג' המספרים. ותוציא מן החשבון ז' ז' והנותר קח בידך. אם נשאר אחד תדע שלא ישוב לעולם. אם נשאר ב' ישוב. אם נשאר ג' ישוב בנחת ולא בצער. אם נשאר ד' לא ישוב אלא אחר זמן מרובה. אם נשאר ה' ימות בחזירתו או יוכה ביסורין גדולים בדרך חזירתו. אם נשאר ו' יבוא לביתו בקרוב. אם נשאר ז' לא ישוב לעולם. וכמו כן לדעת אם האשה תחזור לבעלה שברחה ממנו. תחשוב שם השואל ושם הבעל ושם יום השבוע. הכל כנ"ל. ותדע כי שם יום השבוע חושבין באופן הזה. שאם באה לפניך השאלה ביום א' תחשוב שם היום למספר אחד. ואם ביום ב' תחשוב מספר ב'. וכן השאר (מקבלת הריב"ש):

ידיעות. לדעת אם אדם שהלך למרחקים עודנו בחיים. תקח ביצה מתרנגולת שחורה דאתילדה מאתמול וגם רביעית מים צלולים שתוקים. והלקיחה תהיה על שם פב"פ שהלך למרחקים. ואחר שיהיו בידך הביצה עם המים תאמר — מיט דעם וויל איך וויסען אויב פב"פ לעבט אדער ניט — אח"כ תשבר ותשפוך לובן הביצה לתוך המים. ואם יעמיד לובן הביצה באמצע המים כמו ראש זה סימן טוב כי חי הוא. ובאם יפול למטה הוא להיפוך (מכתבי רבנו נפתלי כ"ץ):

ידיעות. לדעת הרוצה להיות שוחט ובודק אם נולד בכוכב מאדים או לא. יחשוב שמו כמו שקורין אותו לתורה. וגם שם אמו. ויצרף המספרים. וישליך כל מספר ז' ז'. ויחשוב מספר הנשאר. אם נשאר מספר א' סימן שנולד בכוכב שבתאי. ואם נשאר מספר ב'

סימן שנולד בכוכב צדק. וכן כלם על סדר שבעה כוכבי לכת שהם שבתאי צדק מאדים חמה נוגה כוכב לבנה (מ״א):

ידיעות. אדם הרוצה לדעת באיזה מזל נולד יחשוב שמו כמו שקורין אותו לתורה. וגם שם אמו. ויצרף דמספרים. וישליך כל מספר י״ב י״ב. ויחשוב מספר הנשאר. אם נשאר מספר א׳ סימן שנולד במזל טלה. ואם ב׳ סימן על מזל שור. וכן כלם על סדר י״ב המזלות (מ״א):

ידיעות. לדעת אם החולה יקום מחליו או ימית ח״ו. בכניסתך אל החולה תאמר הפסוק „גלמו ראו עיניך ועל ספרך כלם יכתבו" ואם ידבר החולה עמך תיכף תיך כדי דבור סימן שיחי׳. ואם לאו הוא להיפוך (זכירה):

ידיעות. לדעת אם החולה יקום או להיפוך ח״ו. תשים בשתן שלו חלב אשה. ואם ישקע החלב ימות. ואם יציף החלב ממעל יחי׳ (מ״א):

ידיעות. לדעת אם החולה יחי׳ או להיפוך ח״ו. תקח ביצה בת יומא ותשקול אותה היטב בצמצום. ותשים הביצה תחת מראשותיו של החולה על לילה אחד. ובבקר תקח הביצה ותחזור ותשקול אותה. ובאם תהי׳ במשקלה כבראשונה סימן שיחי׳. ואם נחסרה ממשקלה הוא להיפוך (ת״א):

ידיעות. לדעת אם החולה יחי׳. כתב הרמב״ם ז״ל סגולה לקחת חתיכה שומן חזיר מזכר לזכר ומנקבה לנקבה ולמשוח כפות רגלי החולה ואח״כ ישליך חתיכה הנשארה לכלב. ואם יאכלנה הכלב סימן שיחיה החולה:

ידיעות. לדעת אם מחלת החולה היא ע״י כשוף. תשפוך שמן זית בכום של זכוכית בערך עד ב׳ שלישיות מן הכום. ותכסה את כל הכום מבחוץ עם נייר שחור. ויסתכל החולה בתוך הכום. אם נעשה לו כשוף יראה את פניו בתוך הכום שהוא דפוך. ובאם לאו יראה את פניו ביושר (מ״א):

ידיעות. לדעת אם נעשה לאדם כשוף ילך אל קן של נמלים וישב שם. ואם נבדקו בו הנמלים ומרחשים עליו סימ׳ שלא נעשה לו כשוף. ובאם לאו. בודאי נעשה לו כשוף (מ״א):

ידיעות. לדעת באיזה מקום במים מונח גוף האדם הנטבע. סגולה לקחת ככר לחם שלם או קערה של עץ. וזרוק למים והוא ישוט מיד לאותו מקום שמונח שם מתחת המים גוף הנטבע ויעמוד שם (ת״א):

ידיעות על אודות גנבות עיין לעיל אות ג׳ בענייני גנבה:

יולדת

יולדת. יולדת צריכה שמירה עד שתטבול. ובאם נחוץ לה ללכת לאיזה חדר בבית דירתה ביחידות. סגולה שתניח בצלחתה סכין (יוס״א):

יולדת. שמירה ליולדת. תצוה לסופר שיטבול עצמו ויכתוב בכתב ס״ת על קלף כשר קמיע בזאת הצורה. ותניח הקמיע אצל היולדת במטתה מכוסה בין ב׳ ניירות ויועיל בעוהש״י (ת״א):

ע	ש	צ	י	י
ש	ב	ט	ד	י
צ	ז	ה	ג	צ
י	ו	א	ח	ש
י	י	צ	ש	ע

יולדת. שמירה ליולדת. כתוב על קלף כשר או על נייר בכתיבה תמה כזה. ותשים בתיק ותניח אצל היולדת או עליה או תחת הכר. ותלך בקמיע זו עד שתטבול. וזה הנוסח (ת״א):

אָדוֹן מָדוֹן נָדוֹן נַבְדָן נַשְׁטַן נַשְׁקַט
אתה סתר לי מצר תצרני רני פלט תסובבני סלה
סלה תסובבני פלט רני תצרני מצר לי סתר אתה
אזבוגה

ילדים. ילד שאינו רוצה להניק יבדקו בפיו אם אין בו איזה חסרון. וגם יבדקו פטמאות דדי אמו אם אין בהם איזה חסרון. ובאם לא נמצא כל חסרון צדדי. סגולה שתקח אמו את התינוק ערום כמו שנולד ותניח את הילד בין דדיה ועל בטנה בשר לבשר בלי הפסק שום דבר. עד שיתחמם הילד היטב מן בשר אמו. כן תעשה איזה פעמים. ויתרצה להניק. ומצד הרפואה טוב לחמם פי הילד עם קאמפרעסען חמים ולפעמים מועיל למשוח פטמאות הדדים עם דבש צלול. וגם צריך לשאול את היולדת אם לא הריחה איזה מאכל כשהיתה מעוברת. ואז יטבלו אצבע בזה מין המאכל ויתנו להתינוק לטעום ועי״ז ירצה לינוק:

ילדים. ילד הבוכה תמיד בלי כל סבה של איזו מחלה. סגולה לכתוב על קלף כשר השם הב הב יה. ולכרכו בין ב׳ חתיכות נייר נקי ולהניח תחת מראשותיו (מ״א): ס

ילדים. סגולה לילד בריא הבוכה מאין הפוגות ללחוש לו באזנו בשעה שאינו בוכה זה הפסוק דישעיהו. „כי עם בציון ישב בירושלים בכו לא תבכה חנון יחנך לקול זעקך כשמעתו ענך". וזה הפסוק נמצא במעמדות ליום ראשון בסוף (מרהי"ל):

ילדים. תינוק הבוכה תמיד בלי מחלה. סגולה שתקח שמן זית ותשפכנו בכוס או בקערה ותאמר עליו ג' ימים זה אחר זה בזמן שקיעת החמה מזמור ח' של תהלים. אח"כ תסיך עם זה השמן פניו ידיו ורגליו של התינוק וישקוט מלבכות (ש"ת):

ילדים. ילד שנחלה פתאום ולא ניכר בו סימן מחלה צריך לחשוש שניזק מעין הרע. וסגולה טובה שהאדם המחזיק את הילד יאמר עליו הפסוקים המסוגלים להסיר עינא בישא. ואלה הם. אוסרי לגפן עירה ולשרקה בני אתונו. וישא בלעם את עיניו וירא את ישראל שוכן לשבטיו ותהי עליו רוח אלהים. ואני ברוב חסדך אבוא ביתך אשתחוה אל היכל קדשך ביראתך (אמ"ן):

ילדים. צריך להזהר כשרוחצין את הילד ערום שלא יהי' כנגד הנר ממש. כי זאת קשה לחולי נכפה רח"ל (גמרא):

ילדים. ילדים שהם כחושים ורזים שקורין חולי דאר והילד יונק הרבה ואיננו שבע. רפואה טובה לרחוץ התינוק במים חמין שיזיע ואחר שיקחו את הילד מן המרחץ יעטפו אותו מיד במעטפה חמה ויסוך עור בשרו במי דבש מתוק. ואחר איזו רגעים יסתכלו היטב על עור בשרו ויתראו שם כמו נקודות ושערות שחורות. ואז נודע הדבר שהחולי דאר בא להילד מן תולעים קטנים ודקים מאד שפרו ורבו מתחת לעור בשרו וראשית יעשו מן קליפת לחם כעין סכין חד ויעברו את הסכין על עור הבשר להסיר ולמעך ממנו את הנקודות השחורות. ואח"כ ירחצו את הילד במים שנתבשל בהם העשב המר הנקרא „פיעלין" או „ווערמוט". או שירחצו את הילד במי „סובלימאט". ואחר הרחיצה יסיכו את כל בשרו במשיחה הנקראת באפטייק „שארי=מאשץ". ובאם לא נראה על בשר הילד נקודות שחורות יכול להיות שהחולי בא לו מחמת תולעים שבבני מעיים שלו. והסימן לזה שמתעטש הרבה וגורר בחוטמו. ובאם לא נראה בו גם סימן הזה אין זה כי אם שחלב מינקתו לא טוב. וצריך להחליף החלב (מ"א):

ילדים. ילד שנחלה על חולי דאר הנקרא ג"כ „סאכאטי" ונעשה בכל פעם יותר כחוש ורזה. סגולה לקחת ענפים מן עץ ערבה

הנקרא

דנקרא „וויערזבי-בוים״ ולבשל הענפים במים שתוקים. ותקח את הכלי שמחמיצין בו העיסה לאפיית לחם הנקרא „דזיזי״ ותעשה בו החמיצה הנקראת „ראָשטשינא״ של עיסה לאפיית לחם. ותעמיד אמבטי קטנה על ה„דזיזי״ אשר בה העיסה. ותשפוך באמבטי את המים החמין של בישולי ענפי הערבה ותרחוץ את הילד בהמים ג׳ פעמים כל זמן שהעיסה מתחמצת בה„דזיזי״. ואח״כ תשפוך מי הרחיצה תחת עץ הערבה שנחתכו ממנו הענפים ותאמר בזה הלשון: „נעם דיר צו די דאר מיט די סאָחאָטאָ פון דעם ילד פב״פ״. (ת״א):

ילדים. ילד שסובל יסוריז כשמתחילין השיניים לצמוח. רפואה לחמם חמאה או שומן תרנגולת ויטבול בזה „וואַטי״ וימרח בשר החניכים איזה פעמים ביום. וגם ערפו וגרונו ימרחו בזה השומן. ויצאו שיניו בנקל ומצד הסגולה טוב לתלות בצוארו שן של סוס או שן של כלב (מרהי״ל):

ילדים. ילד שאין השיניים צומחין בו בזמן הראוין לצמוח. רפואה ליתן לו לשתות מעט מעט מן ששה עד עשרה כפות קטנות מי-סיד מעורב בחלב. והמי-סיד יקנה באפטייק:

ילדים. יזהרו מלכסות צואת הילד לאחר שעשה צרכיו באפר חם, כי זאת מזיק לגוף שיצאה הצואה ממנו (ס״ח):

ילדים. ילד המקיא הרבה מחמת צמיחת השיניים סגולה לקחת ב׳ חצי קליפות של „וועלטשינע-ניס״ ולמרוח קצה ופי הקליפות עם זפת. ויתן בקליפה אחת ג׳ שקדים מרים ג׳ פלפלין וג׳ חתיכות קטנות מלח, ובקליפה הב׳ ישים שממית חיה ותיכף ידבק היטב הקליפות שיהיו כמו אגוז שלם. ויתן האגוז בתוך כיס קטון ויתלה על צואר הילד שהכיס יהי׳ מונח על הגומא שתחת הלב. ועי״ז תשקוט ההקאה (ע״ח):

ילדים. ילד הרגיל בקייכען. אל תאכל המניקת שלו תפוחי אדמה „קאַר-טאָפעל״ רק תאכל מאכלים שמנים המברים את הגוף. וטוב שתשתה המנקת שלו „ענעס״ מבושל במים כמו טיי:

ילדים. ילד הרגל בקייכען עם קרעמפען. רפואה ליתן להילד ג׳ ימים בכל שבוע בבקר מן ג׳ עד ה׳ טפות „בורשטין-עהל״. ונקרא באפטייק בלשון לִיטַיין „סוכצינעס-עהל״ בכף כסף עם חלב אמו:

ילדים. לקייכען. סגולה להעמיד הילד על מפתן דבית תחת המזוזה. ויניח על ראש הילד לוח דק. ויעשה חריץ במזוזת הפתח כמדת

גובה ראש הילד תחת הלוח. וכשיגדיל הילד קצת שיהי' גבוה מעט מן החריץ. תסיר ממנו הקיילכען (כ"ת):

ילדים. עוד סגולה לקייכען. שתקח מן התנור ב' לחמים או כברות שנדבקו זה לזה בשעת האפיה. ותעמוד מאחורי הילד ותשבר את הכברות להפרידם זה מזה על ראש הילד (אמ"ן):

ילדים. עוד סגולה לקייכען עם קרעמפען. שתחתוך צפורני ידיו ורגליו של הילד וגם מעט שערות ראשו. ותמדוד את הילד עם חוט „בוימוואל" לבן מאמצע ראשו עד עקבו. ותכרוך עם החוט את הצפורנים והשערות ותדבק כל זה עם חתיכה שעוה הנקרא „יארי-וואקס" ותעשה נקב באילן ותתחוב את השעוה בחור האילן ותאמר „הא לכם חלקכם וקחו גם את מחלת הקייכען מן זה הילד". אח"כ תתקע בחור האילן „פלעקעל" צר. ותלך לביתך ואל תביט אחריך. וירפא הילד (אמ"ן):

ילדים. עוד סגולה לקייכען. שתעמיד את הילד אחוריו לכותל ותנקוב חור בהכותל למעלה מראש הילד. ומקודם לזה תגזוז שערות הילד וגם צפורני ידיו ורגליו ותצרור הכל יחד בצרור קטון. והתחוב בהחור שבכותל בשעה שתעמיד את הילד אחוריו לכותל. ותסתום תיכף את הנקב עם פלעקעל צר. ותאמר בזה הלשון: „כשם שהשערות והצפורנים האלה לא יחזרו עוד אל הילד הזה כן לא תחזור עוד מחלת הקייכען אל הילד הזה לעולם ועד אמן סלה נצח" (אמ"ן):

ילדים. לקאנקעל-הוסט בילדים. רפואה הראשונה היא שינשום בקרבו אויר צח. וע"כ טוב שילכו עמו בכל יום לטייל בחוץ. וכאשר הילד בבית יזרקו על בגדיו מלפניו כמה פעמים ביום מי „קארבול" כדי שישאף באפיו הריח של „קארבול" וייטב לו:

ילדים. לקאנקעל-הוסט. רפואה ליתן להילד חלב מבושל עם „בריסט-טיי". עוד רפואה לבשל „בארעקים" עם „קאנדעל-צוקער" בישול הרבה. וליתן לו המרק לשתות בכל שעה כף קטנה:

ילדים. לקאנקעל-הוסט. רפואה לכתוש ב' לויט קאנדעל-צוקער עם לויט אחד גפרית שיהי' כקמח. ותחלק זאת על ששה חלקים. והתן להילד חלק אחד מן הששה חלקים בבקר וחלק אחד בערב מעורב בחלב חם לשתות. כן תתן לו לכל הפחות ג' ימים וייטב לו (ס"א):

ילדים. ילד שאין לו כח ללכת על רגליו. סגולה לקחת הסכין אשר בצע בו את החלה בליל שבת קודש תיכף אחרי הבציעה ולהניחו על הארץ שיהיה צד החד למעלה. ולהנהיג את הילד על הארץ שיפסע

פסיעות

פסיעות באופן שיפסע על הי״בין. דהיינו שהסכין יהי׳ בין הפסיעות. כן יעשו ג״פ ישר והפוך בחזרה. ואח״כ יתחיל ללכת (אמ״ן):

ילדים. כשמתחיל הילד לגדל וללכת ברגליו צריכה האם לשים עין היטב על היציאה שלו אם נמצאים בה תולעים קטנים המרחשים שם. ואז נחוץ מאד ליתן להילד בכל סוף חודש העשב הנקרא „ווערים-קרויט״. או לקנות באפטייק „ווערים-ציקערלעך״. וכמספר השנים של הילד כן יהי׳ מספר הציקערלעך שיתנו לו:

ילדים. סגולה להציל הילדים מן עין הרע לתלות עליו טס של כסף או של מתכות אחר עם צורה בולטת של אות ה (זכירה):

ילדים. יש מנהג בין הנשים לקשור חוט אדום על ידי הילדים. וזה אסור משום דרכי האמורי כדאיתא בתוספתא:

ילדים. ילדים החולים על מחלת השקראָפעל צריך ליתן להם לשתות שמן דגים טוב. ולעשות להם בכל יום מרחץ. יום אחד מן מלח. ויום אחד מן מאלץ עם סובין של חטים. ובזמן הקיץ טוב לעשות להם מרחץ גם מן עלי אגוזים שנקראים „טערקישי-נים״:

ים. הרוצה ליסע על הים ומתירא שלא יזיקנו שינוי האויר של הים. סגולה שקודם שישב על הספינה יאכל בצל שלם בלי מלח (ז״ז):

ים. הנוסע על הים סגולה שיאמר בכל יום תפלת יונה הנביא. והרח״ו זצוקלה״ה בספרו לק״ת פ׳ שמות כתב סגולה שיהרהר תמיד בנסיעתו על הים בהשם הקדוש מה״ש שהוא שם אחד מן השם ע״ב. וסגולתו להציל מטביעה במים.

ים. אם רואה אדם הסכנה לפניו שהוא ח״ו טובע בנהר או בים. ישא עיניו לשמים ויאמר: „הושיעני אלהים כי באו מים עד נפש. ועזרני בכח השם הקדוש נעורירון שאנצל מטביעת מים ברוב רחמיך וחסדיך הרבים. אמן סלה נצח״ (זכירה):

ים. תפלה לעוברי ימים. „יהי רצון מלפניך ה׳ אלהי ואלהי אבותי שתוליכני לשלום והסמכני והצילני משטף מים ומרוח סערה ומכף כל אויב ואורב בדרך ביער ובים. ותנהיגני בצל ימינך לטובה. ותתנני היום ובכל יום ויום לחן לחסד ולרחמים בעיניך ובעיני כל רואי והגיעני אל מחוז חפצי לשלום ותשמע קול תפלתי בשועי אליך ברוך אתה ה׳ שומע תפלה״ (מדת״ל):

כבד. לנפוח הכבד ולאבני מרה. רפואה לשתות איזה פעמים ביום ה׳ ספות „טערפענטין" מעורב בחלב:

כבד. לנפוח הכבד וכאב שלו. רפואה לבשל זרע פשתן הנקרא „ליאני-שעמין" עם חומץ יין טוב ויניח מזה „חלארנעס" חמות על צד הימין נגד מקום הכבד.

כבד. למחלת הכבד. רפואה לקנות באפטייק העשב הנקרא בלשון ליטיין „הערבא-חעליראני" ולבשל במים וישתה החולה מזה ג׳ כוסות ביום כמו ששותין טיי.

כלב. המתירא מן הכלבים שלא ינשכו אותו. סגולה מקבלת רב פפא לומר לפניהם בזה הלשון „סורו סורו ממני כלבים עדת מרעים כי יש בי תשי"ו עצמות דקדושה המבטלים תשי"ו עצמות דטומאה":

כלב. המתירא מן הכלבים סגולה שישא אצלו שן כלב גדול שחור ולא ינבחו עליו הכלבים (ש"א) או ישא אצלו לב כלב ולא יזיק לו שום כלב ושום כשוף. ויכול לשרות הלב בשפריט חזק של יין שרף כדי שלא יעלה רקב מהרה (ת"א).

כלב. נשיכת כלב שוטה מסוכנת מאד. ובזמן הזה נמצאים בעיירות הגדולות רופאים מומחים לזה המתמנים מטעם הממשלה לטובת המדינה. וקודם שיוכל לבוא לפני הרופא יעשה רפואה בייתית. שיקח בצל ויכתוש או ימעך אותו על „ריבאייזען" ויערוב עם מלח ודבש חי עד שיעשה כמו משיחה. וימשח על מקום הנשיכה איזה פעמים ביום. ומקודם יפתח הפצע היטב באיזמל חד וישים שם כוסות המציצה. ומסביב הפצע יעמיד עלוקות. וגם יקשור בחוזק עם חבל דק משני צדדי הנשיכה במרחק ג׳ אצבעות ממקום הנשיכה:

כלב. כלבים משחקים. סימן שאליהו הנביא נמצא בעיר. כלבים צועקים ובוכים. סימן שמלאך המות נמצא בעיר. וכאשר יוצא האדם מפתח ביתו בבקר ובא כנגדו כלב משחק. דהיינו שהוא מרקד ומשתחוה לפניו. סימן שביום זה יצליח בכל אשר יפנה (דן ידין).

כלב. סגולה אם אירע ח"ו לאדם נשיכת כלב שוטה להרוג תיכף את הכלב ולא ימות האדם הנשוך (רו"ח).

כרכשתא. לכרכשתא הנופלת לחוץ מפי הטבעת. ראשית יראה שתהי׳ לו יציאה רפה ורכה. ורפואה לבשל חתיכות קליפת עץ „דאמב" עד שהמים יהיו אדומים וישפוך המים חמין בקערה גדולה ויעשה לו מרחצאות של ישיבה. ומלבד זה יעשה לו משיחה שיטנן חלמון ביצה

עם

עם „באקען-חלב" וימרח המשיחה על חתיכת „וואטע" ויניח חם שני פעמים ביום.

כשפים. לבטל כשפים. סגולה לקנות דג חי הנקרא „העכט" וישלם בעדו כמה שהמוכר רוצה בפעם ראשון. וישתין החולה לתוך פיו של הדג. אח"כ יחזיר את הדג בעודנו חי להמים שניצד משם (ת"א):

כשפים. לבטל כשפים. סגולה ליתן להחולה לאכול דג הנמצא בתוך דג. אם עדיין לא נסרח היטב ולא נרקב (מ"א):

כשפים. לבטל כשפים. סגולה לקחת שליא מן ולד הנולד ולרחוץ השליא במים. ואח"כ ירחצו באותן המים את גוף המכושף (ת"א):

כשפים. לבטל בשפים. סגולה לתת בבים עשב „רוטא" עם אזוב. וגם חלבנה הנקרא „טייוועלסקויט". ולתלות הכים בצואר החולה (אמ"ן):

כשפים. לבטל בשפים. סגולה לקחת אגוז לוז הנקרא „וועלשינע-נים" ולחלקה על ב' חצאין. ויריק האוכל מן הקליפות וישים בהן מעט כסף חי. ואבנים לבנות כמראה הברד הנמצאות בקורקבן תרנגול לזכר. ומתרנגולת לנקבה. ויזהר טוב שהתרנגול או התרנגולת יהיו שחורים. וגם מעט מלח ישים בהן. וידבק ב' חצאי הקליפות בדבק היטב שלא יהי' נקב. וישים האגוז במכסה של עור דק ויתלה בצואר החולה. וסגולה זו טובה ג"כ נגד עין הרע (ת"א):

כשפים. לבטל כשפים ולהבריח מן החולה רוח רעה. סגולה לעשן את החולה בלב דג חי. או לעשנו עם הכרבלת האדום שעל ראש התרנגול. וצריך לחתוך ממנו הכרבלת תיכף ומיד אחר השחיטה וליתנו תיכף על הגחלים. או לעשנו עם המוח של ראש תרנגול לזכר ועם המוח של ראש תרנגולת לנקבה. וצריך לעשות שהעשן של ההקטרות האלה יכנס באף החולה. ובאם אפשר הדבר טוב שיאמר החולה בשעת ההקטרה ז' פעמים הפסוק „שרים רדפוני חנם ומדברך פחד לבי" (אמ"ן):

כשפים. לבטל כשפים ולהבריח מן החולה ריח רע. סגולה לכתוב על קלף בשר בכתיבה תמה אלו השמות הקדושים **שדי קרע שטן**. ועוד יקח חתיכה קטנה של קלף כשר ויכתוב השם הקדוש **טרפניאל** וישים ב' הקמיעות ביחד בתוך תיק קטון של מתכות. והתיק של מתכות יכסה במכסה של עור ויתלה על החולה (ספר רזיאל):

כשפים. לבטל כשפים ולהבריח מן החולה רוח רע. יקח מזוזה קטנה כשרה ויבקש מן הסופר שיכתוב בעבר השני תחת השם **שדי** אלו

אלו השמות קרע שטן וישים המזוזה בתוך תיק קטון של מתכות ויכסה ההיק במכסה של עור ויתלה על החולה (אמ"ן):

כשפים. אם הכשוף כבר נשלך למים או נשרף באש קשה מאד לבטל הכשוף. ועל זה אמרו חז"ל מפני מה נקרא שמם כשפים. שמכחישים פמליא של מעלה:

כשפים. סגולה לבטל כח הכשוף מן החולה. תקח הכלי שהחולה משתין בה ותשים בו גחלי אש ועל הגחלים תשים עשב יבש וגם מעט נוצות מן הכסת שהחולה מתכסה בה. ויעשן החולה את כל גופו בזה העשן. ואח"כ ישתין החולה על הגחלים והזרוק את הגחלים לאשפה (זכירה):

כתמים. להסיר הכתמים מעל הפנים. והן הנקראים „זומער-שפרענקילעך". קח ביצת תרנגולת שאיננה מוסרחת ושנולדה במילוי הלבנה ותשרה הביצה בחומץ חזק. ובכל יום תחליף את החומץ. ותשרה כך איזה ימים עד שתתרכך הקליפה. ואח"כ תדקור במחט את הביצה ויצא ממנה משקה. ובמשקה הזה תסיך על הכתמים איזה פעמים (מ"א):

אות ל

לב. לכאב לב. רפואה לקנות באפטייק השורש הנקרא „פיאלקאווי-ווארצעל" ולבשלו בחלב ולשתות ג' כוסות ליום:

לב. לכאב לב תשרה עשב „רוטא" ביין מתוק ג' ימים ותשתה מן היין ג' כוסות קטנים ליום:

לב. לכאב לב. רפואה לקחת חצי „קוואטירל" חמאה טפלה וחצי קוואטירל דבש דבורים ולבשל ביחד. ולערוב בשעת הבישול כוס קטן יין טוב או יין שרף טוב. ואחר שנתבשל מעט הכל ביחד תעמיד זאת במקום קר שיקרוש. ויאכל החולה מזה ה' כפות קטנות ליום:

לב. מי שיש לו מחלה של חולשת הלב יאכל בבקר תיכף בקומו ממטתו אפי' קודם התפלה:

לב. לכאב לב רפואה שתבשל ב' „קוואטירעל" מים ותשים בתוכו ב' כפות עשב „רוטא" וישתה מזה גליאז אחד בבקר וגליאז אחד בערב. כן יעשה איזה שבועות:

מגפה. סגולה נפלאה ובדוקה מקבלת רב פפא בימי הג...ה. תקח בכל יום אגוז הנקרא „לאָערבּער״ ותאכל החצי. וחצי השני יניח בפיו כל היום. רק כשרוצה לאכול יוציאו מתוך הפה. וכל זמן שהחצי „לאָערבּער״ בפיו לא תאונה אליו כל רעה (ת״א):

מגפה. מי שניכר בו סימני המגפה השחורה רח״ל הנקראת „פּעסט״ או „טשאָמא״. סגולה לסוך תיכף על המקום שכואב מחמת החולי עם דיו. טרם שיתוודע לאדם אחר מן החולי. ועי״ז תסיר ממנו המחלה. ויש חרם מקדמונים לבלתי לגלות זאת הסגולה לזרים (אמ״ן):

מגפה. למגפת חחולי רע רח״ל נשלחה מירושלים ליחידי סגולה קמיע לכתוב אותה על נייר דק בכתב אשורית. וכאשר אך מתחיל להרגיש סימני המחלה יבלע החולה תיכף את הקמיע. וכתבו לנו חכמי ירושלים שיש להם בקבלה זאת הקמיע מאת הקדוש ר׳ שלום בעש״ט זצ״ל ומוסכם שמותר לכותבה אפילו בשבת.

וזה תוארה.

פינר	האן	קרון	פרעון
פינר	פרעון	האן	קרון
פינר	קרון	פרעון	האן
	צורה	יחנט	

מגפה. על פי חכמת הרפואה יזהר כל האדם בזמן המגפה להשמר את עצמו מצינה ולשאף אויר נקי. ולא יטייל במקומות הלחים. ואם האויר קר יזהר מאד להחזיק את הרגלים והבטן בחמימות. ויאזור על הבטן „פלאנעלי״ רכה. ולא ישתה הרבה ממשקאות המשכרים. לא יתייגע הן ביגיעה גופנית והן ביגיעה רוחנית. יהי׳ נזהר בפת שחרית. ובכל היום אל ימלא כרסו. רק שיאכל קרוב לשבעה:

מגפה. על פי חכמת הרפואה תיכף ומיד כשמרגיש ח״ו שלשול וצמאון בלי שום סבה יזהר לפנות עצמו תיכף אל רופא מומחה; וקודם שיבוא הרופא יוכלו לעשות איזה אמצעים נגד השלשול. דהיינו לעשות „קאָמפּרעסען״ חמין על הבטן. ללחלח היטב נייר „בּיבּעלי״ עם שפירט של יין שרף ולפזר עליו פלפלין שחוק וכתוש. ולעשות נקב באמצע הנייר ולחבוש על הבטן באופן שהשרר יהיה נגד הנקב. ועל הנייר יתבוש עם „וואַטי״. או „פלאנעלי״. ליתן לו לשתות מי בשול „מיענטא״

עם

עם פאנטאג. מי בשול אורז כתוש. „קאווי״ חמה שחורה עם „קאניאק״. ליתן לו איזה פעמים בערך עשרים טפות הנקראות באפטייק „נאזעמצאווי־קראפלים״. או וואלעריאן קראפלים מעורב עם „מיענטא קראפלים״. בעת ההקאה יתנו לו לבלוע חתיכת קרח. וירחצו את פניו מתחת לחוטמו עם „עטהער־סולפוריקי״. וכאשר יאחזהו השבץ באברי הגוף ישפשפו שם עם בגד צמר ביובש עד שהעור יתאדם. וגם יכולים לשפשף היטב בידים עם שפירט „גארטשיצאווי״ ב׳ חלקים מעורב עם חלק אחד „קאמפאר שפירט״. וגם יחממו את רגליו עם בטנו על ידי ביטלעם מים חמין או אמבטי. המתעסקים עמו יזהרו בכל פעם לרחוץ את ידיהם ופניהם עם מי קארבול. או עם עטהער. ואת פיהם ירחצו בכל פעם עם יין שרף חזק. ויזהרו מאד מלנגוע ביציאה של החולה רק ישפכו סיד על היציאה. וכן על ההקאה:

מגפה. על פי חכמת הרפואה נצרך להזהר בשעת המגפה. ראשית שיהי׳ בית דירתו נקי מכל לכלוך וריח רע. גם הבתי כסאות צריכים להנקות ולשפוך בהם בכל יום סיד. וגם לזרוק שם עם מימי חומץ הקארבולי. וטוב לקטר החדרים בעשבים הנותנים ריח ועשן טוב. כמו „סאלוויא״. „מיענטא״. „יאלאוויעץ״. „עאוקאליפטא״. „רוטא״. וגם טוב ללבן באש לבנה או ברזל ולזרוק עליו חומץ־יין חזק בכל בקר וערב. והאנשים יריחו את הקיטור העולה. וגם טוב להריח ב„עטהער סולפוריקא״. כן נקרא בלשון לטיין. וצריכים להזהר מלשתות מים צוננים בלתי מבושלים. כי אם מבושלים ישתה. ויותר טוב שיהיו חמין עם עלי „טיי״ או עלי „מיענטא״. וגם טוב לעשן „טיטין־טאבאק״. ויזהרו מלאכול פירות חיים בלתי מבושלים. כי אם מבושלים יאכל. מאכלו יהי׳ מאכלים קלים. ויזהר מחולשת הלב ואין להתענות שום תענית בזמן המגפה. ואם אוכל פירות חיים יזהר מאד לקלוף אותם:

מגפה. סגולה בשעת המגפה. למלאות בכל בקר קדירות עם מים חיים ולכתוב על כל קדירה בנתר שנקרא „קרייד״ אות ת ולהעמיד בכל חדר קדירה אחת. והקדירות תהיינה חדשות (ז״פ):

מגפה. בשעת המגפה אל יתהלך אדם בחוץ בערב מן שעה ששית עד שעה שביעית. ובכל היום כאשר נמצא בחוץ אל יתהלך באמצע הרחוב כי אם בצדדי הרחוב (גמרא):

מגפה. בשעת המגפה רח״ל סגולה לומר בכל יום בבקר ובערב הפסוק אתה סתר לי מצר תצרני וגו׳. ג״פ ישר וג״פ הפוך. (כוונות האריז״ל

האריז"ל) ואח"כ יאמר ג"פ הפסוק „אהבת כל דברי בלע לשון מרמה גם אל יתצך לנצח יחתך ויסחך מאהל ושרשך מארץ חיים סלה":

מגפה. בזמן המגפה רח"ל. סגולה לתלות בצל לבנה עם שום בכל החלונות של הבית ובכל הפתחים ובד' כותלים שבכל החדרים. (זה"פ):

מגפה. סגולה וגם רפואה בזמן מגפת החולי רע רח"ל. שיצוה לעשות לו טס דקה ועגולה מן נחשת אדום הנקרא „קיפער-בלעך" שיהי' גודלו בערך פי כוס גדול הנקרא „גלאז". ויעשה על השפה אוזן קטון או שיעשה אצל השפה נקב קטון וימשוך בתוכו משיחה הנקרא „בענדיל", ויתלה את הטס על צוארו באופן שיבוא הטס תחת גומת הלב ולא יסיר הטס ממנו במשך כל זמן המגפה:

מגפה. בזמן שליטת המגפה רח"ל. סגולה מהגאון הצדיק ר' עקיבא איגר זצוקלה"ה לבלוע בכל יום ט' גרעיני חרדל אליבא ריקנא. ולייבש בכל יום חתיכת לחם על גבי גחלים ולישא הלחם בכיסו:

מגפה. בזמן מגפת החולי רע רח"ל. טוב לאכול אחר כל האכילה מעט בצל ושומים כדי שישאר בפיו זה הטעם והריח. ולא יזיקנו שנוי האויר:

מגפה. לכל מיני דבר ומגפה רח"ל. סגולה לכתוב על קלף כשר בכתב אשורית עם תגין כדין. חותם כזה. ולתלות על הצואר בתיק כמו קמיע (ת"א):

וזהו תמונת החותם.

ט	ז	ה	ג	א
ז	ט	ז	ה	ג
ה	ז	ט	ז	ה
ג	ה	ז	ט	ז
א	ג	ה	ז	ט

מגפה. בספר הקדוש שער היחודים כתוב שטוב לכוין תמיד בזמן המגפה בשם נגת בניקוד שור"ק חיר"ק ציר"י. והוא שם נורא מאד. וכתב עוד דע כי הקליפות המכים את האדם במגפה רח"ל הם הולכים תמיד דבקים עמו ומקיפים אותו מכל צדדיו שיעור כמה אמות. ואפילו

ואפילו בזוית שכונה שיושב שם אדם המוכה או איזה כלי ומלבוש ממנו. וכל ההולך ומתדבק שם מתדבק בהאי סטרא אחרא ויכול להנזק ח"ו. וזה סוד הפסוק ידבק ה' בך וכו'. עכ"ל. ותדע שכן הוא גם על פי חכמת הרפואה. מלבד במגפת החולי-רע שיטת הרופאים היא כעת שהמגפה הזאת איננה מטמאה באויר כי אם במגע:

מגפה. קמיע למגפה מאת הרח"ו וויטאל זצוקל"ה. וזה לשונו. בזמן המגפה בר מינן תלך ביום ד' בזמן מלוי הלבנה קודם זריחת השמש ותלקט עלי רוט"א. ותפרש בפיך שאתה לוקט לשם פב"פ. ותחתוך העלים במטבע של זהב. וביום ד' במלוי הלבנה צריך לכתוב קמיע הזאת. וצריך הסופר להתענות ולטבול ולכתוב בקלף כשר. ותשים הרוט"א בתוך הקמיע ותתלה על זה האיש שנכתבה עבורו. ויקך בה כל זמן המגפה וינצל בעזהשי"ת. וזה נוסח הקמיע.

והפ הלא פעב ביב באם ובה והו

ויל אמו אהע הוש הוי עהו יהל אבל

ויעמד פינחס ויפלל ותעצר המגפה במאמר אל שדי

אתה סתר לי מצר תצרני רני פלט תסובבני סלה

מתר פהס ופו וה

אסל קספיאל

וי פה וו והה
יה יו יה תים
עו נה פי עהג
מה חי לה צופ
די סה לו רהה

קרע שטן כוזו במוכסז כוזו

אגלא מהש

לכן אמר הנני נותן לו את בריתי שלום

מגפה. ובמקום אחר מצאתי בזה הלשון עשב „רוטא" יש בו סגולה נפלאה. הן להריח בו. והן לעשן בו. והן לתלותו על הצוואר בקמיע. אך צריך לחותכו עם דינר זהב ביום ד' בתוספות הירח קודם הנץ החמה. ולומר ויהי נועם יושב בסתר כל המזמור ז"פ קודם שחותך העלים. וצריך לפרט בשפתיו השם של זה האיש שחותך בשבילו. וכך יאמר אנכי לוקט עלי רוט"א האלה בשם ה' אלהי ישראל לאסותא מן שמיא ולשמירה עבור פב"פ מן כל פגעים רעים ומרעין בישין. ובשעת המגפה רח"ל יחתוך עלי רוט"א כנ"ל וישים בתוך כיס קטון של עור דק ביחד עם הקמיע הזאת כתובה על קלף כשר בכתב אשורית וע"י סופר טהור גברא. ויתלה הקמיע על צווארו וילך בה בכל זמן המגפה ולא תאונה אליו כל רע בעזרת השי"ת. וזה נוסח הקמיע.

שדי	קרע	שטן

וי	פה	וו	והה	וי	יה	עו	מהד
יה	יו	יד	הים	פי	יה	נו	חהם
עו	נה	פי	עהג	וי	יה	פו	להל
מה	חי	לה	צופ	וי	תה	עו	צהר
די	סה	לו	רהה	הי	מה	גו	פהה

מגפה. מובא בכמה ספרים קדושים סגולה גדולה בזמן המגפה שיטבלו עשרה אנשים בני תורה בבקר השכם ויגמרו כל ספר תהלים בביהכנ"ס. אח"כ יקיפו את העיר ויתפללו בארבע פנות העיר פרשת הקטרת עם פטום הקטורת. ואחר כל פעם יאמרו יהי רצון כמו שנדפס במעמדות ליום הראשון.

מגפה׃ קמיע מומחית לתלותה בזמן המגפה רח״ל על מזוזת השמאל בפתח הבית כנגד המזוזה. ולא יקפלנה רק יתלנה כמות שהיא שיהי׳ הכתב נראה. ויקבענה בתוך „רעהמעל״ עם זכוכית (מקבלת הרוקח זצ״ל) . סוד הקמיע וביאורה תמצא בסוף הספר׃

י ה ו ה ז ח י

יוד הי ויו הי	יוד הי ואו הי	יוד הא ואו הא	יוד הה וו הה	יוד הא ואו הא	יוד הי ואו הי	יוד הי ויו הי

ותת

מיל

אוא יאוב

והאפ ההב מוג ולה

וזפ הלא פעב ביב באמ ובה והו

ויל אמו אהע הוש הוי עהו יהל אבל

שדי [redacted] קרע [redacted] שטן

וי פה וו והה	וי יה עו מהד
יה יו יה תימ	פי יה נו ההס
עו נה פי עהג	וי יה פו להל
מה חי לה צופ	וי תה עו צהר
די סה לו רהה	הי מה נו פהה

מגפה. קמיע מומחית להנצל ממגפה מאת הרה״צ קדוש עליון וכו׳ מרן אליהו זצוקלה״ה מגריידיץ. לתלותה בבית או על מזוזת הפתח בשמאל כנגד המזוזה. שיהי׳ כל הכתב נראה. ע״כ טוב לקבוע אותה בתוך „רעהמעל״ תחת זכוכית: [סדר הקמיע תמצא בסוף הספר]

כי אתה יהוה מחסי עליון שמת מעוניך

וליכי	ייעגב	ושמאע	כודלב	רעבתש	אתיבי	לכנזא
הקהרל	יומום	מיתעו	אתיעא	תיממא	ניוכב	חהבבך
ווינה	אהגיי	תוהים	כיחעי	לציקם	העיבה	חקמוב
ימויו	השתול	והעסו	אאצפך	תלרסת	כיהלץ	להמהו
הוגיא	בהפול	הלהדת	מאוהם	המייל	ערעום	שאמיי
רלדוי	אנפהם	תאייב	ורניה	בפחום	האסשי	בנויץ
האיעי	ולפהם	יהלהא	עולמו	ביולם	רקתכא	אחעיל
לאצעי	ההרגר	ירהנב	מגמות	רכגבו	ואפיר	חשהות
עיאמך	לדתקא	הבהרי	ארסאם	רמתנע	צשרוש	והללם
וויאל	שימתת	כרצאא	וצרנר	האתהו	מלצאל	יתרלי
מניב	וכיכך	יהררם	סקנעי	כהיהל	רלפול	וולנב
מהטגד	ענתעע	יהסלך	נהואי	תחביף	תלבקת	ההנרב
וניבר	מגסבע	ופלאש	אבההו	רעאלת	במתכת	תוהאך
היהבו	שתאגך	מנלדב	יאעהח	מהשוו	וההזא	יקפחך
כטלטי	לראיש	אתהכי	הוולו	גידמע	שכענא	מפתסב
מרבעא	נעעפו	הלמצא	שהיקי	מעמרו	ימעשו	מוזתב

כי מלאכיו יצוה ל׳ לשמרך בכל דרכיך

תי תי חשק ואפלטהו אשגבהו תי ידע שמי

למה פרצת גדריה וארוה כל עברי דרך

אִיא כבר גסי מתג צהל חקז ריע רימ שיט ענר

הָוּנ זגי דזי שיד כיש הֲבי טרר עצנ תהג

אלהים צבאות שוב נא הבט משמים וראה ופקד גפן זאת.

קמי"ע זו ניתנה מאת המגיד הקדוש מטריסק זצוקללה"ה ואח"כ ניתנה נ"כ מאת בנו הרב הצדיק הקדוש וכו' אדמו"ר ר' מרדכי שליט"א
אי' המסוגלים שלהם להתלותה בבית בזמן המגפה רח"ל. [סוף הקמיע תמצא בסוף הספר].

ויאמר משה אל אהרן קח את המחתה ותן עליה אש מעל המזבח ושים קטרת והלך מהרה אל העדה וכפר עליהם כי יצא הקצף מלפני יהוה החל הנגף ויקח אהרן כאשר דבר משה וירץ אל תוך הקהל והנה החל הנגף בעם ויתן את הקטרת ויכפר על העם ויעמד בין המתים ובין החיים ותעצר המגפה נוגף נוגף נוגף נוגף נוגף נוגף

נוגף טפטפיה נוגף
קטורת טפטפיה קטורת
נוגף טפטפיה נוגף

קופריאל	מלכיאל
צוריאל	חכמיאל
רחמיאל	תלמכיא
חמיאל	הדרניאל

מה קות חיים אמת חיו ריש הא חיו חת

נוגף נוגף פ נוגף נוגף

דאחר עש דחאר שע

אלף למד פא אש פה יוד נון

בת חחע מם קק
בה יק המי שבו הק פק
גוו מוו תי

וגי אעו יכע ויכ
יבע בשי אלם
ואא בכה ימי
מהב ילו כתצ ואל
תמל מיי מבי מיצ
ימא ומא ליר בתו
רתכ אים עשם
לתא רול יבכ מיל
לבד עכי פתב
רעש ותת כוכ
בחו אכי שיו עאב
אוא יאוב ופו וה
נגוף נגוף נגוף

ומא אקא הוא אמא וקו מאה הה
ועב יהמ יהה ואכ דמו אתה הא
והה בוא הוע הוב הוב הוה הי
יוד הי ויו הי יוד ה' ויוהי עב
איו יפא סלב דבג ייע איע
כיו לכת עמו בתם יעא יעב
אני יאא יאו אכא אמו ורו
והת צכל מכב ממכ ממו ומי
שמר מצמ הכמ מכמ מצה הום
ומ ווליץ נוגף נוגף נוגף נוגף

אחד עשר אדת ערש

למנ צחב גגי גו
תמז מור שיר
מם גימל יוד פא הה
מגיפה
נוגף

מחלוקת. מאד מאד יזהר האדם להתרחק ממחלוקת. ואל יתפתה מיצרו הרע שעושה זאת לשם שמים. כי נקל מאד ליפול ברשת ע״י מחלוקת שיהי׳ לו חרטה על זה כל ימי חייו ויהי׳ בכלל מעוות לא יוכל לתקן. ודי גם די מה שאמרו חז״ל כי מחלוקת אחת דוחה מאה פרנסות. והרב הצדיק הקדוש ר׳ פנחס מקאריץ זצו״קללה אמר כי במקום ששני יהודים מריבים זה עם זה ומזלזלים זה את זה נטמא זה המקום סביבם עד ב׳ מאות אמות. כי תיכף נתמלא זה השטח עם קליפות ושדים משחיתים ומזיקים וכל העומד שם יכול בנקל להנזק ח״ו:

מחלוקת. אם יש מחלוקת בין איש ואשתו בלי כל סבה נגלית צריך לעיין בהכתובה שלהם אם לא נמצא בה איזו טעות וע״י התיקון של הטעות תתבטל המחלוקת ויהי׳ שלום ביניהם (לק״ע):

מחלוקת. אדם שנתעורר עליו מחלוקת סגולה שילמוד מסכת סוכה. זכר לדבר הכתוב תצפנם בסוכה מריב לשונות (לקה״רן):

מחלוקת. שמעתי מפה קדוש החסיד המפורסם ר׳ שמואל ליפיביגער ז״ל. שסיפר בשם הרב הצדיק אור ישראל נזרו ותפארתו מרן שמחה בונם זצוקלה״ה מפרשיסחא. שהבעש״ט אמר קודם הסתלקותו שממנו מתחלת הנהגה האחרונה עד ביאת המשיח. כי עשרה מיני רועים נפקדו על ישראל. הלא המה. נביאים. שופטים או זקנים. מלכים. כהנים. תנאים. אמוראים. נשיאים. גאונים. רבנים. והאחרונים הם הצדיקים. וישאל השטן בשמים מה זה מנהיגים צדיקים. הלא כל ישראל מחויבים להיות צדיקים כמ״ש ועמך כלם צדיקים. והשיבו לו שתהיינה כתות חסידים וכל כת יהי׳ לה ראש ומנהיג אשר יקראו לו בשם צדיק. והוא יורם דרכי חסידות ועבודת השי״ת. והבין חשטן שהענין הזה לא טוב עבורו מאד מאד ואמר שיחגור את עצמו היטב עם כל כחותיו לקטרג תמיד על הצדיקים ולא יתן להם מרגוע. וממילא לא יהי׳ להם כח להנהיג את הדור. אך בזאת ניאות ליתן לו רשות וכח לחרחר ריב ומדון בין כתות החסידים שלא יתאחדו בשום אופן. רק שכל כת וכת ידברו עתק על המנהיג של כת השני ויבזו אותו תמיד ויסברו שעושין מצוה בזה. ע״כ שמעתי. והנה כל מבין יבין מזה איך שיצרא דמחלוקת בוער מאד וביותר בלב החסידים וזאת מעכב את הגאולה:

מכה. לגעשוויער פשוט. רפואה בייתית שתליש קמח חטים עם דבש דבורים

דבורים עד שתעשה כמו עיסה רכה. ותניח העיסה על הנגע עד שתתרכך ותתבקע ותתרפא מהר:

מכה. לרפאות מכה שיש בה חום גדול עם „אייטער" ע"י משיחה בייתית. תיקח כף חמאה תפילה ותחמם מעט על האש עד שתהי' צלולה. אח"כ תערב בזה חלמון ביצה ותערב היטב עד שיעשה כמו משיחה. אח"כ תעמיד זאת להצטנן עד שתתקרש. ותסיך המשיחה על סמרטוט נקי ורך והנח על המכה איזה פעמים ותרפא:

מכה. לפתוח מכה שיש בתוכה „אייטער". רפואה למעך בצל על „רייבאייזען" ותערב היטב עם בורית צלול הנקרא „גרינער-זייף" ועם מעט דבש ותחמם על האש ותערב היטב עד שיעשה כמו משיחה. והנח מזה חם על המכה ויפתח מעצמו:

מכה. לרכך את המכה עד שתפתח מעצמה תקנה באפטייק „מעליל־אטען-פלאסטער" ותמשוח על סמרטוט נקי ורך ותניח על המכה ב"פ ביום:

מכה. למכה שזב ממנה אייטער ימים רבים שנקרא „פיסטול" ועומדת על פי רוב סמוך לפי טבעת. נוהגין בין הרמון לעשות רפואה ז. שלוקחין צואה מן תינוק רך היונק שלא אכל עוד שום מאכל. וצואתו אינה מוסרחת. ומושחין זאת על סמרטוט ומניחין על הפיסטול. ואומרים שמועיל זאת יותר מן משיחות הרוכלים:

מכוה. לכל מיני כויה. סגולה שיאמר הנכוה תיכף ומיד בכונה גדולה כל הפסוק של ברכת כהנים יברכך. יאר. ישא. כך יאמר ג"פ וירפא (עבוה"ק):

מכוה. רפואה למכות אש. שתניח איזו חתיכות קטנות סיד חי בקערה ותשפוך עליו מים מנהר. ותרבה המים עד שלא יהי' נבלעו בהסיד ע"י הכיבוי. ויהיו המים גבוהים מן הסיד. ואחר איזו שעות יהי' נעשה על המים עור לבן דק. תקלוט עם כף של מתכות את העור הדק ותשים בכלי זכוכית נקי ותערב היטב שוה בשוה עם שמן של זרע פשתן הנקרא „ליאני-עהל" ותסיך על סמרטוט רך ונקי ותניח על המכוה איזה פעמים ביום וירפא במהרה:

מכוה. בכל מכוה נחוץ מקודם למשוך האש מן המכוה. ורפואה לזה להניח קאמפרעסען קרים מן „צונק-וואסער" שתקנה באפטייק. גם טוב להניח תיכף אחר המכוה טיט חדש ונקי מעורב עם מעט חומץ או מים קרים. ויותר טוב לזה חומץ בארֿאווי שיקנה באפטייק. וגם טוב

להניח

להניח תיכף אחר המכוה שפירט של יין שרף מעורב עם מלח דק. ואם אין לך רפואות האלה תערב היטב שתן קר עם חלבון ביצה שוה בשוה ותניח מזה קאמפרעסען קרים על המכוה וישקע האש:

מכוה. רפואה למכות אש. לערב חלמון ביצה עם „ליאני-עהל" ועם קמח סלת בד בבד ולחמם מעט על האש ולערב היטב עד שיהי' נעשה כמו משיחה ולחבוש בזה' על המכוה:

מכוה. רפואה בייתית למכוה לערב היטב ע"י הכאה חלבון ביצה עם „ליאני-עהל" ולטבול בזה סכּרטוט נקי ורך ולהניח בכל פעם על המכוה:

מכוה. רפואה טובה למכוה ולכל מכה שיש בה חום גדול. לקחת כף חמאה תפילה ולחמם מעט על האש עד שתעשה צלולה. אח"כ תערב בזה חלמון ביצה. ותערב היטב עד שיעשה כמו משיחה. אח"כ תעמיד זאת במקום צונן עד שתתקרש. ותסיך מן משיחה הזאת על כמרטוט נקי ורך והנח על המכוה ב"פ ביום ותתרפא מהר:

מנקת. להרבות חלב בדדים. תאכל האשה מאכלים מתוקים ושמנים. וגם מיני לפת כמו „מייערען" וגם „פאסטערניק" מבושלים ומטוגנים בשומן עם „ציקער" כל אלה מרבים חלב טוב ושמן. ותזהר מלאכול הרבה תפוחי האדמה שנקראים „קארטאפעל" כי מזה נעשה החלב רזה מאד. ורוב ילדים החולים על המחלה הקשה הנקראת „ענגעלישע-קרענק" סיבת מחלתם היא אכילת ה„קארטאפלעס" במידה מרובה. וגם תזהר מלאכול דברים מלוחים וחרופים וחמוצים ובצלים. כי מזה נולד צרעת בילדים. וגם לא תאכל לב שמטמטם את השכל:

מנקת. להרבות חלב בדדי מנקת. רפואה שתבשל „פענעכיל-טיי" במים. ותסנן המים ותליש בהם עיסה מן קמח הנקרא „רעטשינע-מעהל" ותעשה מן העיסה „קליסקילעך" ותבשל בחלב ותאכל:

מנקת. להרבות חלב בדדי מנקת. רפואה שתכתוש זרע פשתן דנקרא „ליאני-שעמין" ותעשה מזה קמח. ותליש הקמח עם דבש דבורים ועם שומשמין. ותגלגל העיסה שלא תהי' עבה. ותטגן את העיסה במחבת על האש עם מעט שמן זית ודבש. ואחר דטיגון תחתוך העיסה לחתיכות קטנות. ותאכל מזה איזה פעמים ביום ויתרבה דהלב:

מנקת. המנקת שאיננה רוצה עוד לדניק ודדיה מלאים חלב. תערוב טיט חדש במים ותחבוש על הדדים איזה פעמים ביום (מ"א):

מניקת. המנקת שאיננה רוצה עוד להניק ודדיה מלאים חלב. תמשוח הדדים עם שמן הנקרא „ריצין-עהל" ותחבוש ממעל עם „וואטע".
ואם הדדים מתחילים לכאוב מן החלב תכתיש אורז הנקרא „רייז" ותערב במים ותטבול בזה סמרטוטין ותניח על הדדים הרבה פעמים.

מנקת. בצוואת רבנו יהודה החסיד מובא שכאשר תתחיל האשה להניק את בנה תתחיל להיניקו מן דדה השמאלית:

מעוברת. סגולה לאשה שלא תפיל. שתשא על צוארה אבן תקומה הנקרא „שטערען-שאס":

מעוברת. סגולה למעוברת שלא תפיל. שתעשה מפה חדשה לס"ת ותיטול המפה הישנה ותחגור בה את בטנה עד זמן הלידה ואח"כ תחזיר המפה ליד מי שנלקחה ממנו:

מעוברת. סגולה לאשה הרגילה להפיל. שתמכור את העיבור בעד כסף:

מעוברת. סגולה לאשה הרגילה להפיל. שתקח קליפת ביצה שיצא ממנה אפרח ותכתוש היטב לאבק ותן לה לשתות מעורב באיזה משקה קודם שתתעבר (מ"א):

מעוברת. סגולה למעוברת שתלד בשלום ולא תאונה אליה ולהילד כל רע. שכאשר תגיע לחודש התשיעי תטבול עצמה במקוה כשרה (זכירה):

מעוברת. קמיע למעוברת שלא תפיל תכתוב לשמה על קלף כשר בכתב אשורית כזה.

אדם תדע פתגמא
משה קיים פתגמא
נח טריד לתיבה ויסגור אלהים בעדו

וכאשר תגיע בחצי חודש התשיעי תסיר ממנה הקמיע. והקמיע תתלה עליה בתיק מתחת הלב (דבמ"א):

מעוברת. קמיע למעוברת להשמר מכל רע. תכתוב לשמה על קלף כשר בכתב אשורית קפיטל קכ"ז מתהלים אשרי כל ירא ה' וגו'. ותתלה עלי' בתיק כמו קמיע ותלד בשלים (ש"ת):

מעוברת. סגולה למעוברת להשמר מכל רע. תקח ג' אלמוגים ארומים טובים ויפים שלא יהיו מנוקבים. והתיבה מצה שמירה שנשארה

מן

מן האפיקומן ומעט מלח. כל זה תשים בבים קטן של פשתן. ותקשור הכים בכתונת שלה. ותישא זאת עליה כל זמן עיבורה ותלד בשלום (אמ"ן):

מעוברת. סגולה שלא תהיה מקשה לילד. שתנשך בשיניה את הפיטום מן האתרוג ביום הושענא רבה אחר התפילה. וגם תשמר מאכילת צנון ושאר דברים חריפים בזמן עיבורה:

מעוברת. סגולה שלא תהיה מקשה לילד. שכאשר תגיע לחודש התשיעי ישתדל הבעל במצות פתיחת הארון והוצאות ספר התורה. ולבס"ף בריך שמיה יוסיף לומר כן ,ותשלים משאלין דלבאי ולבא דכל עמך ישראל ולבא דאנתתי (פב"פ) דתפתח ית מיעהא בעגלא בלא קשיותא כמה דפתחית ית פתחא דארונא קדישא בעגלא בלא קשיותא. ותלד זרעא קיימא לטב ולחיין ולשלם אמן ואמן" (בקבלה):

מעוברת. סגולה למעוברת שלא תהי' מקשה לילד. שתזהר לאכול בכל מוצאי שבת קודש איזה מאכל. ותזכיר בפירוש בפיה. שאוכלת לשם מצות סעודת מלוה מלכה שהיא סעודת דוד המלך עליו השלום. כך הוא בקבלה מאת הצדיק הגדול מרן אלימלך זצוקלה"ה מליזענסק:

מעוברת. סגולה למעוברת שלא תשלוט בה ולא בולדה עין הרע. שתאמר בכל יום י"א פסוקים הידועים שמתחילים באות נו"ן ומסיימין באות נו"ן. כמו שנדפס בהמעמדות של יום ראשון. וגם תאמר התפלה הנדפסת שם אחר הי"א פסוקים:

מעוברת. מעוברת שאינה מרגשת את הולד במעיה. רפואה שתאכל בכל יום הדבה שקדים מתוקים:

מקשה לילד. סגולה להתפלל עליה הקפיטל למנצח מזמור לדוד יענך ה' ביום צרה וגו' תשעה פעמים בלשון נקבה. ואח"כ יאמר את האשה פב"פ אין אנחנו יודעים מה לעשות לך עוד. אלא מאן דעני לאמך בקשיותה הוא יענה ויושיע לך בקשיותך. אמן סלה:

מקשה לילד. סגולה להתפלל עליה מזמור כ"ב מתהלים למנצח על אילת השחר וגו' בכוונה גדולה שבע פעמים:

מקשה לילד. סגולה לקרוא לזה האיש שהיה בעל מפטיר ביום א' דר"ה ויבוא ויעמוד אצל מזוזת הפתח של החדר שנמצאת בו המקשה לילד. ויניח זה האיש את ידו על המזוזה ויקרא ג"פ הפסוק וה' פקד את שרה וגו' עד למועד אשר דבר אתו אלהים. ויכוון בכל שם הוי"ה ב"ה את הניקוד של צא אתה כזה יְהֻוָה. ואח"כ יקרא ההפטרה של

יום

יום א׳ דר״ה. ואם קשה למצוא את הבעל מפטיר יכול איש אחר לעשות זאת הסגולה וגם הבעל בעצמו יכול לעשות זאת הסגולה:

מקשה לילד. סגולה לקרוא לאיש בן תורה. ויכול להיות גם הבעל בעצמו. ויניח את ידו על המזוזה של חדר המקשה לילד ויקרא את כל ההפטורה מן פרשת שופטים. ואח״כ יקראו באוזן המקשה לילד את הפסוק „מיהר צועה להפתח ולא ימות לשחת ואל יחסרו לחמה״ וגם את הפסוק „וירדו כל עבדיך אלה אלי והשתחוו לי לאמר צא אתה וכל העם אשר ברגליך ואחרי כן אצא ויצא צא צא צא בשם אהיה אשר אהיה ה׳ אלהי ישראל בלי כאבין וחבלין. אמן סלה:

מקשה לילד. סגולה שתשים המילדת אם היא אשה צנועה או אשה אחרת בעלת מעשים טובים את ידה הימנית על בטן המקשה לילד ותאמר עם המקשה לילד שבע פעמים מלה במלה את הפסוק „והוא כחתן יוצא מחופתו ישיש כגבור לרוץ אורח״:

מקשה לילד. סגולה לכתוב על קערת חרס קטנה חדשה את השמות האלה ותעמיד הקערה על טבורה. ומיד כשיצא הולד יסירו ממנה הכלי פן יצאו מעיה. וזהו הנוסח „**חוק חק חרש צום**״ (כ״ז מספר ת״א מ״א ועוד):

מקשה לילד. ואלה הסגולות והרפואות המועילות אם נותנים לה לשתות מהם (א) ליתן לה בכל רובע שעה כף חלב מדדי אשה מנקת. ויותר טוב לערוב בהחלב לובן ביצה חיה וליתן לה לשתות. (ב) ואם יש לחוש שמת הולד בקרבה וצדיכה להפיל. יחממו חלב אשה עם דבש על האש עד שיעשה צלול ויתנו לה לשתות כף אחת בכל רובע שעה. (ג) לערב צואת סוס יבשה ביין או במים וליתן לה לשתות בלי ידיעתה. ויצא תיכף הולד אפילו אם מת ח״ו. (ד) להמס חמשה לויט „ציקער״ בתוך כוס גדול מים וליתן לה מזה לשתות בכל פעם כמה שתוכל. (ה) ליתן בפיה חתיכת אפיקומן שתתפוס אותה בין שיניה. ואחר הלידה תוציא תיכף מפיה החתיכה. (ו) לקחת צואה יבשה ולבנה של יונים בערך כף אחת ולעשן אותה מתחתיה עם חצי כף. והשאר חצי כף לבשל ביין וליתן לה לשתות ותלד מיד. (ז) אם חלב אשה בדבש אינו מועיל להפיל הולד. יקחו חלב כלבתא ויערבו עם דבש על האש ויתנו לה כף אחת בכל רובע שעה ויצא הולד מיד אפי׳ אם מת ח״ו. (ח) או תקנה באפטייק עשב הנקרא בלשון ליטיין „סאבינא״ ותבשל במים ותשתה ותפיל הולד. (ט) לערב בערך חצי כף קטון מאפר צפרדע שרופה וליתן לה לשתות מעורב ביין

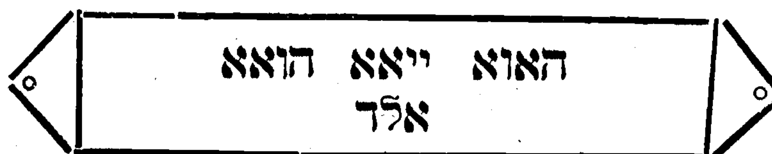
או במים ותלד מיד. (י) עוד סגולה לעשן אותה מתחתיה עם חרדל. (כ״א מספר ת״א מ״א ועוד):

מקשה לילד. אם מת הולד בבטנה ח״ו והיא מקשה לילד. סגולה לקחת כוס גדול מלא מים שתוקים בידך ואמור על המים לפני המקשה לילד זה הלחש. „שלשה מלאכים נחתו מן שמיא ועמהון תלת שרביטין. חד חיורא חד אוכמא חד סומקא. חיורא סליק ומחא לשמיא ואתא מיטרא. סומקא מחא לימא בשרביטא ופלגיתי. ואוכמא מחא לסיטרא דפב״פ ואתיא מולדתא ושלייתא בשלם״. אח״כ תשתה המקשה לילד מן מים האלה כפי רצונה. ולצורך גדול שהיא מקשה לילד ויש לפחד מסכנה מותר לעשות סגולה זו אף אם הולד חי ויועיל בעזרת השי״ת (ת״א):

מקשה לילד. קמיע למקשה לילד. כתוב תמונה זו של השמות האלה לשם האשה. והרגילה להיות מקשה לילד יכין הבעל עבורה קמיע זו בהגיע חודש התשיעי. והכותב יאמר. „הריני כותב קמיע הזאת בשעתא טבתא בגדא טבא לאסוותא מן שמיא עבור האשה פב״פ דתוחי למילד בלי חבלין וכאבין זרעא חייא וקיימא. אמן סלה״. ותקשור הקמיע על מצחה עם ב׳ חוטין שיהי׳ הכתב כלפי חוץ. וצריך לכתוב על קלף כשר בכתיבה תמה עם תגין ושרטוט. וזהו הנוסח. (ת״א)



מקשה לילד. הא לך עוד נוסח של קמיע למקשה לילד. להתנהג כנ״ל בקמיע הקודמת ולקשור על מצחה. הכל כנ״ל.



קמיע זה נתגלה לי מן השמים. ואני מזהיר מאד באזהרה גדולה לבל יהין כל

כל איש להשתמש בקמיע הזה. מלבד זה אשר ידע ויבין סוד הצירוף של שלש השמות האלה:

משוגע. למשוגעת ורוח רעה. סגולה להעמיד החולה תחת אילן לוז או תחת אילן „אֶשׁעֶצֶא" ולגזוז שערות ראשו ולחתוך צפורני ידיו ורגליו ותעשה נקב באילן עם מקדח רחב ותחוב השערות עם הצפורנים בתוך החור ותתקע את החור עם „פלעֶקיל" של עץ בסתימה חזקה. ותאמר „הא לכם חלקכם. וכשם שהשערות והצפורנים לא יחזרו לעולם אל החולה הזה כן לא תחזור לעולם מחלה הזאת על החולה הזה". וצריך לקשור את עיני החולה שלא יראה את האילן ויחזור עמו לביתו. ואם אין ביכולת לקחת את חחולה תחת האילן. תיקח חוט המדידה שלו עם שערות ראשו וצפורני ידיו ורגליו ותכרך עם החוט בתוך שעוה הנקרא „יארע-וואקס" ותלך אל אילן ותעשה חור באילן כנ"ל ותאמר כנ"ל ותחזור לביתך ואל תסתכל אחריך (אמ"ן):

משוגע. סגולה למשוגע. לתת לו לאכול מבשר נבלת תרנגולת שמתה מעצמה (בקבלה):

אות נ

נגע צרעת. לנקות דם הגוף כדי לגרש הנגעים והצרעת. רפואה לשתות בכל בקר ג' חדשים מן ה' עד עשר טיפות „טערפענטין" מעורב בחלב:

נגע צרעת. לכל מיני נגעים ופצעים רפואה לערב היטב כף „גלייט" עם כף „בלייוויים" עם כף שמן זית „פראוואנס" עם חלמן ביצה ולסיך את הנגעים ב' פעמים ביום:

נגע צרעת. לנגעים ופצעים באוזן או באצבע מחמת קרירות שנתקררו רפואה לחמם על האש שמן פשתן עם שעוה שוה בשוה אח"כ תקחם מן האש שלא יהיו חמין כל כך. ואז תערב בזה חלמוני ביצים לפי ערך כמות השעוה או השמן פשתן שיהיו הג' מינים חלקים שוים. ותערב היטב עד שיהי' נעשה כמו משיחה. ותמשח מזה על סמרטוט רך ונקי והנח על הפצעים ב' פעמים ביום:

נגע צרעת. לנגעים הנקראים „לישייעם". רפואה לחמם כף אחת חמאה תפילה ולערוב עם ב' חלבוני ביצים ולהכות התערובות

היטב

היטב עד שתיעשה הכל כמו חמאה. ותמשח בזה הנגעים ב׳ פעמים ביום:

נגע צרעת. לצרעת „לישיי״ שהוא יבש ואינו מוציא ליחה כלל: רפואה להניח בתנור עץ לח בין עצים יבשים ותדליק העצים ויטיף מיץ מן עץ הלח. אז תניח לשם חתיכה „וואטי״ שיבלע את המיץ והמשח בזה את ה„לישיי״:

נגע צרעת. לצרעת הפנים. רפואה לקחת צואת יונים יבשה שיש לה מראה לבן. ותבשל עם חלב כבש עד שתעשה כמו משיחה והמשח על סמרטוט רך ונקי והנח על הפנים על כל הלילה. ותחבוש ממעל עם „וואטי״. כן תעשה איזו לילות. וזאת תמשוך מן הפנים כל הזוהמא ויצהל הפנים (מ״א):

נגע צרעת. לצרעת על הגוף הנקרא „לישייעם״. רפואה לערוב דבש דבורים עם נפט עם „דזיעגיטש״ מזוקק שיקנה באפטייק. הכל שוה בשוה. ויחמם על האש ויערוב היטב ויניח להצטנן. ויסיך בזה את הלישייעם ב״פ ביום:

נחש. לנשיכת נחש ח״ו. סגולה מן הגמרא שימהר האדם להקדם לרוץ לשתות מים מן נהר. טרם שיתקדם הנחש לרוץ אל מים. ועי״ז ימות הנחש ויחי׳ האדם:

נחש. הנושא בחגורתו ראש נחש לא יוכל איש להרע לו (ש״א):

ניחור. לניחור הקול שקורין „הייזעריג״. רפואה לבשל סובין של חיטים במים. ואח״כ תניח המים שיצולו ותסננם ע״י מפה. ותבשל בהם תאנים עם „לאקריץ״ ותשתה מזה איזה גלעזער בכל יום יום כמו ששותין טיי חמה:

ניחור. לניחור הקול. רפואה למשוח הגרון עם „גרינעם-זייף״ ולחבוש ממעל עם „וואטע״ את כל הגרון מסביב:

ניחור. לניחור הקול. רפואה לכתוש „קאנדיל-ציקער״ ולערוב היטב כף אחת עם חלמון ביצה. אח״כ ישים זאת בתוך חצי „גלאז״ חלב חם. ויערב וישתה חם. כך יעשה ג״פ ביום. איזה ימים:

ניחור. לניחור הקול. רפואה לשתות „בריסט-טיי״ עם חלב ועם „קאנדיל-ציקער״ כמה פעמים:

ניחור. לניחור הקול רפואה לבשל קדרה מים וליתן בתוכה כף קטון „טערפענטין״ טוב. ולסכב את פי הקדירה עם נייר עב מעט, באופן שיהי׳ נעשה מלמעלה נקב צר אשר על ידו יוצא הקיטור מן הקדרה. והחולה יפתח את פיו וישאף בקרבו הקיטור החם הזה. וירפא:

נכפה

נכפה. רפואה לחולי נופל רח״ל. תקח „גליאז״ וחצי טים חמין מבושלים ותערב בהם ב׳ כפות „קאלי-בראמאטי״ עם כף אחת „קאלי-יאדאטי״ שתקנה באפטייק. וישתה החולה מזה ג׳ כפות בכל יום. כן יעשה איזה חדשים וויטב לו:

נכפה. רפואה לחולי נופל רח״ל. שתבשל ג׳ גלעזער מים עם ב׳ כפות עשב „רוטא״ וכף אחת עשב „ארניק״ ועם לויט א׳ שורש „ראדיקס-ארטעמיזא״ ולויט א׳ שורש „ראדיקס-וואלעריאן״ שתקנה באפטייק. וישתה החולה מזה „גליאז״ אחד בבקר וגליאז אחד בצהרים וגליאז אחד בלילה כמו ששותין טיי עם צוקער וויטב לו. גם רפואה זו צריך לעשות זמן ארוך:

נכפה. רפואה לחו״נ בילדים. ליתן לו בכל בקר ה׳ טפות שמן „לאוואנדי״ שתקנה באפטייק. מעורב עם כף חלב. רק שצריך לבקש שהשמן יהי׳ נקי בלי תערובות דברים מזויפים (מ״א):

נכפה. רפואה לחו״נ שיבלע בכל בקר ט׳ גרעינים זרע חרדל (מ״א):

נכפה. סגולה לחו״נ בתינוק להניח בעריסה תחת הכר מראשותיו ט׳ חתיכות ברזל:

נכפה. רפואה לחו״נ בתינוקות. שתקנה באפטייק „בורשטין-עהל״ וליתן להתינוק בכל בקר ג׳ טפות מן השמן הזה מעורב בחלב אמו על כף כסף טהור או על כף זהב טהור. וגם צריך לסוך את ראש התינוק על המוח במקום הרך עם ה׳ טפות מן השמן הזה בכל יום. וגם ימשח עם שמן הזה את ב׳ הדופקים מן ב׳ כפות ידיו. וגם בשעת הכפיה טוב לסוך כן (מ״א):

נכפה. רפואה וגם סגולה לחו״נ. להמאים את המחלה בהאכיל להחולה דברים נמאסים. והם לצלות כבד מן חמור או בשר מן חמור וליתן להחולה לאכול. או ליקח שליא מן חזיר שילדה פעם ראשונה. או שליא מן שונרא אוכמתא תקח תיכף אחר שילדה ותייבשנה עד שתהי׳ קשה והכתוש אותה לאבק ותתן להחולה לשתות מעורב במשקה. או שתערב האבק עם קמח ותלוש עוגה ותאפה ותתן להחולה לאכל. וגם טוב ליתן לשור לשתות בקערה גדולה. ומה שינטוף מפה השור רירין וטפות מים לתוך הקערה תתן להחולה לשתות וירפא:

נכפה. סגולה לחו״נ. שתלך עם החולה ותעמידהו תחת אילן לוזים או תחת אילן הנקרא „אֶשְׁעֶצֶא״ ותעשה נקב באילן עם מקדח למעלה מראש החולה ותחתוך צפורני ידיו ורגליו. וגם תגזוז מעט שערות מן כל מקומות

שיער שבגופו. ותתחוב הכל בחור האילן ותאמר „הא לכם חלקכם״. אח״כ תסתום הנקב היטב עם „פלעקעל״ צר וחזק ותאמר „כשם שהשערות והצפורנים האלה לא יחזירו עוד על החולה. כך לא תחזור עוד על החולה פב״פ מחלת הנכפה מעתה ועד עולם אמן סלה נצח ועד״. וצריך לקשור עיני החולה שלא יראה כלל את האילן (אמ״ן):

נכפה. אם אי אפשר לקחת את החולה תחת האילן ימדוד את החולה עם חוט לבן של „בוימוואל״ מאמצע ראשו עד עקבו ויחתוך צפורני ידיו ורגליו ויגזוז מעט שערות מן מקומות שיער שבגוף החולה וידבק כל זה עם חתיכה שעוה הנקרא „יארע-וואקס״ וילך אל אילן ויעשה נקב עם מקדח ויניח שם השעוה ויאמר „הא לכם חלקכם״ ויסתום תיכף הנקב היטב עם „פלעקעל״ צר וחזק ויאמר כנ״ל. וילך לביתו ואל יביט לאחוריו:

נכפה. סגולה לחו״נ. שילך החולה למקום שמונח שם אדם מת קודם הקבורה ויקח את יד המת בידו ויאמר לו בזה הלשון „איך בעהם איך נעמט ביי מיר צו די שלאפקייט פון די נכפה. איך וועט עס נישט שאדען און מיר וועט איהר טוהן א טובה״ אח״כ יקיף החולה עם יד המת על בשר החזה שלו ג״פ ויבקש ממנו מחילה וילך אל ביתו (ח״ס):

נכפה. סגולה לחו״נ. לעשן את החולה עם כרבלתו של תרנגול תיכף לאחר השחיטה. וגם סגולה לעשנו עם לב דג חי. כן תעשה איזה פעמים (ת״א):

נכפה. קמיע לילד הנכפה מספר ת״א. לכתוב על קלף כשר במזוזה נוסח הזה בכתב אשורית עם התגין ויתר דיני קמיע.

אץ קן נש בג חע יק שת נהוריאל ישלח רפואה וינצל [ותנצל] הילד פ׳ [הילדה פ׳] הנולד [הנולדה] מן האשה פ׳ הנקוע מכל מיני חולי הנופל וחולי הנכפה מעתה ועד עולם אמן סלה נצח ועד

[ועיין בסוף הספר דינים וכללים של כתיבת קמיע] יניח הקמיע בתיק של מתכות המכוסה עם עור דק ויתלה על צואר הילד החולה וירפא בעזהשי״ת:

נכפה. סגולה נפלאה לחו״נ מאת המגיד מקאזיניץ זי״ע כפי שקבלתי איש מפי איש שעשה סגולה זו ופעלה היטב. תעשה בית יד

קטנה

קטנה של ה׳ אצבעות הנקרא „הענטשקילע״ מן עור דק של מראה לבן הנקרא „וויסי־יארחי״ ולמלאות חמש האצבעות אגודל אצבע אמה קמיצה זרת כזה. אצבע האגודל תמלא עם אזוב מארץ ישראל. האצבע תמלא עם אבנים קטנות לבנות כמראה ברד הנמצאות בקורקבן. מתרנגול לזכר ומתרנגולת לנקבה. אצבע האמה תמלא עם ששים מחטים קטנים. אצבע הקמיצה תמלא עם פרורים קטנים של חלבנה הנקרא „טיווילסקויט״. אצבע הזרת תמלא עם קנה כסף חי. ואת הכף יד תמלא עם עשב „רוטא״. וגם תקח אגוז ותבקיע אותו לשנים ותוריק המאכל ותמשח את השפות של ב׳ חצאי הקליפות עם זפת רך ותשים בחצי קליפה אחת ג׳ שקדים מרים. ג׳ פילין שנקרא „פעפער״ וג׳ פרירין מלח. ותתפוס עכביש חי ותניח אותו בחצי קליפה השנית כשהוא עדיין חי. ותיכף תדבק ב׳ חצאי הקליפות שיהי׳ כמו אגוז שלם. וגם תכרוך את האגוז עם חוט מסביב ותקשור החוט היטב כדי שלא יתפרדו הקליפות. ותניח את האגוז בין ה„רוטא״ בתוך הכף יד של הבית יד. אח״כ תקשור את הבית יד במקום הפתוח עם חוט אדום ותתלה על צואר החולה באופן שדבית יד יבוא על הגומא אשר תחת הלב. ואז יאמר כן. „דאס איז א סגולה פון קאזיניצער מגיד ישראל בן פעריל זכר צדיק לברכה אז די חולי נופל זאל דא קיין שליטה נישט האבען״. ובכל ערב ראש חודש צריך להכין אגוז אחרת כראשונה וליקח האגוז מן הבית יד ולזורקה לבית הכסא ותיכף להניח בתוך הבית יד אגוז החדשה. סגולה זו בדוקה ומנוסה רק לבלתי לשנות מזה מאומה ותועיל בעזהשי״ת:

נכפה. אזהרות לחולי נופל רח״ל.

יזהר שלא יכעוס. ואל יראה פני המת. וגם לא יצא אחרי מיטת המת. ולא ישמע כלי זמר ולא קול רחיים: אל מרחץ חם לא יבוא. וגם אל בית האופה לא יבוא בשעת האפיה. טבילה מזקת לו רק יעשה לו אמבטאות פושרין. ויזהר שלא יאכל לחם חם. ולא יאכל לחם שחור. ולא גבינה. ולא בשר בקר. ראש בהמה ראש עוף וראש דג אל יאכל לעולם. לא ישתה שום משקה חזק שיש בתוכו „אלכאהאל״ ולא שום חומץ ולא קאווי ולא טיי. רק ישתה מים קרים מבושלים. ויותר טוב המים שנכבה בהם ברזל „שטאהל״ המלובן באש. ויסרס עצמו מתשמיש כל מה דאפשר. ויאכל בכל בקר בהקיצו משנתו טרם שיקום ממטתו. ואסור בתענית. וביום הכפורים יתנהג כדין חולה שיש בו סכנה. ואם אינו יודע בעצמו הדין יעשה שאלת חכם.

נכפה. מי שיש לו חולי נופל רח"ל יזהר שיהי' לו בכיסו תמיד מלח דק. וכאשר אך מתחיל להרגיש שהמחלה באה יתפוס תיכף כף מלח וישים בפיו ויבלע עם מים ועי"ז יחלש כח המחלה:

נפוח. לכל מיני נפוח עם כאב העצם. רפואה טובה לקנות באפטייק השורש הנקרא "זיוווא-קאשטש" ולחתכו על חתיכות קטנות ולטגנו היטב עם שומן חזיר עד שלא יהי' צלול כל כך רק מעובה ולעשות מזה "חלאָדנעס" חמות בתוך כיס של פשתן ולהניח על מקום הכאב כמה פעמים ויועיל בעזרת השי"ת:

נפוח. לכל נפוח רפואה בייתית לסוך במקום הנפוח עם שמן "קאמפאָר":

נפוח. במקומות שאין אפטייק נמצא יכול לעשות הרפואה של ההמון לטבול סמרטוט במימי רגלי הקטנים ולהניח פעם אחר פעם על מקום הנפוח. ולפעמים מועיל זאת:

נפוח. סגולה לנפוח הבטן לבשל בכלי חרס חדש שמן זית טוב ובשעת הבישול ישים בו ב' או ג' צפרדעים חיים ויבשל השמן עד שהצפרדעים יהיו נימוחים ויהי' נעשה כמו משיחה. וימשח בזה השמן את בטן החולה. ועי"ז תתמשך הנפיחה מן הבטן אל תוך הרגלים. ואז יסוך גם את הרגלים ותלך הנפיחה משם לגמרי (ת"א):

נפוח. על פי רוב יבוא הנפוח מחמת עיכוב יציאת מי רגלים כראוי ע"י מחלת הכליות או ע"י מחלת הלב. ונצרך לזה רופא מומחה שיכיר סבת המחלה וידע איזו רפואות ליתן:

נפוח. לכמה מיני נפוח שיש בהם חום. רפואה להניח "קאָמפרעסין" קרים מן תערובות ב' כפות חומץ "באָראָווי" בתוך גלאז מים קרים:

אות ס

סגולות. בענין נתינת סגולות לחולים ולענינים אחרים ראיתי להעיר ולהודיע כי יש בזה סודות עמוקים. וכל מי שאינו בקי בחכמות ובקבלה ובודה סגולות חדשות מלבו אשר לא יועילו ולא יצליחו הוא מקלקל את האמונה ומבזה את התלמידי חכמים. ואף הסגולות הנדפסות בספרים מגדולי עולם. וכן מה שאני לקטתי הרבה מהם והצגתי בספרי זה. אם יאמר אותן איש בער אשר לא ידע מה הוא [illegible]. יש ספק גדול אם יועילו מאומה. כי מלבד שצרך להיות לו ידיעה. העיקר

היותר

היותר גדול הוא שהסגולה תצא מן פה קדוש שלומד תורה. ויש לו הכח של בחינת מלכות פה ותורה שבעל פה קרינן לה. שעל זה אמרו חז״ל מאן מלכי רבנן. והנני נותן לך רמז על זה האותיות מנסעפצקרשת שהן ראשי תיבות האלה. *מי *נותן *סגולה *עזה. *פה *צדיק *קדוש *רב *של *תורה:

סכנה. דגים ובשר. דגים וחלב. לא מבעיא ביחד אלא אפילו בזה אחר זה בלי שום הפסק אסור משום סכנה. ושאר דברים שהם סכנה מובאים בספר זכירה, וביותר בספח הנעים „תו יהושע״:

סכנה. כל הדברים שאין ממצעין ואין מתמצעין משום סכנה אם הולך ומקלו בידו אין לחוש משום סכנה (בקבלה):

סכנה. קי״ל דחמירא סכנתא מאיסורא. אבל לענין בלוע הוא להיפוך דבאיסורא אוסרת בלוע ובסכנתא אין בלוע אוסרת (פוסקים).

סכנה: לסכנה גדולה בדרך יזכיר אלו השמות שמסר יעקב אבינו לבניו בשעת פטירתו. וצוה להם שלא ישתמשו בזה רק במקום סכנה גדולה. ובכח זה ניצל יעקב מעשו אחיו. וכך יאמר: „רבון העולמים אנא בשם רחש תמף שת רחום חנון שדי תקיף מציל פודה שומר תמים שתעשה לי נס במהרה ברחמיך הרבים ותצילני מסכנה הזאת אמן סלה נצח ועד״. (כך מובא במדת״ל ובמ״א):

סכנה. במקום סכנה יאמר „אנא בשם י״י אלהים צבאות אלהי ישראל ובשם טֶם מֶם נֶם שאנצל מכל צרה וסכנה אמן סלה נצח ועד״ (מדת״ל):

סכנה: כשרואה שעומד בסכנה מחמת שונאים שבאים עליו מרחוק יאמר בזה הלשון. „פגעתי אויבי וראיתי אותם והם לא יראוני. אני אמשול בם והם לא ימשלו בי. דבריהם יהיו לארץ ודברי יהיו עליהם. ראשם ראש חמור וראשי ראש אריה. לשונם לשון חזיר ולשוני לשון מלך. שלייתי דאימייהו בפומהון. יוהך ישמרני. שדי יצילני. טפטפיה יהיה בינינו״. כך יאמר ג״פ. (מדת״ל):

סכנה. בראותך אויבים באים עליך תאמר ג׳ פסוקים האלה. אתה סתר לי מצר תצרני רני פלט תסובבני סלה. בטחו בה׳ עדי עד כי ביה י״י צור עולמים. י״י עוז לעמו יתן ה׳ יברך את עמו בשלום אח״כ יאמר השם אבי היוצא מן אותיות הראשונות של ג׳ פסוקים האלה. (ל״ש):

סכנה. להנצל מלסטים וחיות רעות. תאמר ג"פ הפסוק „עזי וזמרת יה ויהי לי לישועה" ואח"כ תאמר „זה אלי ואנוהו אלהי אבי וארוממנהו ה' איש מלחמה ה' שמו. שלום עלי ועל כל ישראל אמן סלה נצח ועד" (ל"ש):

סכנה. שלא יוכלו אויבים להרע לך. סגולה שתשא בחגורתך ראש נחש וגם סגולה שתקשור עין של תרנגול בצד ימינך. (ל"ש):

סכנה. סגולה להנצל מכלי זיין. שתעשה טס קטון של כסף עגולה כמו מטבע קטנה ותחקוק עליו בכתיבה בולטות כזה. **מכבי הושיעני**. ותעשה נקב או אוזן בהטס ותקשור בו חוט ותשאנו עליך ולא תירא מכלי זיין (מדת"ל):

אות ע

עגונה. סגולה לאשה שבעלה ברח ממנה והניחה עגונה שתקרא כתובתה בכל יום מלה במלה בבקר ובערב חודש ימים. ואם אינה יכולה לקרות יקרא אחר לפניה מלה במלה והיא תשמע היטב ותאמר אחריו מלה במלה. (בקבלה):

עין הרע. סגולה לעין הרע. תשפוך מים שתוקים בקערה וקח ז' גחלים לוחשות ותאמר על כל אחד הפסוק „ויצעק העם אל משה ויתפלל משה אל ה' ותשקע האש". ואחר שיאמר הפסוק ישליך גחלת אחת אל הקערה. כך יעשה ז' פעמים. וטוב לכוין בכל פעם שאומר הפסוק בשם אֲגְלָא. ואח"כ תתן להחולה לטעום מעט מאותן המים. וגם תרחץ פניו עם החזה וכפות ידיו עם הדופקים במים האלה והשאר תשפוך ותועיל זאת בעזהשי"ת (זכירה):

עין הרע. להנצל מעין הרע הן סוחר בחנותו הן מעוברת ועוד כדומה מי שמתירא שלא יתנו לי עין הרע. סגולה לומר בכל יום י"א פסוקים הידועים שמתחילים באות נו"ן ומסיימין באות נו"ן. ואח"כ יתפלל התפלה הנדפסת במעמדות של יום ראשון אחר אותן י"א פסוקים:

עין הרע. סגולה לעין הרע משם רב יהודאי גאון ז"ל. קח שתי קערות קטנות נקיות. באחת התן מים זכים ובאחת שמן זית זך. ותאמר עליהם. ה' אל שדי צבאות עמנו משגב לנו אלהי יעקב סלה (ג"פ) ה' אל שדי צבאות אשרי אדם בוטח בך (ג"פ) ה' אל שדי צבאות הושיעה

הנ״ך יענגו ביום קראנו (ג״פ). אח״כ תטבול ב׳ אצבעות האצבע והזרת בתוך השמן ותטיף ב׳ טפות בתוך המים. ובשעת ההטפה תאמר. „בשם גבריאל בשם מיכאל בשם רפאל אני עושה זה. וכשם שאלו הטפות נאבדות ומתבטלות במים כך יתבטלו ויאבדו כל מכאב וכל חולי וכל עין הרע מן פב״פ אמן סלה״. אח״כ תשפך תיכף המים לארץ בכח חזק (עה״ק). (ועיין עוד בסוף הספר בשער הלחשים):

עינים. לעינים אדומות מחמת חום. רפואה לקחת באפטייק חצי קוואטיריל „רויזן־וואסער״ ותשים בהם מעט „ניקס״ כתוש בערך אגוז קטנה ותעמוד עד שיהיה נמוח ותטבול בזה סמרטוט רך ונקי והנח בכל פעם על העין הכואב. וכאשר תתחמם הסמרטוט תטבול מחדש במים האלה ותניח על העין:

עינים. לעינים אדומות מחמת חום. רפואה לקחת לובן ביצה עם יין שרף ממוצע שוה בשוה. ותערב היטב ותטבול בזה סמרטוט רך ונקי ותניח בכל פעם על עין הכואב:

עינים. רפואה טובה ובחונה לעינים אדומות מחמת חום. שתקח מים מבושלים חצי קוואטיריל והנח בהם חצי „קלעציל״ צוקער וגם מעט „ניקס״ בערך הצוקער וגם ששה „נעגילעך״ בושם ויעמוד כך יום שלם במקום חם מכוסה היטב. ובכל ג׳ שעות יערב את המים עם כף נקי. ואחר המעת לעת תסנן את המים על ידי מפה נקיה אל תוך בקבוק. ויהיה לך לרפואה. ולפעמים די לרפא את העין על ידי טיפה אחת מן המים האלה:

עינים. לעינים אדומות מחמת חום. רפואה להניח קאמפרעסען חמין מן מים שנתערב בהן „בורזויערי״. על חצי גלאז מים נצרך כף קטנה עם „בורזויערי״:

עינים. לכאב גבות עינים מחמת שעורה הנקרא גערשטין. רפואה להניח פת של קמח סולת הנשרה בחלב:

עינים. לכאב בשר הסובב את העין ממחלת הנקרא „טראחאמא״. רפואה לקחת חצי קוואטיריל מים מבושלים ותשים מהם מעט „קאמפאר״ בערך אגוז קטון. וגם „ניקס״ בערך כזה. וגם „בלאה־שטיין״ בערך כזה. ותשרה כל זה בהמים מעת לעת שלם. ותערב בכל פעם את המים. ואחר המעת לעת תסנן את המים בנקיות גדולה. ותטבול בזה בכל פעם סמרטוט רך ונקי ותניח כמה פעמים על העין. וגם תשים מזה בעין בכל יום טיפה אחת:

עינים. סגולה שלא יבוא לידי כאב עינים. להעביר את הציצית על עיניו בשעת נישוק את הציצית בקריאת שמע (האריז״ל):

עינים. סגולה לכאב עינים. הסתכלות על דבר מצוה דהיינו שלהבת נרות חנוכה, ואתרג וציצית, ואותיות הספר תורה בשעת הגבהה, ומאור הלבנה לפני קידושה:

עינים. סגולה ורפואה לעינים כואבות. להסתכל על מי נהר בבקר בבקר כאשר האויר צח אחרי זריחת השמש. וזאת מחזק כח הראות של העינים (אבן עזרא):

עינים. יש מין חולאת של עינים הנקראת „עורת-התרנגולים״. והוא שלעת הערב כאשר התרנגולים הולכים לישון נעשה זה האיש עור ואינו רואה כלום, אף על פי שאינו מרגיש שום כאב בעינים. רפואה וגם סגולה לזה לקנות כבד של בהמה. מזכר לזכר ומנקבה לנקבה. ולבשל הכבד בכלי רחב. והחולה יחזיק את פניו עם עינים פתוחות על ה„פארי״ החמה היוצא מן הבישול. כן יעמוד עד שיתבשל הכבד. ואח״כ יאכל את הכבד וירפא:

עשירות. סגולה לעשירות. לענג את השבת כדאיתא בגמרא, ולהזהר לקדש ולהבדיל על היין:

עשירות. סגולה לעשירות. לתת מעשר מן כל הרוחים אשר ירויח. כמו שדרשו חז״ל עה״פ עשר תעשר. עשר בשביל שתתעשר:

עשירות. סגולה לעשירות. מצות סנדקאות שהיא מעשירה כמו קטורת:

עשירות. סגולה לעשירות. שיפריש בכל יום מטבע לצדקה בשעה שאומר בתפלת שחרית ואתה מושל בכל ובידך כח וגבורה. וכשהולך לביהכ״נ להתפלל יכין לעצמו בכיסו מטבע על זה ויקחנה בידו בשעה שאומר ואתה מושל בכל ויפרשנה לצדקה. ואחר התפלה יניחנה לאיזו צדקה או יתננה לעני הנמצא ראשון. ומי שהיא בעל מוח יכוין בהשם הקדוש **בוכו** היוצא מן הר״ת של **ב**כל **ו**בי**ד**ך **כ**ח **ו**גבורה שהוא בגימ׳ **ידך** ועל זה נאמר ובידך כח וגבורה. וגם ע״ז כתוב פותח את **ידך**, וצריך לשלב אותו עם השם **אהיה** שהוא מקורו, כמובא בספר הקדוש שער היחודים:

אות פ

פאקין ומאזלין. רפואה לדקל מחלת הפאקין ומאזלין ליתן להחולה לאכול

לאכול מרקחת מן קליפות אתרג. וגם ליתן לו לשתית חלב כום הנקרא „קאמיס״:

פאקין. להקל השווענדזעני מן הפאקין. רפואה לסוך אותם עם שמן שקדים ב׳ חלקים מעורב עם חלק א׳ מן שמן—„מיענטא״:

פאקין. להקל השווענדזעני מן הפאקין. רפואה ליתן עליהם „רייז־פודער״ ובפרט על הפנים טוב מאד רפואה זאת:

פאדאגרא. לכאב הנקרא „פאדאגרא״ בלשון ליטיין ומובא גם כן במדרש והיא מחלת כאב כפות הרגלים עם נכוח בקרסולים וגם באצבעות הרגלים. רפואה לקחת טיט חדש ולקנות באפטייק חומץ בארא̈ווי ולערב היטב בתוך הטיט ולהניח זה הטיט על מקום הכאב:

פאדאגרא. לכאב הפאדאגרא. רפואה לקחת רובע ליטרא „יאלאוויעץ״. ב׳ לויט „אינגבער״ יבש. ב׳ לויט „ציטווער״ יבש. ותכתוש הכל דק כקמח שתנפה האבק ע״י נפה. ותקח קדרה חדשה של חרס הנקרא „גלאזירט״ ותחמם בה רובע ליטרא חמאה חדש עם קווארטירל שפירט של יין שרף. אח״כ תשים האבק בהקדירה ותכסה עם מכסה טוב ותניח אבן על הכיסוי ותעמיד הקדרה על אש קל שתתבשל כך ג׳ שעות עד שיהי׳ מטונן היטב ותיעשה כמו משיחה. ותמשח בזה על מקום הכאב ב׳ פעמים ביום ותחביש עם „וואטי״. ותזהר שהקדרה תהיה גדולה מעט שלא תהיה מלאה. כי אם שליש מן הקדירה יהי׳ ריקן:

פאדאגרא. לכאב הפאדאגרא עם ניפוח באצבעות הרגלים או בקרסולי הרגלים. תקח מרה של עגל ותשפוך בכלי חרס ותערב בה מעט מלח ותחמם על האש ותערב היטב. ואחר שיהיו פושרין תטבול בזה סמרטוטין והנח על מקום הכאב ב׳ פעמים ביום ותחבוש מטעל עם „וואטי״ (מ״א):

פדיון. פדיון נפש לחולה מסוכן. תקח מטבעות כמספר שם החולה. למשל אם שמו ראובן תקח רנ״ט מטבעות מאיזה מין שיד החולה משגת. ותתחיל לברור מהן בתחילה ר׳ מטבעות. ואח״כ מטבע אחת. וא״כ ו׳ מטבעות. ואח״כ ב׳ מטבעות. ואח״כ נ׳ מטבעות. ובכל פעם שתמנה המטבעות כמספר אותיות שם החולה תאמר בכל מספר „הריני נותן צדקה בשם כל ישראל״ וכשתמנה המספר של אות האחרון משם החולה תאמר „הריני נותן צדקה בשם כל ישראל ובעד פב״ב החולה״. אח״כ תאמר ויהי נועם יושב בסתר עד גמירא. ואח״כ תערוב כל המטבעות ותחלקם על ז׳ חלקים. למשל שבשם ראובן יוצא בסך הכל רנ״ט מטבעות

מטבעות עולה על חלק ז׳ ל״ז מטבעות. ותתחיל לברור ז׳ פעמים ל״ז מטבעות ותאמר אחר כל חלק ז׳ אשר בירורת „הריני נותן צדקה בשם כל ישראל ובעד פב״ב החולה״. ותאמר ג״כ על כל חלק ז׳ ויהי נועם כלו. ואחר כל אלה תאמר „אם יש עליו מלאך מליץ אחד מני אלף להגיד לאדם ישרו. ויחננו ויאמר פדעהו מרדת שחת מצאתי כפר״. אח״כ תחלק הז׳ חלקים מטבעות לז׳ עניים הגונים. ואם הוא עשיר וידו בשגת יותר טוב שיתן מטבעות כסף. ואם ישאר על ז׳ חלקים איזו מטבעות יותר. תתן המותר אל חלק הז׳ (ת״א:

פדיון. פדיון נפש עבור חולה מסוכן. או עבור כל העיר בעת צרה רח״ל: מאת הצדיק הקדוש מו״ה **ישעיהו מדיניוויץ** זצוקלל״ה. לקחת ח״י מטבעות על פדיון ולומר מזמור לדוד יענך י״ב פעמים ואחר כל פעם לומר ב׳ פסוקים האלה. „הצילני נא מיד אחי מיד עשו כי ירא אנכי אותו פן יבא והכני אם על בנים. תפול עליהם אימתה ופחד בגדול זרועך ידמו כאבן״. וקודם כל פעם שמתהילין לומר צריך ליתן ע״פ מטבע אחת לצדקה של ארץ ישראל. ולומר הריני נותן צדקה עבור פדיון נפש פב״פ. או עבור פדיון נפשות עמך ישראל אשר בעיר פ׳. אח״כ לומר זה הפסוק ג״פ ישר והפוך. „ואמרתם זבח פסח הוא לה׳ אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים ואת בתינו הציל ויקד העם וישתחוו״. וקודם כל פעם ג״כ ליתן לצדקה כנ״ל ולומר כנ״ל. אח״כ לומר זה הפסוק ג״פ ישר והפוך. „ואת האנשים אשר פתח הבית הכו בסנורים מקטן ועד גדול וילאו למצוא הפתח״. ג״כ ליתן לצדקה קודם כל פעם כנ״ל ולומר כנ״ל. אח״כ לומר בתמניא אפי פסוקי תהלים מאותיות **קרע** בשילוב **הויה** כזה **יקהרועה**. ואח״כ האותיות **שטן** בשילוב **הויה** כזה **ישהטונה**. אח״כ לומר עוד האותיות מתמניא אפי נגד השמות **אהיה הויה אדני** בשילוב כזה **איא ההד יונ ההי**. אח״כ לומר האותיות מתמניא אפי של שם החולה פלוני בן פלונית [או של שם העיר] ואח״כ לומר תפלה זאת. „יה״ר מלפניך האו״א שבזכות הפדיון שאנחנו נותנים לצדקה עבור החולה פב״פ [או עבור כל העיר פ׳] ובזכות פסוקי תהלים שקראנו לפניך תרחם על החולה פב״פ [או על כל עמך ישראל אשר בעיר פ׳ מקטנים עד גדולים] ותקרע רוע גזר דיננו ותשמרנו ותצילנו מכל מיני פורעניות המתרגשות לבוא בעולם. ותתן שלום בארץ ותסיר מעלינו כל מחלה ותצילנו מדבר

ומִמגפה

וממגפה ומכל צרה ויגון ואנחה מעתה ועד עולם אמן סלה. ויהי לרצון אמרי פי והגיון לבי לפניך ה' צודי וגואלי:

פדיון. סדר פדיון נפש על החולה עם ק"ם מטבעות.

הנה סור פדיון נפש הזה שע"י ק"ם מטבעות מובא בכמה ספרים אבל ביאור הסוד והכונה לא נזכר בכל מקום באופן אחד. וביותר האריך בזה בעל קיצור השל"ה. אבל גם שם לא נזכר הכל. ואמרתי כדי לזכות את הרבים לבאר הענין על מכונו בקיצור. אבל בסדר טוב והגון כמובן לי"ח:

תקח ק"ם מטבעות. העשיר ירבה ליתן מטבעות גדולות של כסף. והדל ימעיט ליתן מטבעות קטנות. אך שיהיו במספר ק"ם. וסוד זה המספר עולה כמנין **עץ** וכמנין **צלם** וכמנין **כסף**. והיינו שהאדם הנקרא עץ השדה ויש לו צלם אלהים יהי' נפדה ע"י הכסף הזה. ולכך אם אפשר מוטב לפדותו במטבעות של כסף דוקא. אבל גם כל המטבעות נקראים כסף כי אשה נקנית בכסף שהוא פרוטה של נחשת:

ראשית תמנה מספר כל המטבעות ע"ז שתעשה מהם ד' צבורין באופן זה. שתמנה בצבור אחד י' פעמים ה'. ובצבור השני תמנה ה' פעמים י'. ובצבור השלישי תמנה ו' פעמים ה'. ובצבור הרביעי תמנה ה' פעמים ו', ותכוין שזה המנין הוא המספר של השם הוי"ה ב"ה ע"י הכאה כזה. יפ"ה הפ"י ופ"ה הפ"ו. שסך הכל עולה למספר ק"ם. עתה תערב יחד הד' צבורין על צבור אחד. ותקח ממנו ראשית ל"א מטבעות ותעשה מהם צבור אחד ותציג אותו בלבדו. והמנין יהי' ע"י שתוציא מפיך בפירוש א' ב' ג' ד' וכו' עד שתגיע למספר המטבע של ל"א. ואז תאמר הפסוק „חסד אל כל היום". ותכוין להגביר מדת החסד הנרמז בהשם **אל**:

אח"כ תקח עוד מטבעות מן הצבור הגדול עד מספר ס"ד כמנין די"ן. והמספר הזה של ס"ד אל תמנה בפירוש בפיך רק תכוין את המספר במחשבתך. יען כי הוא מספר של דין. ותעשה מן הס"ד מטבעות ג"כ צבור אחר. ותיכף תקח מטבעות מאותו הצבור של הס"ד ותמנה עד י"ז ותכוין להשם הגדול **אהוה**. ותניח את הי"ז מטבעות בצבור בלבד ואח"כ תקח עוד מטבעות מאותו הצבור במספר כ"א. ותכוין להשם הגדול **אהיה**. ותניח את הכ"א מטבעות ג"כ בצבור בלבד. ואח"כ תמנה שאר המטבעות של אותו הצבור שהם כמספר כ"ו. ותכוין להשם הגדול **יהוה**. ותניח את הכ"ו מטבעות ג"כ בצבור בלבד. וגם תכוין כי כמו שפירדת

למטה

למטה את המספר ס"ד שהוא די"ן על ג' מספרים של ג' שמות הקדושים אהוה אהיה יהוה שהם ג' מדות הרחמים. כך תתפורר למעלה הגזרה של מדת הדין ותהפך למדת הרחמים על פב"פ הנפדה בזה:

נמצא שמונחים עתה לפניך ד' צבורין מטבעות. מלבד הצבור החמישי הנשאר מן הצבור הגדול. ואלה הד' צבורין הם של מספר ל"א ושל מספר י"ז ושל מספר כ"א ושל מספר כ"ו. ולכי זה צריך להמצא בצבור החמישי ס"ה מטבעות:

ועתה תקח בידך המטבעות של הצבור החמישי ותמנה את המטבעות עד שתגיע למספר ס"ה. וקודם שתמנה המטבע של ס"ה תכוין שהם בנגד השם אדני שעולה ס"ה. והוא הצירוף של דין א. וסוד האות א במילואו כזה אלף מרמז על פלא עליון אשר שם רק רחמים גמורים. ובכן האות א ממתיק את הג' אותיות דין של השם אדני. ובכונה הזאת תמנה את המטבע האחרונה אשר בידך שהוא המטבע של מספר ס"ה. והוא כנגד אות א של השם אדני הממתיק את הדין ומהפכו לרחמים בכח אור הגנוז של פלא העליון:

אחרי כן תיכף בלי הפסק תקח הצבור של מספר י"ז ותערבו בתוך צבור האחרון של מספר ס"ה. ותכוין בזה ליחד את השם אהוה עם השם אדני כזה אאהדוינהי. אחר כך תקח את הצבור של מספר כ"א ותערבו גם כן אל תוך הצבור האחרון. ותכוין בזה ליחד את השם אהיה עם השם אדני כזה אאהדיניהי. ואחר כך תקח גם את הצבור של מספר כ"ו ותערבו גם כן אל תוך הצבור האחרון. ותכוין ליחד את השם יהוה עם השם אדני כזה יאהדונהי. ועתה יהיו מונחים לפניך רק ב' צבורין אחד הוא הצבור של מספר ל"א. ובצבור השני נמצאים מטבעות במספר קכ"ט. ותחלק מיד את הקכ"ט מטבעות לעניים הגונים דוקא. ואל תהמיץ את המצוה אם תוכל לקיימה מהר. והצבור של מספר ל"א יהיה לך. והיה בזה מעשה הצדקה שלום וחיים עד עולם על כל ישראל אמן:

ואחר שעשית את הפדיון תתפלל על החולה תפלה הזאת.

יהי רצון מלפניך ה' או"א שתעשה למען קדושת שמותיך הקדושים והטהורים הנזכרים והנעשים פה על ידי הפדיון הזה נתכוין כזה אהוה יהוה אל אדני] ותצטרף מחשבה טובה למעשה כי לך ה' החסד ואתה תשלם לאיש כמעשהו. ותגבר חסדך על מדת דינך וימתקו הגבורות הקשות על ידי פלא העליון אשר הוא חסדים גדולים רחמים גמורים ופשוטים שאין בהם תערובת דין כלל. ויכבשו רחמיך

את

את בעסך מעלינו ומעל פב"פ על ידי פדיון נפש הזה שעשיתי עבורו (עבורה) והפרשתי הממון לצדקה כמו שכתוב וצדקה תציל ממות. ובכן יר"מ שיעלה לרצון לפניך פדיון נפש הזה להמליץ עליו (עליה) לטובה. ולסתום פי המקטריגים עליו (עליה) ותחתור חתירה מתחת כסא כבודך לקבל עתירותינו ועתרת פב"פ להציל נפשו (נפשה) ממות ולהחלימו ולהחזיקו (ולהחלימה ולהחזיקה) ולרפא אותו (אותה) ברפואה שלמה במהרה רפואת הנפש ורפואת הגוף. ותפדה אותו (אותה) מרדת שחת ונאמר מצאתי כופר לבטל מעל פב"פ הגזרה הרעה ולרחם עליו (עליה) במדת הרחמים. כי אתה הוא רב סליחות ובעל הרחמים. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי. ברוך ה' לעולם אמן ואמן:

פחד. סגולה למי שנפל בפחד פתאם. להיות נזהר לומר בכונה אחר עלינו של הג' תפלות. הפסוקים של אל תירא מפחד פתאום וגו':

פחד. סגולה לפחד. שיכתוב סופר הגון מזוזה קטנה כשרה ותחת השם שדי יכתוב עוד השמות קרע שטן וישים בתיק ויתלה בצוארו:

פחד. אדם שיש לו פחד. יכתוב לו סופר הגון קמיע זאת על קלף כשר בנוסח זה (ת"א) וצריך לשים הקמיע בתיק ולתלות על צוארו:

אנא בשם יהוה חי חי חי חי חי חי חי חי פנואל פנואל פנואל פנואל פנואל פנואל פנואל פנואל שיסיר הפחד והבהלה מן פב"פ ותתישב דעתו עליו במהרה אמן נצח סלה ועד:

פחד. סגולה לפחד. לתלות עליו כים עם עשב „רוטא" ועם „טייווילסקויט" ועם צואת יונים יבשה שיש לה מראה לבן:

פחד. סגולה לפחד. לומר בכל יום הי"א פסוקים המתחילים באות נו"ן ומסיימים באות נו"ן עם התפלה הנדפסת אחריהם במעמדות ליום ראשון (עבוה"ק):

פרנסה. סגולה היותר גדולה לפרנסה. מה שנזכר בתורה בפירוש ועבדתם את ה' אלהיכם וברך את לחמך ואת מימיך. והיה אם שמוע תשמעו אל מצותי וגו' ונתתי מטר ארצכם בעתו וגו'. וכתלמוד מובא. ולא עוד אלא שהרעותי את מעשי וקיפחתי את פרנסתי:

פרנסה. סגולה לפרנסה. תפלה בצבור ותפלה בזמנה. לומר פרשת

הקטורת

הקטורת מלה במלה בשחרית ובמנחה. לומר בכל יום הי"ב עיקרים. לומר בב"י פרשת המן. לכוין בפסוק פותח את ידיך כוונת הידועה:

פרנסה. סגולה לפרנסה. להיות נזהר בסעודת במצות נטילת ידים עם הרבה מים ושאר דקדוקי המצוה. כדאיתא בגמרא אנא משינא מלא חופנאי מיא ויהבו לי מלא חופנאי טיבותא. וגם שיאמר בכל יום קודם הסעודה מזמור לדוד ה' רועי לא אחסר:

פרנסה. מי שהוא איש פשוט ואין בכחו ללמוד תורה בכל יום יהי' נזהר לומר המעמדות בכל יום בבקר השכם. וזאת סגולה לפרנסה ולבנים:

פרנסה. סגולה לפרנסה. להיות נזהר בסעודה לברך ברכת המזון בקול מלה במלה ובשמחה. כנזכר בזוהר הקדוש. וגם כי שמחה היא סגולה לפרנסה כמובא בס"ק הרמז שהסופי תיבות של הפסוק והיית אך שמח הוא השם חתך המורה על כח המשפיע פרנסה. והוא השם היוצא מן ס"ת של הפסוק פותח את ידך. וע"כ זאת צריך כל אדם להיות על כל פנים בשמחה בשעת ברכת המזון. ולי נראה לרמז כי „והיית אך שמח" בגימטריא „יברך עלי מזון בשמחה":

פרנסה. סגולה גדולה לפרנסה. שיאמר בכל מוצאי ש"ק אחר ההבדלה ויתן לך. ויכוין מקודם בשמות הקדושים האלה מָאָן יָבָי כָוָתָ מִיְ כָתָלְ הָצָךְ. מקירם מן מי כמכה. ויתן לך. אבג יתץ. ואח"כ יהיה נזהר לאכול סעודת מלוה מלכה ולהזכיר ע' פעמים אליהו הנביא ולכוין בהשם הקדוש והנורא אגלא. ובספרי הנעים „אליהו הנביא" אשר הוצאתי לאור בעזהש"י הדפסתי את הזמר של אליהו הנביא באופן שהאומרו כן מזכיר ע' פעמים אליהו:

פרנסה. כעס ומחלוקת מזיק מאד לפרנסה (לק"ע):

פשפשין. הנקראים „וואַנטצען" להבריחם או להמיתם. צריך למשוח במקומות שהם נסתרים שם עם מרה של שור מעורבת בחומץ חזק. או למשוח עם חומץ החזק מאד שעושים ממנו חומץ ונקרא „עֶססיג-עֶססֶענציא". או למשוח עם „נפט":

פתיחת הלב. סגולה לפתיחת הלב בתורה ובחכמה. שתכתוב ביום ד' בקדושה ובטהרה בכתיבה תמה ותגין על עלה של הדס השמות הקדושים האלה ללה הלל עהה. וקודם הבדלה תניח העלה ביין טוב וכשר בלי שום חשש נסך, ועל כן מוטב שתעשה עבור

זה יין טוב מצמוקים בביתך. ואחר שימחו השמות מאליהם בתוך היין תבדיל על היין ותשתה כל הכוס (ת"א):

אות צ

ציצית. מצות ציצית יש בה סגולה גדולה לכמה ענינים ושקולה כתרי"ג מצות ומצלת האדם מן החטא ומשמרתו מכל רע. וכמו מזוזה לבית כן ציצית לגוף. כי היא הנותנת לאדם את הכח של אור מקיף. אבל זאת רעה חולי שאף אחד מאלף אינו מקיים מצות ציצית כראוי. כי מלבד זה שחסר מצות תכלת. אבל גם מצות לבן אינו מקיים. כי כמה דקדוקי דינים יש במצות ציצית כמבואר בשלחן ערוך. וצריך לזכור העיקר שצריך להיות גדיל הציצית נוטף על הכנף. והדין מבואר היטב בסידור הרב הרז"ש זצוקללה"ה איך לעשות עצה על ידי התקשרות חוט של תפירה שהציצית יהיו נוטפין תמיד על הכנף. ועוד יש עצה טובה יותר קלה דהיינו שימשוך את הגדיל אל הנקב ויעשה חוט תפירה שנקרא „פעקילקא" על הגדיל סמוך אל הנקב. ובכן יהיה הגדיל תמיד תחת חוט התפירה ולא יזוז משם. ולא לחנם אמרו במסכת שבת. כל הזהיר במצות ציצית זוכה ומשמשין לו ב' אלפים ות"ת עבדים. וכבר נשאלתי מאת משכיל אחד. הלא כמעט כל היהודים בערך עשרת מיליאן לובשים ציצית ומאין יהיו כל כך עבדים בעולם. אבל האמת הוא שצריך לבקש אחד בעיר ושנים במשפחה אשר יהי' זהיר במצות ציצית שיקיים המצוה כראוי בכל פרטיה ודקדוקיה. ואנכי רוצה לזכות את הרבים בעצתי. וכל השומע לי ינעם לו:

צרה. סגולה להתפלל על כל צרה שלא תבוא בזה הנוסח. ראשית תאמר מזמור ס"ג בצורת המנורה כמו שנדפס בסידורים. אחר כך תאמר עלינו לשבח עד אין עוד. ישר והפוך עם אנא בכח עד צרורה. ותכוין בהשם מ"ב היוצא מהר"ת שהוא **אבג יתץ**. אחר כך תאמר עוד הפעם עלינו לשבח ישר והפוך כנ"ל עם קבל רנת עד נורא. ותכוין בהשם השני שהוא **קרע שטן**. אחר כך תאמר עוד עלינו כנ"ל עם השם השלישי מהשם מ"ב. וכן תאמר עד ז' פעמים ישר והפוך ותגמור כל השם מ"ב. ואח"כ תאמר ז' שיר המעלות ק"כ קכ"א קכ"ב קכ"ג קכ"ד קכ"ה קכ"ט ק"ל. אח"כ תתפלל בלב נשבר ותפרט בפירוש הישועה אשר אתה מבקש להנצל

מן

מן הצרה הבאה עליך. וכך תאמר „יהי רצון מלפניך ה׳ אלהי ואלהי אבותי שתשלח לי עזרך מקודש ותושיעני במהרה מן הצרה...... אשר באה עלי. כי אין בי כח לסבול הצרה הגדולה הזאת. ועשה נא למען שמך כמו שכתוב עמו אנכי בצרה. וכתוב בכל צרתם לו צר. ובכן שלח נא במהרה מלאך פניך להושיעני ולחלצני מן הצרה הזאת. מן המצר קראתי יה ענני במרחב יה ברוב רחמיך הרבים וחסדיך המרובים. ואף על פי שאינני כדאי. חנני נא חנני בישועה שלימה במהרה מאוצר מתנת חנם. ככתוב וחנותי את אשר אחון ורחמתי את אשר ארחם. יהיו לרצון אמרי פי והגיון לבי לפניך ה׳ צורי וגואלי אמן סלה״. אח״כ תאמר על כן נקוה עד גמירא. (זכירה):

צרה. סגולה גדולה בעת צרה. להדליק שמן או נר או לתת לצדקה ח״י גדולים. ויאמר בפירוש שמנדר זאת לעילוי נשמת רבי מאיר בעל הנס. ואח״כ יאמר „אלהא דמאיר ענני [ב״פ] וכשם שעשית נסים ונפלאות לעבדך מאיר בעל הנס כן תעשה גם עמדי ותעזרני לחלצני מצרה הזאת״. כאן יפרט מבוקשו היטב:

צרה. סגולה בעת צרה להמתיק הדין. שיקח ב׳ מטבעות ויפיל עליהן גורלות. גורל אחד לה׳ וגורל אחד לעזאזל. והמטבע שיצא עלי׳ הגורל לה׳ יתן אותה לצדקה. והשנית שעלה עליה הגורל לעזאזל ישליכנה לבית הכסא. ועי״ז נמתק הדין מעליו (ימ״נ):

צרה. מי שהוא בצרה ומתפלל לה׳ על הצרה. סגולה שיזכיר בתפלתו חסדי ה׳ שעשה אתו עד עתה. ויאמר כשם שהושעתני והצלתני מן הצרה ההיא כן תעזרני גם עתה להושיעני מצרה הזאת (מדרש):

צרה. מי שהוא בצרה גדולה. סגולה שיאמר ז׳ פעמים בכוונה ובלב נשבר פרשת העקידה ויוושע מצרתו (ימ״נ):

צרה. סגולה גדולה לאדם שהוא בצער הן יחיד או רבים וכן ליולדת המקשה לילד. לומר מזמור כ׳ יענך ה׳ ביום צרה י״ב פעמים ולכוון בשם יבק ד׳ פעמים כידוע שמרומז בד׳ מקומות בהר״ת. ואח״כ לומר בתמניא אפי כל הפסוקים מן האותיות של שם הבעל צרה. ואחר כך כל הפסוקים מתמניא אפי האותיות מן השם קרע שטן ואח״כ לומר היהי רצון הנדפס בשערי ציון (זכירה):

[**צרה.** על כל צרה שלא תבוא. סגולה גדולה לומר כל תהלים מרישא לסיפא בלי שום הפסק היהי רצון שבין הספרים:

קבר. מובא בספרים בשם הבעש"ט ז"ל סדר הוספת קברת ארץ חדש על מקום בית החיים. איך להמשיך קדושה על המקום הזה. וכן הוא הדין כשעושין לגמרי בית החיים חדש. יתקבצו מרא דאתרא עם שאר תלמידי חכמים ואנשים כשרים אשר בעיר ויתענו באותו היום ויטבלו כלם במקוה. ואחר התפלה יאמרו כל ספר תהלים ואח"כ ילכו כלם אל השדה ויעשו כסדר הזה. וזה לשון הבעש"ט ז"ל.]

מקום החדש שהוקצע לביה"ק יקיפו מתחלה המקום ההוא עשרה אנשים ז' הקפות ויתחילו מצד קרן דרומית מזרחית ויאמרו באותו הקרן תהלים קפיטל ק"ב בעמידה. ואח"כ יתחילו משם להקיף לצד קרן מזרחית צפונית ויאמרו בעת ההקפה ויהי נועם יושב בסתר. וכשיגיעו לצד קרן מזרחית צפונית יעמדו ויאמרו קפי' ק"ג בתהלי'. ואח"כ יקיפו לצד קרן צפונית מערבית ויאמרו בעת ההקפה ויהי נועם יושב בסתר. וכשיגיעו לאותו הקרן יעמדו ויאמרו קפי' ק"ד בתהלים ומשם יקיפו לקרן מערבית דרומית ויאמרו בעת ההקפה ויהי' נועם. יושב בסתר. ובאותו הקרן יעמדו ויאמרו בישעי' קפיטל מ"ב מן הפסוק יו"ד המתחיל שירו לה' שיר חדש עד גמירא. ואח"כ יקיפו משם לקרן דרומית מזרחית ויאמרו בעת ההקפה ויהי נועם יושב בסתר. ובגמר ההקפה יאמרו אנא בכח ויכוונו השם הראשון של פסוק הראשון ובזה נגמרת הקפה א'. ואח"כ יתחילו לעשות הקפה ב' ושוב יאמרו שם קפיטל ק"ב בעמידה. ואח"כ יקיפו ויאמרו בעת ההקפה ויהי נועם יושב בסתר הכל כבראשונה. רק שבגמר הקפה הב' יאמרו ג"כ אנא בכח ויכוונו לשם הב' של פסוק הב'. וכן יעשו עד שיגמרו השבע שמות בז' הקפות. ולא יתחילו לקבור ברוח צפונית וגם המחיצה המקפת לא יתחילו לעשות מרוח צפונית. ויה"ר שיבולע המות לנצ"ח בבא"ס:

קבר. בנידון מעוברת שמתה. צריך להשתדל בכל מה דאפשר לבלתי לקוברה עם העובר. כי יוכלו להנזק בעבור זה כמה אנשים ונשים המביאים אותה כך לקבורה. אמנם כבר כתבו הפוסקים שאין לנבלה לחתוך הבטן להוציא את העובר. אבל נהגו להמתין מלקוברה עד יום השלישי. ומסעיין לה הנשים של הח"ק בכל יום שתחזיר את העובר. ומושיבין אותה בכל יום באמבטי של מים חמין. ואם עוד לא החזירה את העובר מושיבין ב"ד של ג' אנשים בעלי תורה ומתרין בה שתחזיר את העובר. כי אם לאו תקבל עונש גדול בעבור שעוברת על מה שכתוב בתורה שופך דם האדם באדם דמו ישפך. ותוקעין לפני' בשופר ל' קולות.

ויאמרו

ויאמרו שגוזרים עליה בקול השופר שתוציא תיכף את העובר. ומאיימין עליה שבאם לא תחזיר את העובר יקברו אותה תחת הגדר של בית הקברות כמו שנקברים אלו המאבדים עצמם לדעת. ואם אחר כל אלה לא החזירה את העובר יעמדו לפניה ב"ד של ג' אנשים בעלי תורה ויאמרו לה. הננו גוזרים עליך בשם אל שדי אלהי ישראל שלא תזיקי לשום איש ואשה בעבור זה אשר תקברי עם העובר בבטנך. וכל האחריות של העובר יהי' מוטל עליך ואנחנו נהיה נקיים. — אח"כ יקברו אותה עם העובר (ס"ק):

קדחת. על פי חכמת הרפואה אין רפואה טובה ומעולה לקדחת כמו „חינין". וצריך לקחת רפואה הזאת ג' ימים. ג' „פחאָשקים" ליום. ותבקש בהאפטייק שיעשה הפראָשקים שיהי' בכל פראָשיק מן ג' עד ה' גראַן „חינין":

קדחת. סגולה לקדחת. לחתוך צפורני ידיו ורגליו של החולה ולעשות עוגה קטנה ולשים הצפורנים בתוך העוגה ולאפות אותה. ואחר האפיה יקח החולה את העוגה וילך לשוק ואל ידבר עם שום אדם. והכלב הראשון אשר יראה יתן לו העוגה לאכול. ועי"ז ירפא בעל הקדחת. (רמב"ן):

קדחת. סגולה לקדחת. שישתין החולה בקערה ויערוב בה חלב עם מעט לחם ויתן לכלב לאכול (ת"א).

קדחת. סגולה לקדחת. לחתוך צפורני ידיו ורגליו של החולה ותזרק אותם על גחלי אש בכלי. והחולה יכסה עצמו עם סדין על ראשו כדי שיכנס העשן היטב בפיו בבקר אליבא ריקנא. וגם מעט גפרית ישים על הגחלים אחר שריפת הצפורנים. ואחר ההקטרה ישתין החולה על הגחלים ויזרקם לאשפה (אמ"ן):

קדחת. סגולה לקדחת. קח אגוז לוז ותבקע אותה על ב' חצאין ותריק המאכל ותתפוס „שפין" גדול ושחור. ותשים אותו חי בתוך קלופי האגוז ותדבק חצאי הקליפות עם דבק. ותשים האגוז בכים של פשתן ותתלה על צוואר החולה על ח' ימים וירפא (ת"א):

קדחת. סגולה לקדחת. חוץ מקדחת רביעית רח"ל. תקח תפוח ותכתוב עליו בדיו כתיבה תמה **גיחון פישון חדקל פרת**. דהיינו שיחלק את התפוח על ד' חלקים ועל כל חלק יכתוב שם אחד. ויאכל החולה את התפוח כסדר בתחלה גיחון אח"כ פישון וכו'. וירפא (ת"א):

קדחת. סגולה לקדחת. תקח תשעה שקדים מרים ותברור שיהיו גדולים ותכתוב בכתיבה תמה על שלשה שקדים **אגן מגן נגן**. ועוד

תכתב

תכתוב על שלשה שקדים **ביקד"ש מיקד"ש ניקד"ש** ועוד על שלשה תכתוב **טנטו"ר נטו"ר טו"ר**. ויאכל החולה ביום אחד בבקר השקד אג"ן. בצהרים יאכל השקד ביקד"ש. בערב יאכל השקד טנטו"ר למחרתו יאכל כן הג' שקדים של מג"ן מיקד"ש נטו"ר. וביום השלישי יאכל כן הג' שקדים של נג"ן ניקד"ש טו"ר. סגולה זו בדו"מ ונזכרת בכמה ספרים רק שהחולה בעצמו אל יכתוב את השמות על השקדים כי אם אדם אחר שיכול לכתוב כתב אשורית. ואחר אכילת השקדים ימתין החולה מלאכול ולשתות שעה שלימה:

קדחת. סגולה לקדחת. שתקח דג מלוח „הערינג" מן החבית ותקח זה הדג הנשרה בהציר שקורין „לאגער". ותחתוך את ראש הדג ותשרה אותו ביין שרף בתוך „גלאז". שהיין שרף יכסה כל ראש הדג. וישרה כן ששה שעות. אח"כ ישתה החולה את היין שרף שעה אחת קודם הזמן שצריכה לבוא עליו הקדחת (כתר תורה):

קדחת. סגולה לכל מיני קדחת אפי' לקדחת רביעית. שתקח סרטן חי הנקרא „קרעפס" ותחתוך מן החולה צפורני ידיו ורגליו ותשים בסמרטוט ותצרור בקשר ותתלה הצרור הנקשר על הסרטן שלא יזיז הצרור משם. דהיינו שתקשור הצרור אל הסרטן עם חוט לבן ותניח הסרטן עם הצרור לנהר ויתרפא בעזהש"י (אמ"ן):

קדחת. סגולה לקדחת. שתקח „קרעפס" חי ותחתוך מן החולה הצפורנים מן הידים והרגלים ותשים יחד בכיס קטון ותתלה על החולה את הכיס כנגד לבו ויתרפא בעזהש"י (ת"א):

קול. לקול חזק שלא יהי' ניחר גרונו. רפואה לגמוע בבקר בבקר ביצת תרנגולת עם מעט „קאנדיל-צוקער" דק בקמח:

קצבים. סגולה לקצבים שיצליחו בשחיטתם לקנות בהמות כשרות. שילכו בכל יום לביהכנ"ס בבקר השכם להתפלל בצבור. והעיקר שיהיו מעשרה הראשונים. ויש בזה סוד גדול והמבין יבין ויחשה:

קרי. סגולה טובה לקרי. בכל יום בבקר קודם שיאמר אלהי נשמה יכוין לשלב אותיות שמו עם האותיות של תיבת נשמה. דהיינו למשל אם שמו יהודה יכוין כזה „נישהמוהדה". וזה בחול. אבל בשבת יכוין לשלב באופן שאותיות שמו תהיינה הראשונות כזה „ינהשומדהה" (זכירה):

קרי. סגולה שלא יראה קרי. ללמוד קודם השכיבה בספר הקדוש „תנא דבי

דבי אליהו״ או המעשיות של אליהו הנביא המפוזרים בש״ס ומדרשים וזוהר. כנדפס בספרי אליהו הנביא שהוצאתי לאור:

קרי. סגולה שלא יראה קרי. לומר קודם השינה ד׳ מזמורים הראשונים שבתהלים. כי יש בהם ש״י תיבות כמנין קר״י ור״ת וס״ת מהמזמורים האלה הוא מנין קל״א כמנין סמא״ל שר הטומאה להכניע כחו. וגם יכוין בכל שם הוי׳ מן הד׳ מזמורים נקוד בְּבְרִית כזה יְהֹוָה (סידור הרז״ש׳

קרי. מי שראה קרי צריך להתאמץ בו ביום לתקן הפגם. ותיקונו הוא שיטבול עצמו ויאמר בלב נשבר אלו עשרה מזמורים. ט״ז ל״ב מ״א מ״ר מ״ט ע״ו צ׳ ק״ה קל״ז ק״נ (לקהר״ן)

קרי. מי שראה קרי ח״ו בליל יום הכפורים. אם הוא רגיל תמיד לטבול לקרויו כו ביום יש גדולים שמתירים לטבול בהצנע בבוקר השכם במים קרים. ע״כ אם יש ביכולתו יעשה שאלת חכם. וכתבו המקובלים תיקון על זה שכל ל׳ יום רצופים אחר יוהכ״פ יאמו הפיוטים של ד׳ קדושות מיום הכפורים. של שחרית מוסף מנחה נעילה בלב נשבר ונצל. ויתחיל בקדושת שחרית ובכן לך תעלה וכו׳ מי יתנה תוקף תהלתך וכו׳ עד קדושה משולשת. אל ברוז עצות וכ׳ עד יבא בם הרוח. תמיד תתלונן וכו׳ עד את הנפש. אליך ועדיך וכו׳ עד יהם כל בשר. אליך תלויות וכו׳ עד לדור ודור הללויה. ויתחיל בקדושת מוסף עשה למען שמך וקדש וכ׳ עד קדושה בקודש. אז מלפני וכו׳ עד ביו׳ ינון. אז מלפני וכו׳ עד הללויה. ויתחיל בקדושת מנחה כי רכובו בערבות וכו׳ עד והנקדש בקודש. ויתחיל בקדושת נעילה שערי ארמון וכו׳ וכל הקדושה עד הללויה. חמול על מעשיך וכו׳ עד המלך המשפט ויסיים במזמור קמ״ג ה׳ שמע תפלתי וגו׳:

קרעמפין. היא מחלת השבץ רח״ל. ועל פי רוב שכיח יותר בילדים. ובאין לפעמים מן תולעים שבבני מעיים. ולפעמים מן צמיחת השניים וגם ביולדת המקשה לילד שכיחין „קרעמפין״ ולפעמים באים ה„קרעמפין״ אחרי מחלה קשה. וצריך לרפאות להסיר סבת ה„קרעמפין״ וממילא יתבטלו ה„קרעמפין״: רפואה ל„קרעמפין״. לעשות „קריסטירען״ מן „וואלעריאן״ שנתבשל במים עם מעט הלבנה שנקרא „טיזווילסקו ט״. ועל הראש צריך להניח „קאמפרעסין״ קרים מן מים וחומץ:

קרעמפין. ל„קרעמפין״ בילדים. רפואה להניח תיכף הילד במים חמין מן הרגלים עד הטבור. ואם אינו יכול לעשות לו מרחץ

כזה

כזה יעשה לו תיכף „קאמפרעסען" חמין על הרגלים:

קרעמפין. ל„קרעמפין" בגדולים. צריך לקרות תיכף רופא מומחה. כי אולי היא מחלת השבץ הפשוטה הנקראת „אפאפלעקסיא" ואזי בחוץ מאד להעמיד תיכף „פיאויקעס" אחורי האזנים בעזרת רופא מומחה.

אות ר

ראש. הראש הוא מלך העליון של הגוף. והלב הוא משנה למלך. והם פועלים ונתפעלים זה מזה כדמיון שני הכחות של חכמה ובינה. ואין כאן המקום לבאר הענין באריכות. רק שעי"ז יובן שיש כמה מיני כאב ראש. ויש למנותם במספר שבע. ואלו הן א) מן הקיבה שאיננה בתיקונה הראוי ועולה ממנה אדים מעופשים אל הראש אל הקדקוד ואל העורף. ב) מן חמימות שבגוף בסבת איזו מחלה. ג) מן קרירות שבגוף הנקרא קאטאר. ד) מן מחלת העצבים. ה) מן התרבות הדם שהלב מזנק על המוח הרבה דם. ו) מן חוסר דם בגוף ונעשה המוח רזה ויבש. ז) הוא כאב הראש בעצמו שלא מן סבת הגוף דהיינו ע"י הכאה בראש או ע"י הכאב הנקרא „מיגרעני". וכל מי שרוצה לרפאות כאב הראש צריך מקודם לחקור ולדרוש סבת המחלה ואז ידע איזו רפואה ליתן:

ראש. לכאב ראש שהוא מן חמימות הבאה מן איזו מחלה שבגוף. רפואה להניח „קאמפרעסען" קרים מן מים וחומץ או מן מים קרים שנתבשל בהן ב' עשבים הנקראים „ארניק" וגם „מיענטא":

ראש. לכאב ראש מקרירות וקאטאר. רפואה לבשל שבולת שועל בחומץ ולעשות מזה „חלאדניס" חמות ולהניח על הראש איזה פעמים עד שיזיע:

ראש. לכאב ראש מועיל לפעמים לעשות מרחצאות של רגלים למעלה מן הקרסולים עד הארכובה עם מים חמין ומלח ואפר. ויחזיק שם הרגלים בערך חצי שעה ויסיר כאב הראש:

ראש. לכאב ראש מן מחלת העצבים. רפואה שתקח „גליאז" וחצי מים חמין מבושלים ותערב בהם ב' כפות „קאלי-בראמאטי" עם כף אחת „קאלי-יאדאטי" שתקנה באפטייק. וישתה החולה מזה ג' כפות בכל יום. ויזהר מלשתות משקאות חריפות:

ראש. לכאב ראש מחמת עצמו. שנקרא „מיגרעני". והסימן שאינו

כואב

כואב כל הראש כי אם חלק ממנו בצד אחד. רפואה שתקח ה׳ כפות „גארטשיצע־שפירט״. ב׳ כפות „קאמפאר־שפירט״ וב׳ כפות „מראָוועצאני־שפירט״. כל זה תקנה באפטייק ותערוב יחד ותמשח היטב בכח על מקום הכאב:

ראש. עוד רפואה טובה ל„מיגרעני״. שתשתה א גליאז „קאווי״ טובה שחורה חמה ותשים בה התיכה „ציטרין״:

ראש. לכאב ראש באנשים שיש להם קרחת או גבחת. רפואה שתקנה באפטייק „וויסען־אינגבער״ ותכתשנו לאבק דק כקמח ותבשלנו היטב עם שמן שומשמין. ואחר שהשמן יהי׳ פושרין תערב בו חלמון ביצה עד שיעשה כמו משיחה. וימשח מזה על סמרטוט רך ונקי ויניח על ראשו בקרחתו או בגבחתו (מ״א):

רגל. לרגלים שנחלש כחם. רפואה לסוך אותן ג״פ בשבוע עם „נפט״:

רגל. לכאב הארכובה הנקרא „קני״. רפואה למשוח הארכובה עם דבש דבורים טוב כנגד האש. ואח״כ תפזר שם מלח דק ותחבוש היטב עם „פלאַקס״ שהיו מונחים בו אתרוגים. ואם אין לך „פלאקס״ בזה תחבוש עם „וואטי״ רכה ועם „באנדאַרזש״ חזק. ויהי׳ מונח כך איזה ימים וירפא:

רגל. לכאב שוק הרגל ולפעמים נמשך הכאב למטה בשאר פרקי הרגל וזאת המחלה נקראת „ישיאַס״. רפואה להניח חול חם. וגם טוב ליקח צנון שחור וקשה ולגרר אותו על „ריב־אייזין״ ולפזר על סמרטוטין ולהניח על מקומות הכאב ולחבוש היטב ממעל. ולפעמים מועיל לזה מרחצאות מן ב׳ הלקים מלח וחלק אחד „סאָדע״:

ריאה. למחלת הריאה הנקרא „שווינדזוכט״ רח״ל. רפואה הראשית היא שישאף החולה בקרבו אויר צח ביער של „סאָסנאָווי״ עצים:

ריאה. למחלת הריאה. רפואה גדולה היא שיאכל החולה מאכלים שמנים. וישתה חלב עם חמאה. ויאכל בכל יום רגלי בהמה עם הרוטב השמן שלהם. ואם אין קיבתו יכולה לעכל רגלי בקר. יאכל רגלי עגלים. ואם קיבתו חלושה שקשה עליה לעכל שומן כזה. יזהר לאכול שומן שהוא קל להתעכל דהיינו שומן דגים. שומן כלבים. או שומן אווז עם חלב חם לשתות בכל בקר:

ריאה. למחלת השיעול שקורין „הוסט״. עיין לקמן בסימן „שיעול״. ועיין לעיל בסימן „אסטמא״:

רימאטין. רפואה למחלת „הרעומאטיזם״. אם הכאב הוא במקום אחד. למשוח

למשוח מקום הכאב בדבש דבורים ולפזר על הדבש חרדל כתוש לבן. ולכרוך ממעל עם פשתן הנקרא „ליאני־פלאקס" ויהי' מונח שם הפשתן עד שיפול מעצמו:

רימאטין. רפואה לרימאַטין. ליקח „קאָנאָפּיעס" רך ולטבול בשפירט של יין שרף ולפזר על הקאָנאָפּיעס „קאַליפאָני" כתושה לאבק דק כקמח. ולהניח ה„קאָנאָפּיעס" עם ה„קאַליפאָני" על מקום הכאב. ולחבוש ממעל היטב עם „באַנדאַ־זש" חזק. ויהי' מונח כן ג' ימים:

רימאטין. רפואה לרימאַטין. לקנות באפטייק „טערפּאַנטין" עם „האלץ־שפּריט" ולערוב יחד שוה בשוה ולמשוח בזה היטב בכח על מקום הכאב ב' פעמים ביום:

רימאטין. רפואה לרימאַטין. לכתוש סיד שאינו מכובה על חתיכות קטנות וליתן בבקבוק של זכוכית. ולשפוך עליו שפירט של יין שרף. ויעמיד הבקבוק במקום זריחת השמש על ג' ימים. ויערוב את הבקבוק בכל יום איזה פעמים. ואחר הג' ימים יסנן את השפירט על יד, סמרטוט עב וישפכנו אל בקבוק נקי. ויסתום היטב את פי הבקבוק. וימשח עם זה השפירט על מקום הכאב ב' פעמים ביום:

רימאטין. רפואה טובה לרימאטין שצריך כל אדם לראות להכין זאת בביתו. כי זאת רפואה טובה שתשפוך בבקבוק של זכוכית „קוואַטירל" חומץ חזק וטוב. ותשים בתוכו שתי מאות מחטים נקיים בלי חלודה. והמחטים הם מה שתופרים עמהם. ויניחו שם בערך חודש ימים עד אשר המחטים יהיו נימוחים לגמרי. ותמשח היטב עם החומץ הזה על מקום הכאב ב' פעמים ביום:

רימאטין. הרבה פעמים מועיל לרימאַטין מרחצאות חמות של ב' חלקים מלח וחלק אחד „סאָדע" שלוקחין לרחיצת בגדים:

רימאטין. רפואה טובה לרימאַטין. ליקח חריין קשה ולח. ולמעכו על „ריב־אייזען". ולשימו בתוך בקבוק של זכוכית. ולשפוך עליו שפירט של יין שרף. ולסתום היטב הבקבוק. וגם טוב לשים בתוך הבקבוק איזה כפות מלח. ואחר שיעמוד כל זה ג' ימים יקח בכל פעם מן היין שרף וימשוח על מקום הכאב:

שושנה. למחלת השושנה הנקראת „רויז". הן שהוא חלק והן שעלה בו אבעבועות. רפואה לעשות משיחה הזאת. שתקח לויט אחד „הלוין". לויט אחד „גרינשפאן" ותכתוש לאבק דק כקמח. אח"כ תקח כרפס הנקרא „פיעטרושקא" ותרחצהו שיהי' נקי ותגרר אותו על „ריבאייזען" ותקח מן הכרפס הנגרר ג"כ לויט אחד. וגם תקח קמח שעורים לויט אחד. ותשים כל זה בקערת חרס נקיה ותערוב בה כל הד' מינים האלה ביחד. אח"כ תתן בתוך הקערה חלבון ביצת תרנגולת עם יין שרף ותערוב הכל ביחד היטב עד שתעשה כמו משיחה. והנח זאת על פשתן מרוסק שנקרא „ליאני=פלאקס" והנח על מקום הכאב. ותחבוש ממעל עם „וואטי". ויהי' מונח שם זמן ארוך ויעבור הכאב:

שושנה. למחלת השושנה. רפואה לכתוש נתר שנקרא „קרייד" לאבק דק כקמח ותפזר ה„קרייד" על חתיכה „פלאנעלי" אדומה. או על חתיכה בגד צמר רך ואדום. ותחבוש בזה את השושנה שיהי' מונח שם זמן ארוך וירפא:

שושנה. צריך ליזהר לבלתי ללחלה את מקום השושנה במים. ואם נתלחלח במים הוא קשה להרפא. וצריך תיכף להניח שם „קאמפרעסין" מן יין שרף וירפא מהר:

שחין. רפואה לשחין בילדים. שתקח גפרית כתוש. לאבק דק כקמח. וגם „בור=זויערע" תקנה באפטייק. ותבקש שימכור לך מזה המין שהוא אבק דק כקמח. ותערב אלה שני המינים שוה בשוה עם „וואזעלינע" או עם חמאה תפילה. או עם שומן חזיר תפל. כל זה תחמם על האש ותערב היטב ותמשח בזה את השחין ד' שבועות יירפא:

שחין. לשחין ראש בגדולים. רפואה לעשות משיחה זאת שתקח כף אחת דבש חי הנקרא „פאטינגע". כף אחת לבונה זכה. כף אחת שומן חזיר תפל. כף אחת חומץ טוב. וגם מעט „גרינשפאן" דק. ומעט זפת שחור. ותבשל הכל ביחד מעט על האש. ותערוב היטב עד שתיעשה כמו משיחה. ותמשח בזה את השחין ד' שבועות. וירפא

שחין. אחר שנמשח השחין עם המשיחות הנ"ל ד' שבועות ונרפא. צריך למשוח עוד ד' שבועות עם המשיחה הזאת. שתעשה מן חצי ליטרא שומן חזיר ישן וחצי קווארט חומץ טוב. שתבשל ביחד בישול ארוך עד שלא ישאר מהחומץ כלום רק השומן בלבד. ותמשח עם שומן הזה את הראש פעם אחת בלילה חודש ימים. וצריך ליזהר מאד לגזוז

תמיד

תמיד את השערות בכל היכולת. הן בזמן משיחה. הראשונה. והן בזמן משיחה האחרונה. ובעזהש"י ירפא לגמרי:

שינה. מי שאינו יכול לישן. סגולה שיכוין ויהרהר בהשם **איתיאל** שהוא שם המלאך הממונה להפיל תרדמה על האדם (דמ"א):

שינה. מי שאינו יכול לישן. סגולה שישתה חלב עז עם מלח (רו"ח):

שינה. מי שאינו יכול לישן. סגולה שתבשל חזרת הנקרא „חריין" במים שתוקים. אח"כ המעך החריין ותמשח אותו על סמרטוט כמו „פלאסטער". והנח על המצח עם ה„שלעפין" חם ויישן (מ"א):

שינה. מי שרוצה לקום בלילה. סגולה שיאמר קודם השינה הפסוק „עורה כבודי עורה הנבל וכנור אעירה שחר". ז' פעמים ישר והפוך. ויזכיר בכל פעם השעה שרוצה להקיץ בה. אח"כ יאמר הפסוק „בהתהלכך תנחה אותך בשכבך תשמור עליך והקיצות היא תשיחך". ג"כ ז' פעמים ישר והפוך (זכירה):

שינה. מי שיש לו טבע מגונה שמדבר מתוך השינה. סגולה שיתלה על צוארו שן כלב (זכירה):

שינה. מי שצועק מתוך שינתו. הנה יבהלוהו חלומות רעים כדי שיקיץ. וזאת בא מחמת שנולד איזה חסרון בגוף ועי"ז שיקיץ יתקן הדבר והרבה פעמים בא זאת אם ישן פרקדן ומשים ידו על לבו בשעת השינה ונעשה מזה כובד הנשימה. וגם הרבה פעמים בא זאת מחמת חלושת העצבים ע"י איזו עגמת נפש או סיבה אחרת. ועי"כ אין להתענות כלל בשביל חלומות רעים כאלה:

שינה מי שאינו יכול לישן מחמת שיש בביתו תרנגול הקורא. סגולה שימשח ראש התרנגול בשמן. וגם את אזני התרנגול ימשח בשמן. או שיתלה על צואר התרנגול ענף עץ ועי"ז ישתוק התרנגול (פרהי"ל):

שינה. מי שאינו יכול לישון בלי שום סיבה. רפואה להניח על ראשו מעל באמצע הראש כים של פשתן עם מלח לח. ובאם נתייבש המלח על הראש ילחלחו שנית את המלח:

שיעול. למחלת השיעול שקורין „הוסטען" רפואה לשתות חלב עז חם תיכף מן החליבה:

שיעול. למחלת השיעול. רפואה לקנות באפטייק העשבים הנקראים בלשון ליטין „ספעקציעס-פעקטאראלים" וישתה כמו טיי עם „קאנדיל-ציקער". ויכול לשתות זאת גם עם חלב:

שיעול. רפואה למחלת השיעול. לבשל „ענים" בחלב וישתה עם צוקער כמה ימים:

שיעול. רפואה למחלת השיעול. שתקח צנון שחור קשה ולח ותקליפהו ותחתכהו לחתיכות דקות או שתגרור אותו על „ריב-איזען" ותפזר עליו „קאנדיל-צוקער" כתוש ותכסה בכלי. ואחר שיזיע הצנון וימס הצוקער תסחוט המוץ ע"י סמרטוט נקי. ותשתה מן זה המוץ כף אחת בכל שעה. כן תעשה איזה ימים ותרפא:

שיעול. רפואה למחלת השיעול. שתכתוש '' לויט גפרית עם ג' לויט „קאנדיל-צוקער" לאבק דק כקמח. ויאכל מזה בכל בוקר אליבא ריקנא כף קטנה:

שיעול. רפואה למחלת השיעול לקנות באפטייק העשב הנקרא בלשון ליטיין „ליכען-יסלאנדיקום" ולבשל כמו טיי ולשתות עם „צוקער" איזה גלעזער בכל יום:

שיעול. לשיעול יבש שקשה לו להוציא ליחה. רפואה לבשל „גראפין" של שעורים עם „קאנדיל-צוקער" ולסנן הרוטב מן ה„גראפין" ולשתות חם כמה פעמים

שיעול. לשיעול יבש ומרגיש כאב וכובד על החזה. רפואה שתקנה באפטייק „וואזעלינא" לבנה עם שמן שקדים. ותקח כף מזה וכף מזה ותחמם ביחד על האש. ותסוך בזה את החזה בבקר. בערב:

שכרות. מי שנשתכר מאד ורוצים להפיג שכרותו: סגולה לטביל סמרטוט או „וואט" בחומץ טוב. ולחבוש בזה את הזכים עם הביצים שלו (מ"א):

שכרות. מי שרגיל בשכרות ורוצה למאס בתועבה הזאת וקשה עלי להתאפק. סגולה שישתה בכל ב' שעות כף שמן זית טוב או שישתה בכל יום ג' כפות שמן דגים טוב. כן יעשה זמן ארוך ועי" ימאס בשכרות:

שליקערץ מי שיש לו מיחוש של גניחת הלב שנקרא „שליקערץ". רפואה שישתה חלב חם תיכף אחר החליבה. וחלב עז יותר טוב:

שליקערץ. סגולה וגם רפואה טובה ל„שליקערץ" „יין-כרמל-ברזל" וטוב שישרה ט' חתיכות לחם כלח בתוך היין הזה. וכל חתיכה תהי' לא פחות מכזית. ואחר שהחתיכות תהיינה מובלעות היטב עם היין יאכל אותן החולה בבקר בבקר אליבא ריקנא. חתיכה אחר חתיכה. כן יעשה הודש ימים וירפא:

שליקערץ. סגולה לשליקערץ. שתקח ב׳ ליטראות צנון שחור קשה ולח ותקליף אותו ותגררו על „ריב־אייזען" ותפזר עליו עשרה לויט צוקער כתוש שנקרא „מאנטשקי" ותערב ותכסה בכלי ויעמוד כך בערך שעה אחת עד שיזיע הצנון וימס הצוקער. אח״כ תסחוט המיץ וישתה החולה את המיץ בבקר אליבא ריקנא. כן יעשה ב׳ שבועות וירפא (מ״א):

שליקערץ. לשליקערץ פשוט אצל אנשים זכרים. שגונח הלב הרבה גניחות פעם אחר פעם. לזה יש רפואה פשוטה רק להשקיט השליקערץ תיכף. והוא או לשבת תיכף על רגע אחד בלי שום תנועה ואפי׳ רק ביד או ברגל ג״כ אין לעשות שום תנועה. או לגמוע תיכף איזו משקה. פה מלא ולבלוע. וישקוט תיכף ה„שליקערץ":

שלשול. יש ב׳ מיני שלשול. אחד. הבא מחמת השחתת הקיבה ובני מעיים ע״י מאכלים מקולקלים. שני. הבא מחמת קרירות. לשלשול הבא מן השחתת הקיבה צריך לתת לו רפואות לנקות הקיבה ובני מעיים. וצריך להשמר מאד מן מאכלים גסים. לשלשול הבא מחמת קרירות. צריך לתת לו רפואות המחממות את הבני מעיים:

שלשול. לשלשול עם הקאה רח״ל. תקנה באפטייק „נאזעמצאווי־קראפלים" ותתן להחולה בכל שעה מן חמש עשרה עד עשרים טפות עם „אריק" או יין אדום. וגם תשפוך שפירט של יין שרף על נייר „ביבילע" ותפזר על הנייר פלפול כתוש. ותעשה באמצע הנייר נקב ותניח את הנייר על בטן החולה. באופן שהנקב יבוא כנגד הטבור. ותחבוש ממעל עם „וואטי":

שלשול. לפעמים רפואה טובה לשלשול לעשות להחולה „קריסטיער" כזה. שתקח „קוואטירעל" אחד חלב מבושל שיהי׳ פושרין. ותערב בזה ב׳ חלמונים מביצי תרנגולת. וצריך להכות ולערוב היטב מקודם את החלמונים כדי שיתערבו היטב עם החלב. ולעשות מזה „קריסטיער" להחולה. וכן צריך לעשות ג׳ ימים וייטב לו:

שלשול. גם „חלאדנעם" חמות רפואה טובה לשלשול. וטוב לעשות „חלאדנע" שתחמם היטב סובין יבשים. ותזלף עליהם חומץ מעט כדי ללחלח אותן מעט. וכשהם מרותחין תתן אותן בתוך שק קטן מן בד אשר יכסה את הבטן. ובכל שעה או ב׳ שעות תניח על הבטן „חלאדנעם" חמות כאלה. ותחבוש ממעל עם „וואטי":

שלשול. לשלשול ו„גרימינגעש" בבטן הן בגדולים והן בקטנים. טובים

חלאדנעם

„חלאָרנעָם" חמות כאלה. שתבשל זרע פשתן הנקרא „ליאַני-שעָמין" בחומץ שיהי' תבשיל עב. ותשים בקררה גם מעט שמן זית או שומן חזיר. ותשים בתוך שק קטון מן בד אשר יכול לכסות את הבטן. ותניח חם על הבטן. ובכל ב' או ג' שעות תחליף ותתן „חלאָרנעָ" חמה אחרת. ותחבוש ממעל עם „וואַטי":

שלשול. לשלשול עם דם. סגולה לבשל עשב „רוטא" בחלב. וליתן להחולה לשתות מזה החלב ה' כפות בכל שעה. והחלב יהי' פושרין כאשר ישתה החולה ממנו. ויכול לשתות זה חחלב עם צוקער:

שִׁנַּיִם. אם השיניים מתנועעים מחמת רכות וחולשת בשר החניכים. רפואה לשרות חצי „גלאָז" „חריין" מעוך עם „גלאָז" וחצי שכר „ביירישׁ" בתוך בקבוק גרול מגופה היטב. ואחר שיערוב היטב יעמיד הבקבוק על כ"ד שעות. ואח"כ טובה הרפואה להשתמש בה. וישפך בכל פעם מעט שכר מן הבקבוק בתוך כוס קטון ויצחצח בזה את השינים. כן יעשה ג' פעמים ביום:

שִׁנַּיִם. סגולה לכאב שנים מהצדיק המפורסם נזר ישראל וכו' מרן הריב"ש זצוקלה"ה מרוזין. לומר בשעת קירוש הלבנה „בשם שאני רוקד כנגדך ואיני יכול לנגוע בך כך לא יוכלו כל אויבי לנגוע בי לרעה. וכך לא יהי' לי לעולם כאב שִׁנַּיִם". כן יאמר ג' פעמים:

שִׁנַּיִם. אם כואבים כל השיניים מצר אחד. וסבם הכאב היא מחמת קרירות. רפואה שתקנה באפטייק „גארטשיצי-שפירט" וגם „קאַמפאָר-שפירט" ותטבול בזה „וואַטי" והמשח את הלחי אשר בצד הכאב אח"כ תחבוש ממעל עם „וואַטי" יבשה וישכוב עצמו החולה לישון וישקוט הכאב:

שִׁנַּיִם. אם כואבים כל השיניים מצד אחד מחמת קרירות. סגולה שתחתוך במגרה לוח קטון מן עץ „סאַסנאָווי" שהוא לח מעט. ותשפוך על הלוח במקום שנחתך שפירט של יין שרף. אח"כ תפזר שם פלפל שחוק. ותניח הלוח על הלחי הכואב באופן שהשפירט והפלפול יהיו לצד הלחי. ותחבוש את הלוח עם „וואַטי" וישכוב עצמו החולה לישן וישקוט הכאב:

שִׁנַּיִם. לשן הכואב שיש בו נקב. רפואה להניח בהנקב מעט „סאַלמיאַק" או מעט „קאַמפאָר" או מעט „סאַרע" שרוחצין בו. ותסתום הנקב עם מעט „וואַטי":

שִׁנַּיִם. לשן הכואב שיש בו נקב. תעשה כדור קטון מן „וואַטי" ותטבול

באחד

באחד מן ה„קראָפּלים" האלה אשר הקנה באַפּטייק. או „נעלקין־עהל". או „יאַדינא־קראָפּלים". או „קוואַס־קאַרבּול". ותניח הכדור בתוך הנקב. והוי זהיר בכל מיני הקראָפּלים שלא הגע עם הוואַטי בלשון או בהניכים. כי יכוה העור מהן מחמת חריפתן:

שִׁנַּיִם. לשן הכואב שאין בו נקב. תעשה רפואה ביתית שתקח פלפל ומלח כתושים על כף של מתכות או על קערה קטנה. ותשפוך בזה יין שרף שאיננו חזק כל כך. ותדליק היין שרף עד שתשקע האש. וישאר בכלי מיץ אדום. ותטבול בזה „וואַטי" ותניח על השן. וזאת מועיל גם אם יש נקב בשן להניח ה„וואַטי" גם בתוך הנקב:

שִׁנַּיִם. לשן הכואב שאין בו נקב. רפואה ביתית לקחת לובן ביצת תרנגולת בתוך קערה קטנה ותשפוך בתוכה יין שרף חזק במדה שוה כערך החלבון. ותערוב היטב עם כף. אח"כ תדליק היין שרף ועי"ז יתבשל החלבון. וכאשר תשקע האש מן החלבון על „וואַטי" תיכף בעודנו חם תניח על השן הכואב:

שִׁנַּיִם. לשן הכואב שאין בו נקב. רפואה ביתית שתליש מעט קמח סלת עם מעט דבש ותערב בזה הרבה מלח ופלפל מהודק. ותעשה עיסה מזה ותניח על השן הכואב. ויזיב רוק מן הפה וישקוט הכאב (ע"ח):

שִׁנַּיִם. רפואה לכאב שיניים. שתקח ב' כפות חלב שקדים ותשים בזה כף אחת צוקער כתוש הנקרא „מאַנטשקע" ותחמם על האש. ויקח מזה בפיו כדי גמיעה ויתפוס בפיו איזה רגעים כמו שיכול לסבול וישקוט הכאב:

שִׁנַּיִם. (במדרש תלפיות מביא שיש חילוק בין ישראל לאוה"ע במספר השיניים. שלישראל יש ל"ב שיניים. ולאוה"ע ל"ג):

שִׁנַּיִם. רפואה לכאב שיניים. לחמם חלב עם כרכום ויקח מן החלב בפיו כדי גמיעה חם כמו שיכול לסבול. כך יעשה איזה פעמים וישקוט הכאב (מ"א):

שִׁנַּיִם. אם אין בעירך „אַפּטייק" תוכל לעשות „קראָפּלים" לשיניים בביתך. שתקח חצי לויט בשם „נעגילעך" עם חצי לויט „קאַמפער" כתוש. ותשים בתוך בקבוק ותשפוך עליהם „שפּירט" של יין שרף. לא הרבה רק כדי שיכסה ה„שפּירט" את התערובות. ואחר כ"ד שעות תוכל להשתמש עם ה„קראָפּלים" האלה לטבול מעט „וואַטי" ולהניח בתוך שן הכואב:

שערות. להצמיח שערות במקום קרחה. תקח ב׳ כפות שמן הנקרא „ריצין=עהל" ותערוב בו חלמון ביצה. ותערב בכף היטב עד שיהי׳ נעשה כמו משיחה. ותמשח בזה ב״פ ביום:

שערות. „קאלטען" על הראש. אין לחתכו או לגוזזו עם כלי ברזל. כי זה סכנה לכל הגוף. רק יש עצה ללבן באש „דראהט" ולשרוף עם ה„דראהט" את שורש ה„קאלטען" לאט לאט עד שיפול. אבל בעל „הקאלטען" צריך אז בשעת השרפה לישב באמבטי מים חמין עד הצואר. ואחר שנפל ה„קאלטען" צריך למשוח תיכף את הראש עם שמן „שפינגנארדי" הנקרא בלשון לטיין „ליוואנדי=עהל". וכשיפול ה„קאלטען" לא יגיד לשום אדם אפילו לאביו ולאמו או לאשתו ולבניו. וכן האשה לא תגיד לבעלה ולבניה. רק להצניע את ה„קאלטען" במקום מוצנע (מ״א) עם שינוי והוספה עפ״י חכמת הרפואה אשר בזמן הזה. אבל גם באופן הזה אין לחתוך ה„קאלטען" רק אם הוא דבר נחוץ מאד. כי גם באופן הזה יש עדיין ספק שלא יסבול מזה כל הגוף:

שרפה. סגולה להרחיק האש מן הבית בשעת שרפה. שתתלה כתונת המלוכלך עם דם נדה על הבית אשר כנגד השרפה. ואז לא תלך האש אל אותו צד שתלוי׳ שם הכתונת (מ״א):

שתן. לנעצר משתן. רפואה לכתוש גרעיני שעורים היטב ולשרות אותן בחומץ חזק לכל הפחות מעת לעת. ואין צריך לבשלן. ואח״כ תן להחולה לשתות מזה החומץ ויועיל. (מ״א):

שתן. מי שאינו יכול להשתין מחמת „קאטאר" בהשלחופת. רפואה ביתית לבשל כרפס הנקרא „פיעטרושקי" וישתה המים. וגם יבשלו לו שבולת שועל וישתה המים. ויבשלו לו „האבער=גריץ" לאכילה ואם יש זרע כרפס. טוב לבשל ב׳ כפות בקווארט מים. והחולה יקח מזה בכל פעם כף אחת:

שתן. רפואה לעצירת השתן. לעשות להחולה מרחצאות חמות באמבטי מן מים שנתבשל בהן שבולת שועל או התבן של שבולת שועל:

שתן. לעצירת השתן. סגולה לבשל שקדים מרים עם חלב עז. וישתה כמה פעמים (ת״א):

שתן. לעצירת השתן. רפואה לקנות באפטייק „בורשטין=עהל" הנקרא בלשון לטיין „סוקצינים" וליתן לו לשתות מעורב בתוך „ווישע=וואסער" או „סעלטער=וואסער" בערך מן ג׳ עד ו׳ טפות ג״פ ביום:

שתן. לעצירת השתן. סגולה שישפוך שמן זית חם בכלי. והחולה ישים

גיד האמה בתוך הכלי. באופן שישרה הגיד בתוך השמן זית (מ״א):

שתן. הסובל על מחלת השתן אל ישתה שום משקה המכיל בקרבו „אלכאהאל״:

שתן. מי שאינו יכול לעצור השתן. ובפרט בלילה שמשתין במטה. רפואה לעשות לו מרחצאות באמבטי מן גפרית פשוט שיהיה כתוש לחתיכות קטנות. כן יעשה חודש ימים מרחצאות כאלה:

שתן. למשתין במטה רפואה שישתה קודם השינה כף קטנה „סאדי״ של שתיה. מעורב בתוך ה׳ כפות חלב קר.

שתן. למשתין במטה יראו שמראשותיו יהיו נמוכים מן מרגלותיו. והיינו שתחת רגלי המטה של מרגלותיו יניחו לבנים:

שתן. מי שאינו יכול לעצור השתן. רפואה לקנות באפטייק „קיממעל-עהל״. וישתה החולה איזה פעמים ביום חמשה טפות מזה השמן מעורב ביין אדום:

שתן. למשתין במטה. סגולה ליקח שלחופית יבש מן כבש ולשרוף אותה בכלי. וישתה האפר מעורב ביין אדום (זכירה):

אות ת

תהלים. שמוש תהלים.

להצלחה. מזמור נ״ז: מזמור קכ״ב:

להצליח בדירה חדשה. מזמור ס״א:

להצליח בחנות. מזמור ס״ג. מזמור קי״ד:

להצליח בבקשה מאיזה איש. מזמור ד׳. מזמור ח׳. מזמור ט״ו. מזמור ל״ד. מזמור ס״ה. מזמור קכ״ב:

להצליח בדרך. מזמור י״ז. מזמור ל״ד:

לזכות בדין. מזמור ז׳. מזמור ל״ה. מזמור צ״ג:

לחן בעיני השלטון. מזמור ח׳. מזמור ל״ד. מזמור ע״א. מזמור קכ״ב:

להנצל מצרה ומשביה. מזמור ט״ז. מזמור כ״ה. מזמור כ״ו. מזמור ס״ז. מזמור ע״א. מזמור ע״ז:

להכניע

להכניע שונאים. מזמור ל"ה. מזמור מ"ח. מזמור נ"ג. מזמור נ"ד. מזמור נ"ה. מזמור ע"א. מזמור ע"ד:

להזהירך על כנך לאומנתך. מזמור מ"א. מזמור מ"ב. מזמור מ"ג:

להבריח רוח רע ושדים. מזמור י'. מזמור ט"ו. מזמור צ"א. מזמור קמ"ד:

לפתיחת הלב. מזמור ט"ז. מזמור י"ט:

לשאלת חלום. מזמור כ"ג. מזמור מ"ב:

לבקש רחמים על עקרה. מזמור ק"ב. מזמור ק"ג:

להתפלל על מקשה לילד. מזמור כ':

לכתוב קמיע למעוברת. מזמור קכ"ח:

לכתוב קמיע בבית שמתים הילדים. מזמור קכ"ו.

תהלים. אמירת כל ספר תהלים מרישא לסיפא בלי שום הפסק היא סגולה גדולה על כל צרה שלא תבוא ואחר שסיים כל התהלים יתחיל אשרי האיש ויסיים בהפסוק וכל אשר יעשה יצליח. וגם יש תקון גדול למי שאינו יכול להתענות על חטא שחטא לומר ג"פ כל התהלים בלילה אחד בלי שום הפסק. ואף שלא יאמר שום יהי' רצון בין ספר לספר (בקבלה).

תולעים. לתולעים אשר בתוך הספרים. אם נחרבו ומקלקלים את הספרים עצה טובה לזרוק איזו טפות שמן „טערפענטען" בתוך ארון הספרים ועל הספרים מבחוץ. ומלבד זה יעמיד בתוך הארון של הספרים קערה קטנה עם מעט שמן „טערפענטען". מכל זה יהי' נלקט היטב ריח השמן הזה בתוך הארון ובתוך הספרים. ועי"ז יברחו התולעים משם:

תולעים. להמית התולעים אשר על בשר האדם הנקראים „פילץ-לייז" או „מענדעוויסקים". רפואה לסוך עליהם עם שמן הנקרא בלשון ליטיין „לאוואנדיל-עהל". או עם „שארי-מאשץ":

תולעים. לתולעים שבבטן הילדים. יקנה באפטייק „פאסטילקעס" לתולעים. וכפי מספר שנות הילד כן מספר ה„פאסטילקעס" שצריך ליקח. ואחר שאכל אותן ה„פאסטילקעס" יתנו לו לשלשל בני מיעיו. וזאת טוב לעשות בסוף חודש. וכן כל הרפואות והסגולות לתולעים טוב לעשות בסוף חודש:

תולעים. לתולעים שבבטן הילדים. סגולה שתשרה בצלים קלופים במים

במים לילה אחד. ולמחרתו תתן להילד לשתות אותן המים (מ"א):

תולעים. לתולעים שבבטן הילדים. סגולה לבשל חלב עם שום כתוש. ותסנן החלב ותתן להילד לשתות (מ"א):

תולעים. לתולעים שבבטן הילדים. תשכיב את הילד על כתפיו ותמשח לו תחת החוטם עם מעט „דוֶעגִיטש". אח"כ תמשח את בטנו ביין שרף חזק. ואח"כ תמשח את בטנו עם מרה של בהמה. כן תעשה לו ג' ימים תיכף בבקר:

תולעים. לתולעים שבבטן הילדים. סגולה שתקח קמח שעורים מנופה היטב ותליש את הקמח עם מרה של בהמה ותעשה ממנו עיסה קטנה. אח"כ תטגן את העיסה בחמאה. ותשים את העיסה על טבור הילד כשהוא עדיין חם. ותחבוש ממעל שיהי' מונח שם מעת לעת (מרהי"ל):

תולעים. לתולעים שבבטן הילדים. סגולה שתקח לענה שקורין „וועֶרמוּט" גם נקרא „פיאָלעֶן". ותחתוך אותו לחתיכות קטנות ודקות ותטגן אותו בחמאה. והנח על הטבור חם ויצאו התולעים (מ"א):

תולעים. גם אצל גדולים שכיח תולעים כמה מינים. וביותר שכיח תולע הנקרא „סאָליִטר" ונקרא ג"כ „באַנד=וואָרם" והוא משחית נורא כי שואב ובולע בקרבו הרבה לחליחות שהגוף נצרך אליו. ולפעמים ארכו איזו מאות אמות. והוא רחוב ודק. וכאשר צר לו הוא זורק מעצמו חתיכות חתיכות עם היציאה של הגוף. ולפעמים גם אלו החתיכות אורכן איזו אמות. והוא מדבק עצמו עם שיניו בבני מעיים. וקשה לגרשו כלה מן הגוף כי כל זמן שנשאר ראשו הוא מתגדל מהר כבראשונה. אבל עתה המציאו חכמי הרופאים רפואה טובה מין סם המשכר אותו מאד. ונגרש תיכף כלו מן הגוף עם ראשו. ומי שיש לו תולע כזה צריך לפנות עצמו אל רופא מומחה וירפא:

תולעים. אם הילד נחלה מן תולעים ויש לו חום. רפואה ליתן לו ב' כפות קטנות שמן זית טוב מעורב עם צוקעֶר כתוש. אחר זה להמתין ב' שעות וליתן לו „רִצִין=עֶהל".

תורה. סגולה לחידושי תורה שיושפע לו מן השמים אור תורה ויפקחו עיניו להבין דברי תורה הן בנגלה והן בנסתר. שיהרהר ויכוין בהשם הקדוש **מהש** בשעה שרוצה לחדש חידושי תורה. (אריז"ל):

תורה. סגולה לחידושי תורה שיבין רזין דאורייתא ויפקחו עיניו לחדש

חידושין

חידושין. יתפלל בכונה ובלב נשבר הפסוקים של אות מ׳. מה אהבתי תורתך וגו׳. אח״כ יתפלל ויאמר הפסוק „גל עיני ואביטה נפלאות מתורתך״. ויכוין בזה הצירוף

נַבְּתְ לִים עֻטְּוֹת יָהוֹ נַנָר יַפְּתְ וְלֶךְ אַאוֹ

ועל ידי זה יפתחו לו מעיינות החכמה ויבין רזין דאורייתא (כסא מלך):

תורה. להבין עמקות התורה. סגולה שיצייר במחשבתו צורת רבו (רו״ח):

תפיסה. סגולה שיזכה בדין להנצל מהתפיסה. שיאמר בכונה ובלב נשבר קודם שיכנוס מזמור ל״ד לדוד בשנותו את טעמו וגו׳. אח״כ יאמר הפסוק „אתה סתר לי מצר תצרני רני פלט תסובבני סלה. סלה תסובבני פלט רני תצרני מצר לי סתר אתה״. כך יאמר ג״פ (בקבלה):

תפיסה. להנצל מתפיסה. סגולה שישא אצלו בשעה שמוליכין אותו לשם גט שנתגרשה בו אשה. ויעזור לו הש״י שיזכה בדין ויצא לחפשי (מרהי״ל):

תפיסה. סגולה שיצא לחפשי. שישתה עם ג׳ אוהבים יין שרף לחיים קודם שיכנוס ויכוונו כלם בשעה שמברכים שהכל נהיה בדברו שהר״ת והס״ת בגימטריא **חפש**. ויברכו אותו הג׳ אוהבים שיעזור לו השי״ת שיזכה בדין ויצא לחפשי (בקבלה):

תשובה. מי שברח ויצא לתרבות רעה ח״ו. הן בעל שברח מאשתו הן להיפוך. והן בן או בת שברחו מאביהם ויצאו לתרבות רעה. סגולה להחזירם בתשובה. שתקח לבינה חדשה וחלקה ותשים אותה בתנור אש שהוסק בערב שבת לאפות בו חלות על שבת. והלבינה תנוח שם עד ערב שבת הב׳ אחר אפיית החלות של שבת הב׳. כדי שהלבינה תתלבן באש של שבת ב׳ פעמים. ותהי׳ ב״פ בהתנור יחד עם החלות של ב׳ שבתים. ואח״כ תקח משם הלבינה ותכתוב עליה שם החוטא עם שם אמו בשורה אחת. ותחת אותה השורה תכתוב כזה. „וכשם שהלבינה הזאת בערה בתנור אש כן יבער לב פב״פ שיצא לתרבות רעה שיתהפך לבו לשמים לטובה״. אח״כ יקרא הכותב ג״פ את הכתב שכתב על הלבינה. ואח״כ תשים את הלבינה בקבר של צדיק שתניח שם שבוע אחד או יותר, ותרא פלאים. וזהו בדוק (זכירה):

תשמיש. חתן שנאסר ע״י כשפים מתשמיש המטה. סגולה שיאמר ג״פ קודם התשמיש פסוק הזה בדקדוק. „דרך גבר בעלמה. דרך נשר בשמים. דרך נחש עלי צור. דרך אניה בלב ים״. (משלי ל׳) (זכירה):

תשמיש

תשמיש. חתן הנאסר מתשמיש המטה ע"י כשפים. סגולה שילך אצל נהר שצודין בו דגים הנקראים „העכט" ויקנה דג „העכט" חי. וישלם בעדו כמה שירצה המוכר בפעם ראשון. וישתין בפי הדג. ואח"כ ישליכנו תיכף לאותו הנהר כשהוא עדיין חי (מ"א):

תשמיש. הרוצה למעט בתשמיש המטה אבל אינו יכול להתאפק עצמו. סגולה שישתין בקערת עץ ואח"כ יתחוב בשולי הקערה מחט חדש. ועי"ז תתמעט תאותו לאשה עד שיוציא המחט משם (זכירה):



שער הלחשים.

לחש לכל מיני חולאים.

[ישכב החולה על צדו השמאלית וילחש לו באזנו הימנית ג"פ]

בשם אלהי ישראל. שיק מיר דיין מלאך **רפאל** דאס ער דעם פב"פ הייטלען זאל פון זיין חולאת. השם יתברך ישמרהו מכל חולי ויצילהו וירפאהו ממחלתו. אויב עס איז א מחלה פון די ע"ב חלאים וואס אויף דער וועלט זענען דא. באשוועהר איך **בשם אל שדי.** ביי דעם אלמעכטיגען גאט ברוך הוא, און ביי אלע זיינע געבאט. ביי דער זון און די לבנה. און ביי דעם הימלישען הערן גאט ברוך הוא. און ביי די מלאכים וועלכע וואהנען ביי אונזער ליבען הערן. ביי ניין דורות, און ביי ניין ספרי תורות. און צעהן אופנים. דאס חולאת זאל זיך אבשיידען פון דעם חולה פב"פ. וואס עס איז עהם אין הויז אנגעקומען. אדער וואס עס איז עהם אין הויף אנגעקומען. האט עס עהם דעם ווינט אין די אויגען געוועיעט. האט עס עהם דער רעגען געשפריצט. האט עס עהם דער האהן אנגעקרייעט. האט עס עהם די שידית געטוהן. איז עס עהם אין וועג אדער אין שטעג אנגעקומען. און ווי עס איז אויף עהם געקומען. דא הייט דער אלמעכטיגער גאט ברוך הוא אויף דיזער שטונדע. דאס איז וואהר אמת ויציב אין גאט ברוך הוא'ס נאמען. אמן סלה. וכן יהי רצון. יה בימינו וברוך בשמאלו. אלהים מלפניו ואדיר מאחוריו, ושכינת אל על ראשו, עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל. אמן:

לחש לאהבה.

ביום ה' בבקר כאשר אנשי הבית עוד ישנים תקח מלח וזרוק באש ואמור כך. „אני לוקח מן פב"פ את בשרו ודמו שישרוף לבו אלי באהבה עזה כמו ששורף המלח הזה. שלא יוכל להיות בלעדי כמו שלא יכיל הצבי להיות בלי אליה והאם בלא ולדה. אמן סלה":

לחש לאהבת האשה את בעלה.

הבעל שאשתו מורדת בו ואינה אוהבת אותו. יקח מעט שערותיה ומעט מלח ומעט כסף חי ויצרור כל זה בתוך סמרטוט. ויניח גחלי אש בתוך כיסוי של חרס וישים את הצרור על הגחלים. וכאשר יתחיל להשרף

יאמר

יאמר כך. „כשם שזה הכסף מתהפך על הגחלים כך יתהפך לב אשת פב״פ באהבה עזה אחר בעלה פב״פ ולא תנוח ולא תשקוט ולא תישן ולא תאכל ולא תשתה עד שתאהוב אותי אהבה עזה. אהבה אמתית. ואהבה תמידית. אמן סלה״ (רו״ח):

לחש לאהבת הבעל את אשתו.

הבעל שמרד באשתו והוא שונא אותה בלבו. תקח מלא כף יד מלח כתוש. ומעט סיד חי כתוש לחתיכות קטנות. ותשעה עשר פלפלין שחורים. ומעט כסף חי ותניח כל זה בתוך כיסוי של חרס. אח״כ תשפוך על זה מעט שפריט של יין שרף שיתלחלח הכל. ותעמיד את הכיסוי בתוך תנור אש ביום ה׳ בבקר כאשר אנשי הבית עוד ישנים. וכאשר תתחיל הכיסוי להשרף תאמר כך. אזוי ווי דאס אלעס וואס דא אין דער שטערין ליגט ברענט. אזוי זאל ברענען דאס הארץ פון מיין מאן פב״פ צו זיין ווייב פב״פ. ער זאל קיין רוה נישט האבען ביז ער זאל זיך מיט מיר איבערבעהטען. און זאל מיך ליב האבען מיט א שטארק ליבשאפט אויף עוויג. אמן סלה״ (מ״א):

לחש להפוך מאויב לאוהב.

לך קודם זריחת השמש מחוץ לעיר והעמד עצמך עם הפנים לצד מזרח כנגד מקום הזריחה. ובשעה שעולה השמש ונתראה עיגולו תאמר כך. „אני מחויב ליתן לך שלום מאת הקדוש ברוך הוא שברא אותי ואותך. ואני מבקשך שתהיה שליח לפב״פ שיהפך לבו אלי לאהוב אותי ולעשות רצוני. וכאשר תחמם ההרים והגבעות כך תחמם דמו ונפשו ובשרו לאהוב אותי תמיד באהבה עזה. אמן סלה״. כך תאמר תשעה פעמים רצופים בלי שום הפסק (דרי״ש):

לחש לעצם בגרון.

במסכת שבת (ס״ז.) איתא מי שבלע עצם ונתחב לו בגרונו. יקח ממין העצם ויניח על קדקדו ויאמר כך. „חד חד נחית בלע. בלע נחית חד חד״:

לחש לאדרא.

פירוש עצם של דג שישב לאדם בושט יאמר כך. „ננעצתא כמחט, ננעלתא כתרים. שיא שיא״:

לחש לעצם בגרון.

מי שבלע עצם בגרונו יקח ממין העצם ויניח על קדקדו ויאמר כך. „יזר יזר נזר בלע. בלע נזר יזר יזר״:

לחש לעצור דם החוטם.

לעצור דם החוטם. יאמר זה הלחש ג׳ פעמים. „אונטערן שווארצען ים ליגט א ווייסער שטיין. אונטערן שטיין רינגען״:

לעצור דם החוטם. יאמר זה הלחש ז׳ פעמים. „ערות על יאור על פי יאור וכל מזרע יאור יבש נדף ואיננו. ויסכרו מעינות תהום וארובות השמים ויכלא הגשם מן השמים. כן יסכרו הוורידין ויכלא הדם לצאת מן פלוני בן פלוני״:

לחש לעצור דם מילה. מאת מרן הר״ן כ״ץ זצוקלה״ה, „הן אמת חפצת בטוחות ובסתום חכמה תודיעני. המטיב לאדונים. עבדים נקשרים לאדם נטע גן. משה קרע את הים. ויסכרו מעינות תהום וארובות השמים ויכלא הגשם מן השמים. כן יסכרו הוורידין ויכלא הדם לצאת מן הילד הנימול פב״פ״. כן יאמר ג׳ פעמים ויועיל:

לחש לעצור דם השותת מן מכת ברזל. יסבב באצבע הקטנה מסביב להפצע ויאמר זה הלחש ג׳ פעמים. „שבעה אחים עומדים בגשר. ושבעה קרדומות בידם. ושבעה עצים רעננים היו מקצצים. ושבעה הרים וגבעות מסתתמין הפצע אשר הדם מפטפף ממנו אצל פב״פ אמן נצח סלה ועד״ (ימי״ג):

לחש להנצל מכלי זיין.

[תשא עיניך לשמים ותאמר ג׳ פעמים]. די ע״ד איז הויך. דער הימעל איז מיין הויט. די ערד איז מיין שיך. גאט ברוך הוא זאל זיין מיין באשערמער. דאס מיך קיין שווערד ניט שנייד. דאס מיך קיין מאן ניט שיס. דאס מיך קיין וואססער ניט פארגיס. דאס ווערט וואהר בשם אלהי אברהם אלהי יצחק ואלהי יעקב. אמן נצח סלה ועד. (כת״י):

לחש במקום סכנה מאויבים.

כשרואה שעומד במקום סכנה מחמת שונאים שבאים עליו יאמר זה הלחש ג׳ פעמים. „פגעתי אויבי וראיתי אותם והם לא יראוני. אני אמשול בם והם לא ימשלו בי. דבריהם יהיו לארץ ודברי יהיו עליהם. ראשם

ראש

ראש חמור וראשי ראש אריה. לשונם לשון חזיר ולשוני לשון מלך. שלייתי ראימיהו בפומהון. יוהך ישמרני. שדי יצילני. טַפְטַפְיָה יהיה בינינו (מדת"ל):

לחש עבור מעוברת שלא תפיל.

יקח נא ביד ימנית „בענדיל" ארוך ד' אמות ויאמר כך. „רבונו של עולם בכח זה הפסוק שאמר יחזקאל הנביא. ויאמר אלי ה' השער הזה סגור יהיה לא יפתח ואיש לא יבוא בו כי ה' אלהי ישראל בא בו והיה סגור. כן יהיה סגור רחמה של אשה הרה הזאת שלא תפיל פרי בטנה ותלד בעתה ובזמנה זרע של קיימא. אמן סלה נצח ועד":

ובאם יהיה נעשה זאת ע"י בעל מוח שיודע לכוון בפסוק הזה הכונות הראויות לכוין. וגם שיש לו לב טהור ופה קדוש וידים נקיות אזי יכול להיות בטוח שנעשה „בענדיל" הזה מסוגל שכל זמן שתלך אשה הרה עם ה„בענדיל" הזה קשור על בטנה לא תפיל בעזרת השי"ת. ותזהר להסיר את ה„בענדיל" באמצע חודש התשיעי (בקבלה):

(ענין הזה מובא גם בספר מרהי"ל אבל קטוע וחסר)

לחש למקשה לילד.

לאשה שמת הולד בבטנה ח"ו. קח כוס מלא מים שתוקים בידך ואמור לפני האשה זה הלחש.

„שלשה מלאכים נחתו מן שמיא. ועמהון תלת שרביטין. חד חוורא. חד אוכמא. חד סימקא. חיורא סליק ומחא לשמיא ואתא מיטרא. סימקא מחא לימא בשרביטא ופלגיתי. אוכמא מחא לסיטרא דפב"פ ואתיא מולדתא ושלייתא בשלם":

אח"כ תן להאשה לשתות מים מן הכוס כפי רצונה. ולצורך גדול שהיא מקשה לילד ויש לפחד מסכנה. מותר לומר זה הלחש אף אם הולד חי. ויועיל בעזרת השי"ת (ת"א):

לחש לעין הרע.

„שלש נשים עומדות על שן סלע. אחת אומרת פב"פ חולה. ואחת אומרת פב"פ אינו חולה. ואחת אומרת פב"פ אינו חולה ולא יחלה לעולם. אם איש עשה לו (לה) את הדבר הרע הזה בכוונה יפלו שערות ראשו וזקנו וגבות עיניו. ואם אשה עשתה לו (לה) בכוונה את הדבר הרע הזה

יפלו

יפלו שערות ראשה וגבות עיניה ודדיה. וכשם שהים אין גו דדך. והדג אין לו כוליא. והנמלה אין לה עצם. כך לא תשלוט עין הרע בפב״פ ולא תהיה לו (לה) שום חולשה. בכח הכתוב בן פורת יוסף בן פורת עלי עין בנות צעדה עלי שור. שור עלי צעדה בנות עין עלי פורת בן יוסף פורת בן. עלי באר ענו לה באר חפרוה שרים כרוה נדיבי עם במחוקק במשענותם ממדבר מתנה וממתנה נחליאל ומנחליאל במות ומבמות הגי. וכשם שנתרפא יחזקיהו מלך יהודה מחליו כן יתרפא (תתרפא) במהרה פב״פ וישיב לאיתנו (ותשיב לאיתנה) בכח השם הקדוש היוצא מן הראשי תיבות של אתה גבור לעולם אדני. וקודם שימנה תשעה ירפא הקב״ה אותו (אותה) כאמור את מספר ימיך אמלא וברך את לחמך ואת מימך והסירותי מחלה מקרבך. כן יהי רצון אמן סלה נצח ועד:

[וזה הלחש מקובל מאת הגאון הצדיק הקדוש וכו׳ הרבי ר׳ שמעלקי מניקלשבערג זצוקלה״ה]:

לחש לעין הרע.

„ויצעק משה אל ה׳ לאמר. אל נא רפא נא לה. אזוי ווי מען קאן נישט אבצייליען קיין ניין. אזוי זאל אצל פב״פ קיין עין הרע נישט שולט זיין. נישט ניין. נישט אכט. נישט זיבען. נישט זעקס. נישט פינף. נישט פיער. נישט דריי. נישט צוויי. נישט איינס: נישט איינס. נישט צוויי. נישט דריי. נישט פיער. נישט פינף. נישט זעקס. נישט זיבען. נישט אכט. נישט ניין. די בעדייטונג פון דעם שפרוך איז אזוי. אין די תורה שטעהט צעהן ווערטער. אזוי ווי אין די תורה קאן מען נישט אבציילען קיין ניין. בעוויל עס איז נישט דא קיין ניין. אזוי זאל אצל פב״פ קיין עין הרע נישט שולט זיין״:

(ספר ספורי יעקב בשם הגאון הצדיק הר״א זצ״ל אבד״ק פפד״מ):

לחש לעין הרע.

ואני תפלתי לך ה׳ עת רצון אלהים ברב חסדך ענני באמת ישעך (נ״פ) ואני ברוב חסדך אבוא ביתך אשתחוה אל היכל קדשך ביראתך (ג״פ) בן פורת יוסף בן פורת עלי עין בנות צעדה עלי שור (ג״פ) רבונו של עולם בכח השמות הקדושים היוצאים מן הפסוקים האלה מראשי תיבות ומאמצעי תיבות תסיר עין הרעה מן פב״פ ותשלח לו (לה)

מהרה רפואה שלמה מן השמים. אמן סלה נצח ועד. ויהי רצון כאלו כיונתי כל הכונות שכיון בהן רב הונא עליו השלום :
(קרניים בהוספה מספרים אחרים קדמונים)

לחש לעין הרע.

משביע אני עליכם כל מין עינא בישא. עינא אוכמא. עינא צרובא. עינא תכלתא. עינא ירוקא. עינא ארוכה. עינא קצרה. עינא רחבה. עינא צרה, עינא ישרה. עינא עקומא. עינא עגולא. עינא שוקעת. עינא בולטת, עינא רואה. עינא מבטת. עינא בוקעת. עינא שואבת. עינא דדכורא, עינא דנוקבא. עינא דאיש ואשתו. עין דאשה ובתה. עין דאשה וקרובתה, עין דבחור. עין דזקן. עין דזקנה. עין דבתולה. עין דבעולה. עין דאלמנה. עין דנשואה. עין דגרושה. וכל מין עינא בישא שיש בעולם שראתה והביטה ודברה בעין הרע על פב״פ. גזרנא ואשבע״א לכון בההוא עינא עילאה. עינא קדישא. עינא חדא. עינא חוורא. עינא דאיהי חיור גו חיור. עינא דכליל כל חיור. עינא דכלא ימינא. עינא פקיחא. עינא דאשגחותא תדירא. עינא דכלא רחמי. עינא דאיהי רחמי גו רחמי. עינא דכליל כל רחמי. עינא דלית עלה גבנוני. עינא דלא אדמיך ולא נאים. עינא דכל עיינין בישין אתכפיין ואתטמרן לגו כיפין מן קדמוהי. עינא דנטיר לישראל. כדכתיב הנה לא ינום ולא יישן שומר ישראל. וכתיב הנה עין ה׳ אל יראיו למיחלים לחסדו. בההיא עינא עילאה גזרית ואשבעית עליכון כל מין עינא בישא שתסירו ותערקו ותברחו מעל פב״פ ולא יהי׳ לכם כח לשלוט בו לא ביום ולא בלילה לא בהקיץ ולא בחלום ולא בשום אבר מרמ״ח איבריו ולא בשום גיד משס״ה גידיו (לנקבה. ולא בשום אבר מאבריה ולא בשום גיד מגידיה) ולא בשערותיו ולא בצפורניו (לנקבה. ולא בשערותיה ולא בצפורניה) מעתה ועד עולם. אמן נצח סלה ועד. אתה סתר לי מצר תצרני רני פלט תסובבני סלה. סלה תסובבני פלט רני תצרני מצר לי סתר אתה. בן פורת יוסף בן פורת עלי עין בנות צעדה עלי שור. שור עלי צעדה בנות עין עלי פורת בן יוסף פורת בן. יושב בסתר (וכו׳ עד גמירא):

(מספר עה״ק בהוספה מספרים אחרים קדמונים)

לחש לעין הרע.

(מצאתי בספר כ"י זה הלחש הנ"ל בקיצור בזה הנוסח)

משביע אני עליכון כל מין עינא בישא שבעולם שראתה והביטה ודברה בעין הרע על פב"פ. גזרנא ואשבענא לכון בההיא עינא עילאה. עינא קדישא. עינא פקיחא דנטר לישראל לעלמין. כדכתיב הנה לא ינום ולא יישן שומר ישראל: וכתיב הנה עין ה' אל יראיו למיחלים לחסדו. שתסורו ותערקו מעל פב"פ. ולא יהי' לכם כח לשלוט בו (בה) לא בשום אבר מרמ"ח אבריו ולא בשום גיד משס"ה גידיו (לא בשום אבר מאבריה ולא בשום גיד מגידיה) לא בשערותיו ולא בצפורניו (לא בשערותיה ולא בצפורניה) מעתה ועד עולם. בכח הפסוקים. אתה סתר לי מצר תצרני רני פלט תסובבני סלה. סלה תסובבני פלט רני תצרני מצר לי סתר אתה. בן פורת יוסף בן פורת עלי עין בנות צעדה עלי שור. שור עלי צעדה בנות עין עלי פורת בן יוסף פורת בן. יושב בסתר (וכו' עד גמירא). ויהי רצון מלפניך אתה גבור לעולם אדני אלהי ישראל אל שדי שתשלח במהרה את המלאך רפאל לרפא את פב"פ לחיים ולשלום אמן סלה נצח ועד:

לחש לכל מיני קדחת.

ישתין החולה בתוך כד חדש של חרס ביום ה' בערב ויעמיד את הכד על כל הלילה תחת מטתו. וביום ו' בבקר קודם זריחת השמש יקח החולה את הכד עם השתן וילך א"ל אילן הנקרא „האָלדער בוים" ויקבור את הכד עם השתן תחת האילן בארץ. ויאמר בשעת הטמנת הכד זה הלחש ג' פעמים.

„שווינד זוכט. געל זוכט. זומער זוכט. זיבען און זיבענציג אַלערלייא געזוכט. איז בעסער איך בעגראָב דיך איידער דו מיך. דאָס ווערט וואָהר אין גאָטס נאָמען אמן סלה" (ת"א):

לחש לכאב הראש.

לכאב ראש הנקרא „מיגרענא" תאמר ז' פעמים זה הלחש בהניח ידך הימנית על ראש החולה.

„הישועה הזאת עשה בישראל. חי ה' אם יפול משערות ראשו ארצה. ויפדו העם את יונתן ולא מת. יהי רצון מלפניך ה' אלהי ואלהי אבותי מלך הרחמים שתרחם על פב"פ ותסיר ממנו כאב הראש ומיחוש

הראש

הראש, ותרפאהו ברפואה שלמה שישוב אל בריאותו כבראשונה בזכות שמותיך הקדושים היוצאים מן הפסוקים האלה. לה׳ הישועה על עמך ברכתך סלה. ה׳ הושיעה המלך יעננו ביום קראנו. אמן נצח סלה ועד״ (ימ״נ):

עוד לחש לכאב ראש.

מיחוש הראש היה על שפת הים. כסוס היה רץ. כנחש היה נושך. כאיל היה מדלג. כשור היה גועה. פגע בו מיכאל המלאך. אמר לו מיכאל אנה תלך. אמר לו אני הולך לאיש פב״פ לישב על מצחו ולהוציא את עיניו. א״ל מיכאל השבועה שלא תריץ כך ואל תלך לשם. ואל תוציא את עיני פב״פ. אלא לך ותשב נגדי. והלך וישב (רו״ח):

לחש לכאב שיניים.

כאשר תראה את הלבנה בפעם ראשון אחר המולד תאמר כך. „איוב היה מהלך בדרך. פגע בו אליהו הנביא זכור לטוב. ואמר לו מפני מה אתה מצטער. אמר לו איוב מפני כאב השיניים שיש לי אמר לו אליהו לך וטבול עצמך בנהר דינור ותתרפא. ונתרפא. ומי שריפא לאיוב הוא ירפא אותי פב״פ. שלא אדע עוד מן כאב שיניים. אמן סלה נצח ועד״. (באה״מ):

לחש לכאב שינים.

(במקום אחר מצאתי לחש הנ״ל בנוסח הזה). „איוב היה מהלך בדרך והיה שרוי בצער. שאל לו הקדוש ברוך הוא. מפני מה אתה שרוי בצער. השיב לו איוב בשביל הכאב שיש לי בשיניים שלי. א״ל הקב״ה לך אל נהר ששמו גרינדא ושתה מימיו ולא יהיה לך עוד שום כאב כלל. וכך לא יהיה עוד שום כאב בשיניים של פב״פ מעתה ועד עולם אמן סלה נצח ועד״. [זה הלחש יאמר החולה בעצמו. או שילחוש עליו איש אחר בהנחת אצבעו על השן הכואב. או בהנחת ידו על הלחי אשר כנגד מקום הכאב]:

לחש לכאב שיניים.

כאשר יראה החולה את הלבנה בפעם ראשון אחר המולד ישא את עיניו נגד הלבנה ויאמר הלחש הזה. „די לבנה איז אין הימעל. איך בין אויף די ערד. דער שטיין איז טיעף אין ים. דער בעהר איז טיעף אין וואלד. אזוי ווי עם קאן איינם צום אנדערען נישט צו קומען. אזוי זאל צו מיר קיין ציין-ווייטאג נישט קאנען צו קומען. אמן סלה נצח ועד״. (בת״י):

לחש על שמן זית.

תקח בידך הימנית הכלי עם השמן זית ותאמר עליו י"ד פעמים זה הפסוק מן ישעי' י"ט. „ערות על יאור. על פי יאור. וכל מזרע יאור. יבש נדף ואיננו". וצריך לכוין שהראשי תיבות של שש תיבות הראשונות הוא **עעי עפי** בגימטריא **שי** כמנין עשרה פעמים **אל** הרומז על חסד. כמו שכתוב חסד אל כל היום. והראשי תיבות של שש תיבות האחרונות הוא **ומי ינו** בגימטריא **יבק** הרומז על היחוד של השלשה שמות **אהיה יהוה אדני**. והשאר יבין המבין מעצמו. ובכח הכונה הרצויה ע"י לב טהור ופה קדוש וידים נקיות נעשה השמן זית הזה מסוגל לגרש כל כאב וכל נפוח וכל מחלה לסוף עמו במקום הכאב:

(הספר אביעה חידות מביא סגולה זו אבל חסר שם הרבה):

אזהרות וכללים לכותבי קמיעות.

בספר תולדות אדם סי' קע"א החמיר מאד בחומרות גדולות בענין טהרת כותב הקמיע. אבל זה דבר קשה. ועל כן אנכי בספרי זה לא הבאתי הקמיעות שהם השבעות לשמות מלאכים אדירים תרשישים ושרפים. כמובא בספר תולדות אדם כי אם בררתי אותן שהם רק לירופי שמות קדושים מן פסוקים המדברים מענין הישועה המבוקשה. וקמיעות כאלה הם רק במקום תפלה תדירית כמבואר בספרי הקבלה. ולזאת לא הבאתי בזה גם החומרות הגדולות של הספר תולדות אדם. אמנם הבאתי מה שנחוץ מאד לדעת ולהזהר לכל כותבי קמיעות. ודי בזה בעזרת השי"ת:

וז"ל התולדות אדם בקיצור. כותבי קמיעות צריכין להיות בעלי יראת שמים עם טהרת הגוף ונקיות המקום. וע"כ אל יגוע אל אשתו עכ"פ בלילה שלפני יום הכתיבה. ובבקר קודם תפלת שחרית יטבול עצמו במקוה אחר שיחתוך צפורני ידיו ורגליו. ואחר התפלה יתן ב' מטבעות לצדקה. אחת עבור אותו האיש שכותב עבורו הקמיע. ואחת עבור עצמו. וצריך ללבוש מקודם בגדים נקיים. ואם ח"ו ראה קרי בלילה. אז אל יקרב בשום אופן ביום המחרת לכתוב קמיע. כי ע"ז יש סכנה לנשמתו וחייו קודמין. ואף אם יש פקוח נפש ח"ו אל יסתכן עצמו לכתוב. אבל אם לא ראה קרי בלילה רק ששימש מטתו באותו הלילה. אזי אם אי אפשר להציל מן סכנת נפשות באופן אחר. מותר לו לכתוב הקמיע אחר שיטבול עצמו כמה טבילות וילבוש בגדים נקיים וכתונת נקי'. אבל אם אפשר להציל את החולה מן הסכנה באופן אחר אל יכתוב לו קמיע בלתי פרישה עכ"פ בליל הקודם. וגם יזהר מאד הסופר לכתוב הקמיע במקום נקי וטהור. וקודם הכתיבה ירחוץ ידיו היטב. ויכוין

שטהרת

שטהרת עשר אצבעותיו היא נגד עשר ספירות העליונות. אח"כ יאמר ויהי נועם יושב בסתר עד גמירא. ואח"כ יתפלל תפלה זו בכונה כנגד מזרח.

יהי רצון מלפניך אהיה אשר אהיה ה' צבאות אלהי ישראל שיצליח פב"פ על ידי קמיע זה שאנכי פב"פ כותב עבורו. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי. אמן סלה נצח ועד"

אח"כ יברטע ויכתוב ויזהר בכל דיני הכתיבה כמו בכתיבת סת"ס:

וז"ל הספר מפעלות אלקים בקיצור. כל מי אשר יערוב לבו להתעסק בקמיעים צריך שיהי' לו התנאים שנזכרים בפרק עשרה יוחסין. צנוע ומעלי וכו'. ויהי' נזהר מלשנות כלל וכלל. רק שיהיו נכתבים בדקדוק גדול. וכל המשנה ידו על התחתונה. וגורם פגם להחולה וגם לנפשו ולנשמתו ועון גדול בידו. והנה אנכי שאלתי את המקובל המפורסם מוה"ר יואל בעל שם זצוקלה"ה שהאר"י ז"ל סותר דברי עצמו. כי במקום אחד מפליג באיסור שימוש ע"י שמות הקדושים. משום שאין לנו אפר פרה וכלנו טמאי מתים. ובמקום אחר מתיר אם הוא בענין אמיתי. והשיב לי שיש ב' אופנים בענין זה. אופן א' היותר גדול והיותר מסוכן הוא הנקרא שימוש בשמות הקדושים בפועל וממש. שעושה מעשים נפלאים חוץ מדרך הטבע לעין כל. כמו להמשיך יין מן הכותל. או לכבות שרפה פתאם בלי מים. או להפוך אבן ללחם וברזל לזהב וכדומה. אופן ב' היא לעשות השבעות או לכתוב קמיעות עם שמות הקדושים כדי להגן על הנפגע לגרש בזה את החיצונים וכחות הטומאה המביאים בכנפם כל מיני מחלות ומגפות רח"ל. והנה בענין אופן א' צריך לדעת ולהזהר באותן השמות הקדושים שצריכים טהרה של אפר פרה. והאמת כי גם באופן הזה יש שמות שקדושתן נשגב ונורא מאד מאד עד שאין צריכין מן הדין כל טהרה. על דרך הכתוב הלא כה דברי כאש. מה אש אין מקבל טומאה כך וכו'. אבל ודאי מ"מ מפני כבוד השם צריך טהרה גדולה בכל מה דאפשר. ובענין אופן הב' די בודאי טהרת הגוף ע"י טבילה עם טהרת הלב ונקיות בגדים ונקיות המקום של הכתיבה. כי אין זה נקרא כלל משתמש בשמות. רק ענין הדבר הוא שכחות הטומאה והחיצונים בשמעם ההשבעות או בראותם הקמיעות מתפחדים ויראים ובורחים משם מחמת יראה או מחמת שאינם יכולים לסבול ולעמוד נגד אור הקדושה שנמשך לשם ע"י פעולה זו. ובורחים כמו שבורח החשך מן האור. והרי פעולה זו כמו הפעולה של קריאת שמע ואמירת ויהי נועם יושב בסתר שמסוגל לגרש את החיצונים. ובאם ענין הקמיע היא לפעול הריון והצלחה וכדומה. על פי רוב קמיע כזו היא מן צירופי שמות של איזה פסוק המדבר מענין ישועה זו. והרי פעולה זו כענין תפלה תדירית. ובאם איש הזה אינו ראוי לעשות פעולה זו אין להפעולה כח הראוי למשוך אותו האור הנצרך. וגם אין החיצונים מתפעלים מאומה מזה. כמו שאין השטן נתפעל בראש השנה מתקיעת שופר של א"י או מתקיעת שופר של אדם רשע. ודבר זה ידוע ומובן ליודעי חן:

עוד מובא בספר תולדות אדם כללים האלה. כל מקום שנכתב שצריך לילך

בקמיע

בקמיע תמיד. ועפ"כ רשות להסירו בשעת רחילה וטבילה. ואם הקמיע בתוך תיק של עור רשות ליכנוס לבית הכבוד עם הקמיע:

רשות להפועל לכתוב להנפעל כל הקמיעות השייכים לזה. וגם לעשות כל הרפואות בדרך הטבע. ואין קמיע אחת סותר קמיע שנית. גם אין פעולה גשמיות סותרת כח הקמיע. ואין כח הקמיעות סותר את הפעולה הגשמית. אמנם צריך לכתוב כל קמיע על קלף מיוחד. ואף שיכתוב כמה קמיעות לפעולה אחת. אבל רשות להשים כל הקמיעות בתיק אחד:

לפעמים יש חילוף נוסחאות בקמיעות. אזי רשות לכתוב כל קמיע לפי הנוסחא שלו. רק שכל קמיע יהי' נכתב על חתיכה קלף מיוחד:

כל דבר שאדם קונה לשם רפואה הן אם קונה קמיע והן אם קונה רפואה צריך לקנות לשם רפואה של פב"ב וליתן כמה שבולה המוכר בפעם ראשון:

כל מקום שנזכר לשים הקמיע בהמטה. הפירוש הוא לשים הקמיע בתיק ולהניח תחת הכר. אבל קמיע שתולין על וילון המטה או על הכותל אז למקשה לילד אין צריך תיק:

יש קמיעות שלא נזכר בהם שם הנפעל. מ"מ מהני הקמיע מאחר שהפועל מזכיר שם הנפעל בעת הכתיבה כנ"ל. אמנם ליתר שאת יכתוב שם הנפעל פב"פ בשולי הקמיע. דהיינו שאחר סיום נוסח הקמיע יכתוב בזה הלשון — „רפואה מן שמים לפב"פ הנושא קמיע זה אמן סלה וכן יהי רצון" — ואל ישנה הסופר מזה כי זאת אין מקלקל בודאי. ולפעמים יכול לתקן בזה:

אלו הקמיעות השר לפעולת ההריון צריכה האשה לתלותן על צוארה. באופן שמקום הקמיע יהי' תמיד בין דדיה הן בשעת התשמיש והן בשעת הליכתה. ותלך בה בכל ימי טהרתה:

במקום שנזכר לקשור את הקמיע על ירך המקשה לילד או על המלת צריך שלא יהיה דבר חוצץ בין הקלף של הקמיע ובין בשרה והכתב יהיה למעלה. אבל צריך לכסות את הכתב בחתיכה בגד פשתן לבן ונקי. וענין הקשירה צריך למשוך בפאות הקלף ב' משיחות ולכרוך מסביב הראש או הירך ולקשור:

כל מקום שלא נרשום בלדו איזה שם יהיה נכתב בתחלת השיטה ואיזה שם בסוף השיטה תדע שאין עיכוב בדבר. ובלבד שלא תחלק שם אחד לכתבו בב' שיטות:

לא יאמר הפועל שדוקא הוא לצייר הציורים בקמיע כמו שנדפסים בהספר כדוגמתן באורכן ורוחבן. אלא רשות לו לכתוב גדולים יותר או קטנים יותר. רק שיזהר שתהיה הצורה כמו בהספר:

בכל קמיעות שיכתוב פב"פ צריך לכתוב בן פלונית על שם אמו:

אם ישתה שמות ביין צריך להיות ביין כשר. בלי שום חשש נסך. וצריך לטבול את הכלי:

ואני

ואני הקטן מחבר ספר הזה מוסיף אזהרה על כל אזהרות הנ"ל. שיזהר הסופר מלכתוב קמיע טרם ידע בבירור לירוף הקמיע על נכון. כי כמעט כל הקמיעות הנדפסות בספרים. משובשים המה מחמת טעות הדפוס. כי על פי רוב הבעלי מגיהים בהדפוסין אין להם ידיעה בעניינים כאלו. ונשארו השיבושים בלתי מתוקן. על כן אני מזהיר ככה. וכל השומע לי יעמוד על הברכה:

עוד איתא בספר מפעלות אלקים שכותב הקמיע לריך להזהר מאד בעניני המלאכים לדעת מאיזה כחות הם. אם מרחמים או מצד הדין. גם לריך להזהר שלא לכתוב קמיע כי אם בשעת שליטת הכוכבים האלה. לדק. חמה. נוגה. כוכב:

אמנם לא אבין דבריו מדוע בירר השעות לכתיבת קמיעות רק בזמן שליטת ארבעת הכוכבים האלה. כי הלא יש סתירה לדבריו מן הספר רזיאל המלאך. שכתב שם בספר המזלות. וזה לשונו:

אלה השעות מימי השבוע הראוים לכתוב בהן קמיעין. יום א' שעה ז'. יום ב' שעה ה'. יום ג' שעה א'. יום ד' שעה ב'. יום ה' שעה ד'. יום ו' שעה ה' ושעה י'. וסימן ז' שעות האלה הוא זה אבד הי. עד כאן לשונו:

ועתה לא תשוב עפ"י הכלל הידוע מסדר שליטת ז' כוכבי לכת בימים ובלילות שסימן של סדר התחלת הימים הוא חלם כצנש. וסימן של סדר התחלת הלילות הוא כצנש חלם. נמלא שביום א' שעה ז' הוא זמן שליטת מאדים. וביום ב' שעה ה' הוא זמן שליטת חמה. וביום ג' שעה א' הוא זמן שליטת מאדים. וביום ד' שעה ב' הוא זמן שליטת לבנה. וביום ה' שעה ד' הוא זמן שליטת נוגה. וביום ו' שעה ה' הוא זמן שליטת לדק. ובשעה י' הוא זמן שליטת לבנה. הרי בפירוש שגם בזמן שליטת מאדים ולבנה מתיר הספר רזיאל לכתוב קמיעין. ועוד קשה דמנא ליה להספר מ"א שמותר לכתוב קמיעין גם בשעה שליטת כוכב. שהרי באותן ז' שעות שמזכיר הספר רזיאל שולטים רק אלה הכוכבים. מאדים. חמה. לבנה. לדק. וגם דברי הספר רזיאל קשה להבין. דממנ"פ אם מותר לכתוב קמיעין בזמן שליטת ארבעת הכוכבים האלה מ' ח' ל' צ'. למה חשב רק ז' שעות בשבוע. הלא יש עוד כמה שעות בשבוע ששולטים בהן ד' כוכבים האלה:

ועוד קשה יותר ויותר שהרי יש סתירה גדולה מדברי הספר רזיאל. הן לדברי עלמו. והן לדברי הספר מ"א. שהרי כתב עוד שם בספר רזיאל באותו העמוד שמתחיל ספר המזלות. וזה לשונו:

ואלה ימי החודש אשר הם ראוים לכתיבת קמיעין. א. כל היום. ב בקר. ג לא כלום. ד כל היום. ה בקר. ו לא כלום. ז בקר. ח בקר. ט. י לא כלום. יא בקר. יב כל היום. יג לא כלום. יד בקר. טו לא כלום. טז בקר. יז ערב. יח. יט. כ. לא כלום. כא בקר. כב כל היום. כג לא כלום. כד בקר. כה כל היום. כו לא כלום. כז בקר. כח כל היום. כט לא כלום. ל בקר. עד כאן לשונו:

וכל

וכל יודע ומבין יראה ויבין שחשבון השני של הספר רזיאל סותר דברי עצמו בחשבון הראשון. וגם יש סתירה מדבריו לדברי הספר מ"א. ואיננו רוצה להאריך בזה לברר הסתירות. כי אני סומך בזה על המבין מעצמו. ועוד נפלאת הוא בעיני מה שכתב עוד בספר רזיאל. וזה לשונו:

הכותב קמיע יאמר „בשם די ברא שמיא וארעא אכתוב זה הקמיע לפלוני בן פלונית. ובשם המלאך הממונה בשעה הזאת של יום הזה". עכ"ל:

משמע מדבריו שכותב הקמיע צריך להזכיר שם המלאך הממונה על אותה השעה. והוא על פי הסדר של שליטת הז' כוכבי לכת.

אבל הרי סותר את דברי עצמו בענין שמות המלאכים האלה בד' מקומות. פקח עיניך וראה שם בדף ד' עמוד ב' שמביא סדר שליטת המלאכים בזמן ההלוכת הז' כוכבי לכת כזה. שבתאי מיכאל. צדק ברקיאל. מאדים גבריאל. חמה דודניאל. נוגה חסדיאל. כוכב צדקיאל. לבנה עניאל: ובדף י"ג עמוד ב' מביא סדר אחר כזה. שבתאי מיכאל. צדק ברכיאל. מאדים גבריאל. חמה רפאל. נוגה חסדיאל. כוכב צדקיאל. לבנה ענאל: ועוד שם באותו העמוד מביא שוב סדר אחר כזה על פי נוסחא נכונה. שבתאי מיכאל. צדק צדקיאל. מאדים סמאל. חמה רפאל. נוגה ענאל. כוכב ברקיאל או חסדיאל. לבנה גבריאל: ובדף כ"ו עמוד ב' מביא עוד סדר אחר כזה. שבתאי מיכאל. צדק צדקיאל. מאדים סמאל. חמה רפאל. נוגה קפציאל. כוכב מיכאל. לבנה גבריאל: נמצא דאליבא דכל הדעות כך הוא סדר שליטתן.

שבתאי	מיכאל
צדק	צדקיאל או ברכיאל או ברקיאל
מאדים	סמאל או גבריאל
חמה	רפאל או דודניאל
נוגה	חסדיאל או ענאל או קפציאל
כוכב	צדקיאל או ברקיאל או מיכאל
לבנה	גבריאל או ענאל או עניאל

וא"כ מי יוכל לעמוד על דעתו לברר הדברים לאמיתתן ולהכריע בין הדעות. ואין עצה כי אם לצאת ידי כל הדעות. דהיינו להזכיר איזה שמות מלאכים

ביחד

ביחד. הואן ש״ש להסתפק עליהם. וכל זה אם היו שמות כאלה שמותר להזכירם. דהיינו שמות כאלה אשר נתנו גם לאנשים להקרא בהם. אבל אלה השמות אשר מעולם לא נקראו אנשים ככה. הרי אסור להזכירם על חנם. א״כ גם עלה הזאת לאו עלה טובה היא:

שוב ראיתי עוד מניעה אחרת אשר אין באפשרות לצאת ידי כל הדעות של הספר רזיאל בענין כתיבת קמיען. שהרי מביא עוד שם בחלק הנקרא ספר נח דף ל׳ עמוד ב׳. וזה לשונו:

כל מי שרוצה לכתוב קמיע צריך לכתוב תחלה שמות המלאכים הממונים על אותה התקופה וכו׳. ומחשב שם שמות אותן המלאכים של הד׳ תקופות השנה. והנה שם באותו העמוד מביא תיכף איזה נוסחאות שונות בשמות המלאכים ההם. מלבד מה שמפוזר שם בכל הספר שמות מלאכי התקופות אשר לא הרי זה כהרי זה. ואין דרך ברור להכריע בין אותן הדעות והנסחאות:

ולזאת הדרך הישר הוא לצאת לגמרי מן המבוכה הזאת. ועל דעתי כי כל אלה האזהרות של הספר רזיאל להזכיר מלאכי מזרות השמים או גם מלאכי התקופות קודם כתיבת הקמיע. וכן ענין דקדוק השעות והימים. כל זה שייך רק בענין כתיבת קמיען של השבעות מלאכים להשתמש עמהם להכריחם שיעשו רצון האדם. ובעיני נראה זאת לאיסור גמור. ואף שבעל הספר מ״א רוצה בדרך אחד להקל בענין השבעות למלאכים כנ״ל. אבל אנו אין לנו אלא דברי חז״ל שאמרו על בכל קראנו אליו. ולא למידותיו. ועוד אמרו לא תצוח לא למיכאל ולא לגבריאל וכו׳. בלתי לה׳ לבדו. ומכל שכן מלאכי מזרות השמים שאין לנו להשען עליהם ולפנות בבקשה אליהם כלל וכלל. כי עליהם כתוב אשר חלק ה״א אותם לכל העמים. וגם הבט וראה מה דאיתא בספר רזיאל בדף י״ג עמוד ב׳. וזה לשונו „ואעפ״י שהן ממונים אין להם רשות להטיב ולא להרע. אלא הכל בצווי היוצר. וברצונו הכל. שכן הוא אומר כי לא ירעו וגם לא ייטיבו״. עכ״ל. ומה שאיתא בספר רזיאל בהרבה מקומות השבעות למלאכים וגם קמיעות כאלה. אין ראיה משם. כי הספר רזיאל הוא ספר המורכב מן תערובות חלקי ספרים ישנים גם חדשים בלי שום סדר הגון. והישנים הן נתגלו בעולם עוד קודם מתן תורה. קודם שנאסר לישראל כל עניני עבודה זרה. אפי׳ עבודה זרה שע״י השתתפות. מה שלא נאסר לבני נח. וחלק אחד יש בספר רזיאל שנקרא בשם ספר נח. והא ראיה שהרי מביא שם להקריב תרנגול לבן אל החמה. האם יעלה על הדעת שזאת מותר לישראל. ואלה חלקי ספרים הישנים אשר בספר רזיאל נמצאים גם בספרי הרומיים בלשון ליטיין עוד יותר הרבה ממה שנדפס בספר רזיאל שלנו. ועיין במדרש תלפיות אות כ׳ ענף כשוף שכתב שם בזה הלשון. „ואני המחבר ראיתי ספר בלשון נוצרי. קורין אותו ספר אדם הראשון. וראיתי בו דברים מתמיהים בתכלית הבקיאות. ושם כל כחות השמימיות ושריהם וחילופיהן

וחילופי

ותילופי חילופיהן ודרכם וכחותם וזמני שלטנותם של שעות וימים שבועות חדשים ותקופות ומולדות וחצי שנה ושנה. ושמות מלאכי קודש ושמות מלאכי חבלה הממונים הגלגלים והמזלות וכוכבי לכת לילותיהם וימותיהם. והוא דבר פלא. עכ"ל. ותימה גדולה יש בלבי על המוציא לאור לראשונה את הספר רזיאל בתערובות כזה בלי שום סידור נכון. וערבב חשך עם אור. מר עם מתוק. והדפיס קמיע עם ציורים של ששה מלאכים שראשיהם כראשי הסרנגולים. ואך חוכא ואטלולא עשה בזה. ולא נאה להמלא כזאת בין ספרות ישראל. וד"ל:

והיוצא לנו מכל זה שאין להביא ראיה משם להתיר ענין השבעות למלאכים וגם לא קמיעות כאלה. ואנו אין לנו היתר בכתיבת קמיעות כי אם באופן שהקמיע יהיה ענין תפלה תדירית. שהשמות יהיו מן צירופי פסוקים המדברים מענין אותה הישועה המבוקשת. ואף אם נזכיר בהם שם איזה מלאך. מ"מ צריך להזהר שהקמיע יהיה נכתב בדרך תפלה ובקשה אל רבון כל העולמים אלהי ישראל שיצוה למלאכיו הקדושים האלה להביא ישועה הזאת המבוקשת. אבל להשביע למלאכים על איזה דבר שיעשו רצון האדם. נראה בעיני בודאי ובודאי לאיסור גמור:

ובכן כיון שבאנו לזה הדרך הישר. שעלינו להניח לגמרי עניני השבעות למלאכים. מעתה אין לנו בכתיבות קמיעות המותרות בודאי כל"ל לדקדק באזהרות הספר רזיאל. להזכיר שמות מלאכי התקופות בפה או לכותבן בהקמיע. וגם אין לנו לדקדק כל כך בהשעות. רק העיקר שעלינו לדקדק בשאר התנאים דהיינו אלה הנזכרים בספר תולדות אדם. הנאי טהרה ונקיות יראת שמים וכוונה אמיתית לשמותיו הקדושים של הבורא יתברך שמו וזכרו לנצח נצחים:

ידע נא כותב הקמיע שטוב לו לכוין קודם כתיבת הקמיע צירופי שמות שם הוי"ה וצירופי שמות שם אהי"ה וצירופי שמות שם אדנ"י. הן מן החודש הזה והן מן השעה הזאת שעומד בה. כי בכל חודש תתנהג ההשגחה העליונה ע"י צירוף אחר. וכן בכל יום ובכל לילה ובכל שעה. כי בי"ב שעות היום שולטים בכל שעה ב' צירופים אחרים. צירוף אחד מן השם הוי"ה. וצירוף אחד מן השם אהי"ה. ובי"ב שעות הלילה שולטים בכל שעה ב' צירופים אחרים מן השם אדנ"י. וכדי שיהי' נקל לכוין כונה הראוי' לכל כותב קמיע. הצגתי לפניך לוחות מן כל הצירופים. ואתה אם בעל נפש אתה בין תבין את אשר לפניך:

לוח החדשים עם צירופיהם.

ניסן	יהוה	אהיה	אדני	אינד
אייר	יההו	אההי	אדינ	אידנ
סיון	יוהה	איהה	אניד	אנדי
תמוז	הוהי	היהא	דניא	ינדא
אב	הויה	היאה	דנאי	ינאד
אלול	ההוי	ההיא	דינא	ידנא
תשרי	והיה	יהאה	נדאי	ניאד
חשון	וההי	יההא	נדיא	נידא
כסלו	ויהה	יאהה	נאדי	נאיד
טבת	היהו	האהי	דאינ	יאדנ
שבט	היוה	האיה	דאני	יאנד
אדר	ההיו	ההאי	דיאנ	ידאנ

ועתה אציג לפניך לוח השעות מן הימים והלילות של שבוע שלם. ולא אמנע מלהציג אללם גם סדר שליטת הז׳ כוכבי לכת. וסדרתי לפניך הסדר של שעות ליל א׳ ושל יום א׳ עם צירופי השמות השולטים בכל שעה ושעה. ואח״כ סדרתי בלוח אחר שאר ימי השבוע רק עם סדר שליטת הז׳ כוכבי לכת בלבד. כי נשתנים בכל שעות הלילות והימים. ולא הצגתי בלוח האחרון סדר צירופי השמות של שאר הימים. יען כי תמיד שוין המה כמו בליל א׳ ויום א׳. ולוחות האלה נצרכים מאד. לאו דוקא לכותב קמיעין כי אם גם לכל אדם בר דעת לכמה וכמה ענינים. ובפרט בענין תולדותיו בהולד לו ילד. יוכל תיכף לדעת ע״י לוחות האלה באיזה מזל נולד. אשר על פיו תהיינה מדותיו ונטיותיו הטבעיות. וד״ל:

לוח

לוח סדר השעות של ליל א׳ עם צירופי השמות השולטים בכל שעה ושעה.

סימני הציפערין מורים על שעות הזייגער אשר במדינות איירופא.

7–6	8–7	9–8	10–9	11–10	12–11	1–12	2–1	3–2	4–3	5–4	6–5
א כוכב	ב לבנה	ג שבתי	ד צדק	ה מאדים	ו חמה	ז נוגה	ח כוכב	ט לבנה	י שבתי	יא צדק	יב מאדים
אדני אינד	אדינ אידנ	אניד אנדי	דניא ינדא	דנאי ינאד	דינא ידנא	נדאי ניאד	נדיא נידא	נאדי נאיד	דאינ יאדנ	דאני יאנד	דיאנ ידאנ

סדר יום א׳

7–6	8–7	9–8	10–9	11–10	12–11	1–12	2–1	3–2	4–3	5–4	6–5
א חמה	ב נוגה	ג כוכב	ד לבנה	ה שבתי	ו צדק	ז מאדים	ח חמה	ט נוגה	י כוכב	יא לבנה	יב שבתי
יהוה אהיה	יההו אההי	יוהה איהה	הוהי היהא	הויה היאה	ההוי ההיא	והיה יהאה	וההי יההא	ויהה יאהה	היהו האהי	היוה האיה	ההיו ההאי

לוח השעות מן הלילות והימים של שאר ימי השבוע
עם סדר שליטת הז' כוכבי לכת.

	א	ב	ג	ד	ה	ו	ז	ח	ט	י	יא	יב
ליל ב	צ	מ	ח	נ	כ	ל	ש	צ	מ	ח	נ	כ
יום ב	ל	ש	צ	מ	ח	נ	כ	ל	ש	צ	מ	ח
ליל ג	נ	כ	ל	ש	צ	מ	ח	נ	כ	ל	ש	צ
יום ג	מ	ח	נ	כ	ל	ש	צ	מ	ח	נ	כ	ל
ליל ד	ש	צ	מ	ח	נ	כ	ל	ש	צ	מ	ח	נ
יום ד	כ	ל	ש	צ	מ	ח	נ	כ	ל	ש	צ	מ
ליל ה	ח	נ	כ	ל	ש	צ	מ	ח	נ	כ	ל	ש
יום ה	צ	מ	ח	נ	כ	ל	ש	צ	מ	ח	נ	כ
ליל ו	ל	ש	צ	מ	ח	נ	כ	ל	ש	צ	מ	ח
יום ו	נ	כ	ל	ש	צ	מ	ח	נ	כ	ל	ש	צ
ליל ז	מ	ח	נ	כ	ל	ש	צ	מ	ח	נ	כ	ל
יום ז	ש	צ	מ	ח	נ	כ	ל	ש	צ	מ	ח	נ

כדי להורות את בני עמי שידעו איך להגיה את הקמיעות הגדולות מן השיבושים. הנני מוכרח לפרסם הסודות של הקמיעות האלה:

סוד הקמיע למגפה מאת הרוקח זצוקלה"ה. הוא צירוף מן הראשי תיבות של ויהי נועם. יושב בסתר וכו' עד גמירא בציור המנורה. ורגל המנורה בשיטה הראשונה הוא צירוף מן הר"ת של הפסוק „ואת האנשים אשר פתח הבית הכו בסנורים מקטון ועד גדול וילאו למצא את הפתח". שיטה ב' של רגל המנורה הוא צירוף מן הר"ת של הפסוק „ואמרתם זבח פסח הוא לה' אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים ואת בתינו הציל ויקד העם וישתחו". שיטה ג' מן רגל המנורה הוא צירוף מן הר"ת של הפסוק „ועבר ה' לנגף את מצרים וראה את הדם על המשקף ועל שתי המזוזות ופסח ה' על הפתח ולא יתן המשחית לבוא אל בתיכם לנגף". ומתחת רגל המנורה הוא צירופי הפסוק „ויעמד פינחס ויפלל ותעצר המגפה". בב' אופנים. ועם כל התיבה נצטרף אותיות השם הוי"ה ב"ה ג"כ בב' אופנים. ושאר הענינים הנזכרים שם ידועים הם ומובנים מעצמם:

סוד הקמיע הנפלאה למגפה מאת הצדיק רבנו אליהו מגריידין זצוקלה"ה. בקמיע הזה נמצאות ט"ז שורות. כל שורה בת ז' תיבות. כל תיבה בת חמש אותיות. נמצא סך כל התבות עולה במספר השם הקדוש יבק. וכל האותיות ביחד הן ה' פעמים של מספר יב"ק ועולים בסך הכל במספר תק"ס. וכל המספר יב"ק מן האותיות הוא צירוף אחר. דהיינו שכל אותיות הראשונות מן כל התיבות יש להן צירוף אחד. וכל אותיות השניות מן כל התיבות יש להן גם כן צירוף אחד. וכן השאר. וד"ל:

מספר יב"ק מאותיות הראשונות יש להן צירוף הזה מן הפסוקים האלה. „ויזכר אלהים את נח ואת כל החיה ואת כל הבהמה אשר אתו בתבה. ויעבור אלהים רוח על הארץ וישכו המים. ויסכרו מעינת תהום וארבת השמים ויכלא הגשם מן השמים":

מספר יב"ק מאותיות השניות יש להן צירוף הזה מן הפסוקים האלה. „לישועתך קויתי הוי"ה. ויצעק משה אל הוי"ה לאמר אל נא רפא נא לה. ויקח אהרן כאשר דבר משה וירץ אל תוך הקהל והנה החל הנגף בעם ויתן את הקטרת ויכפר על העם ו'":

מספר יב"ק מאותיות השלישיות יש להן צירוף הזה מן הפסוקים האלה. „ויעמד בין המתים ובין החיים ותעצר המגפה. ויעמד פינחס ויפלל ותעצר המגפה. אתה סתר לי מצר תצרני רני פלט תסובבני סלה. אתה האל עשה פלא הודעת בעמים עז":

מספר יב"ק מאותיות הרביעיות יש להן צירוף הזה מן הפסוקים האלה. „גאלת בזרוע עמך בני יעקב ויוסף סלה. יוד הי ויו הי הושיעה המלך

במלך יעננו ביום קראנו לא תאנה אליך רעה ונגע לא יקרב באהלך. אבג דהו זחט יכל מנס עפל קר שת":

מספר יב"ק מאותיות החמישיות יש להן לירוף הזה היולא מן הראשי תיבות של יושב בסתר וכו' עד גמירא כזה. "יבע בשי אלמ זאא בכה ימי מהב ילו כתל ואל תמל מיי מבי מיל ימא ומא ליר בתו רתכ אימ עשמ לאת רול יבכ מיל לבד עכי פתב רעש ותת כוכ בחו אכי שיו עאב אות יא וב":

ואחר הפסוק למה פרלת נמלא הפסוק "יכרסמנה חזיר מיער וזיז שדי ירענה" בלירוף השמות אב"ג ית"ץ. קר"ע שט"ן. נג"ד יכ"ש בט"ר לת"ג. ואחר כל תיבה מן הפסוק הזה נמלא אות אחת מן השני שמות א"ל הוי"ה:

סוד הקמיע למגפה מאת המגיד הקדוש מטוריסק זלוקל"ה. קמיע זה סודו עמוק. והרבה יגעתי להשיג סודו. וברוך החונן לאדם דעת שעמדתי על האמת. הנה ליור הקמיע סודו הוא שנעשה כמו מחתה מוקפת עם כותלים מסביב ובאמלע הוא התוך ושולי המחתה. כותלי המחתה הטמדו והרכבו מן פסוקים ולירופי שמות. ובאמלע המחתה הן לירופי שמות מן תיבת אש ואחד עשר סממני הקטרת. נמלא שהרי זה כלו כמו מחתה עם אש ואחד עשר סממני הקטרת שסגולתה לעלור המגפה. זה הוא סוד ענין קמיע הזה בכלל. ועתה נפרשנה בפרטיות:

הנה בלד העליון מימין בקרן מזרחית דרומית נמלאות ד' אותיות גדולה מחתה. מתחתית אותיות האלה כתובים שמות ד' מלאכים שהראשי תיבת של שמותם הוא מחתה. בתוכיות של אותיות האלה כתובים שמות ד' מלאכים שהר"ת של שמותם הוא קטרת. לד דרומה של המחתה העמד מן השם הקדוש טפטפיה אשר סודו ידוע להגן ולעשות מחסה על האדם נוסביב להלילו מכל רע. מתחת בלד קרן דרומית מערבית נמלאים הפסוקים איך שנעלרה המגפה ע"י הקטרת של אהרן הכהן הגדול. מתחת בלד קרן מערבית לפונית נכתבים לירופי שמות מן הראשי תיבות של ויהי נועם יושב בסתר וכו' עד גמירא. והחמשה אותיות אשר לבסוף הן הר"ת מן הפסוק "ויעמד פינחס ויפלל ותעלר המגפה". לד לפונה של המחתה העמד מן לירופי שמות היולאים מן הר"ת של למנלח בנגינות ומן האותיות של תיבת מגפה במילואן. בלד קרן מזרחית לפונית נזכרים לירופי שמות מן הר"ת של הפסוקים ויאמר משה אל אהרן קח את המחתה וגו' עד ותעלר המגפה. בסוף הג' שורות נכתבים ג' מילואי אות ה. ובשורה הד' הוא השם הוי"ה ב"ה במילואי ע"ב. ואח"כ כתובים לירופי שמות מן הר"ת של המזמור אלהים יחננו ויברכנו. ואח"כ נזכרים לירופי שמות מן הסופי תיבות של זה המזמור. באמלע הקמיע שהוא כמו התוך והשולים של המחתה כתובים לירופים מן תיבת אש בפשוט ובמילואו. וגם

התיבות

הסיבות אחד עשר בצירופיו של ששה אופנים׳. כי תיבה בת ג׳ אותיות אין לה יותר מן ששה צירופים. ובתוך תוכו הן צירופי שמות מן הראשי תיבות של כל סממני הקטרת. שהם נטף ושחלת וחלבנה סמים ולבנה זכה בד בבד יהיה. ואח״כ הן צירופי שמות מן הר״ת של האחד עשר סממנים שהם הצרי והצפרן החלבנה מור וקציעה שבלת נרד וכרכם הקשט קלופה קנמון בורית כרשינה יין קפריסין חמר חורין עתיק מלח סדומית מעלה עשן. ומה שנכתב בהקמיע השם נגף כמה פעמים הוא שם הקדוש נגף לעומת הנגף דקליפה. וניתן לו תוספות אות ו שהיא אות של אמת המורה חיים. ונקודותיו הוד שיתהפוך מן דוה להוד. ומה שנכתב ממעל להמחתה השורה מה קוף חיים וכו׳. זה רמז על היד של המחתה. אבל אינני בכח לגלות רמז הזה. ודי לחכימא ברמיזה. והשי״ת יזכור את רחמיו ויכבוש את כעסו ויכלה דבר ומגפה ולא ישמע שוד ושבר בגבולנו. אך ששון ושמחה ישכנו באהלנו. אמן:

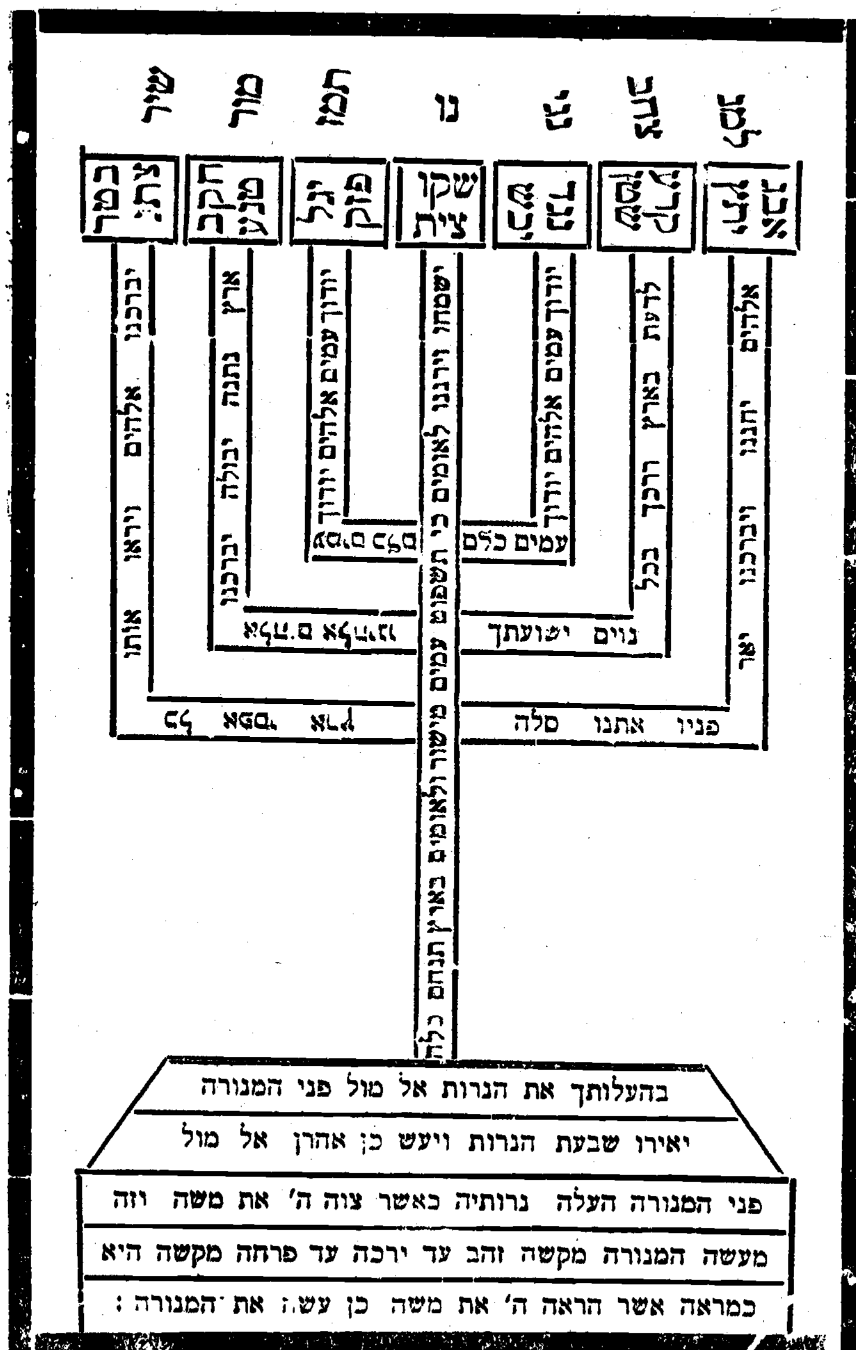
הרי לך י״א פסוקים המתחילים בנו״ן ומסיימין בנו״ן. והם מסוגלים להנצל מעין הרע ומכשפים:

נגע צרעת כי תהיה באדם והובא אל הכהן:
נחנו נעבור חלוצים לפני ה׳ ארץ כנען ואתנו אחוזת נחלתינו מעבר הירדן:
נביא מקרבך מאחיך כמוני יקים לך ה׳ אלהיך אליו תשמעון:
נהר פלגיו ישמחו עיר אלהים קדוש משכני עליון:
נגד אבותם עשה פלא בארץ מצרים שדה צוען:
נחית כצאן עמך ביד משה ואהרן:
נפתי משכבי מור אהלים וקנמון:
נר ה׳ נשמת אדם חופש כל חדרי בטן:
נופת תטופנה שפתותיך כלה דבש וחלב תחת לשונך וריח שלמותיך כריח לבנון:
נדו מתוך בבל ומארץ כשדים צאו והיו כעתודים לפני צאן:
נושקי קשת מימינים ומשמאילים באבנים בחצים ובקשת מאחי שאול מבנימין:

ויהי רצון מלפניך ה׳ או״א שתתמלא רחמים עלי ותציל אותי ואת בני ביתי מעין הרע ומכל מיני כישוף ותבריח את היצר הרע ואת השטן מאתנו. וכשם שפרשת כנפיך על אבותינו במדבר והצלת אותם מעינא בישא דבלעם הרשע כן תפרוש את כנפיך עלינו ברחמיך הרבים ונהיה מכוסה במכסה של אור מקיף הנשפע ע״י שמותיך הקדושים היוצאים מן הפסוקים האלה. אמן נצח סלה ועד:



כתבו המקובלים הקדמונים סגולה להנצל מכמה צרות לומר בכל יום זה המזמור בצורת המנורה :



אות א

אות ב

אות ג

אות ד

אות ה



Portada e Introducción

Transliteración:

Sefer Raziel HaMalakh

Traducción:

Libro de Raziel el Ángel

Capítulo 1: Propósito y Origen del Texto

Transliteración:

HaShem Shel HaSefer Hu Lihiyot Mema'ale Yediyat HaOlamot HaElyonim.

Traducción:

El propósito del libro es elevar el conocimiento de los mundos superiores.

Capítulo 2: Invocaciones

Transliteración:

Tefillot VeHesedim SheYishmeru Alecha Kol HaYamim.

Traducción:

Oraciones y bondades que te protegerán todos los días.

Capítulo 3: Sabiduría de los Ángeles

Transliteración:

Chochmat HaMalachim Hi Tovah VeNifla'ah.

Traducción:

La sabiduría de los ángeles es buena y maravillosa.

Capítulo 4: Los Nombres de Dios y su Poder

Transliteración:

Shem Hashem Hu HaKoach HaAdir SheMecholel Nisim.

Traducción:

El nombre de Dios es el poder grandioso que realiza milagros.

Capítulo 5: Uso de Amuletos y Protecciones

Transliteración:

Hishtamesh BeAmuletim Kedei LeHagen Al Atzmecha MeHaRa.

Traducción:

Utiliza amuletos para protegerte del mal.

Capítulo 6: Rituales y Prácticas Espirituales

Transliteración:

Avodat HaKodesh Hi Derech LeHitkhaber LeKoachot Elyonim.

Traducción:

El trabajo sagrado es una forma de conectarse con fuerzas superiores.

Capítulo 7: Consejos para la Vida Diaria

Transliteración:

Hakshev LeChokhmah VeTen La LeHadrikh Otcha.

Traducción:

Escucha la sabiduría y deja que te guíe.

Capítulo 8: Secretos del Universo

Transliteración:

HaYekum Maleh BeSodot VeKol Yom Yesh Lanu Hizdamnut LeGalot Otam.

Traducción:

El universo está lleno de secretos y cada día tenemos la oportunidad de descubrirlos.

Capítulo 9: Meditaciones y Reflexiones

Transliteración:

Hekadesh Zman LeMachshavot Pnimiot ULeHavat Atzmecha.

Traducción:

Dedica tiempo a pensamientos internos y a comprenderte a ti mismo.

Capítulo 10: Conclusión

Transliteración:

Todah SheKarata BeSefer HaZeh VeHalevai SheTimtza Bo HaSharah.

Traducción:

Gracias por leer este libro, y espero que encuentres en él inspiración.

A DICTIONARY OF

ANGELS

INCLUDING THE FALLEN ANGELS

By Gustav Davidson



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Introduction

Some years ago when I started "collecting" angels as a literary diversion, it was certainly with no thought of serving as their archivist, biographer, and finally as their lexicographer. Such an idea did not occur to me—indeed, could not have occurred to me—until I had corralled a sufficient number of the heavenly denizens to make a dictionary of them feasible.

At first I thought that angels, named angels, were to be found only in the Bible. I soon learned that, on the contrary, the Bible was the last place to look for them. True, angels are mentioned frequently enough in both the Old and New Testaments, but they are not named, save in two or three instances. Virtually all the named angels in this compilation are culled from sources outside Scripture.[1]

Of the books in the New Testament, while the Synoptic Gospels and the Pauline Epistles have been longtime favorites of mine, the book of Revelation always held a particular fascination for me, mainly because, I believe, of its apocalyptic imagery and involvement with angels. I read the book often. But one day, as I was leafing through its pages, my eye was arrested by verse 2, chapter 8:

> And I saw the seven angels who stand before God;
> And to them were given seven trumpets.

I laid the book aside and asked myself: who are these seven holy ones that stand before God? Has any biblical scholar identified them? Are they of the order of seraphim, cherubim, principalities, powers? And are they always the same seven who enjoy the privilege and eminence of closest proximity to the throne of Glory? And why seven? Were the seven planets the prototype? Or did the notion derive from the well-known chapter in Ezekiel 9: 2–11 which gives a terrifying picture of six "men" and a seventh "clothed in linen" whom God summoned to Jerusalem to "slay without pity"? Challenging, even intimidating, qùestions and ones that, I felt, ought not to be left unanswered. Meantime, the pursuit led me down many a heavenly brook. Over the years it served to unlock realms of gold I never suspected existed in Heaven or on earth.

Of the seven Revelation angels I had no difficulty in establishing the identity of three: Michael and Gabriel (in Scripture) and Raphael (in *The Book of Tobit*). The last-named angel, by a happy chance, identifies himself: "I am Raphael," he discloses to his young charge Toby, "one of the seven angels who stand and enter before the glory of the Lord." No declaration could be more authoritative or conclusive. And so, with three of the seven angels identified, the problem was to bring to light the remaining four.

1. The Koran names seven angels: Gabriel, Michael, Iblis or Eblis, chief jinn in Arabian mythology, counterpart of the Judaean-Christian Satan; Malec or Malik, principal angel of Hell; the two fallen angels, Harut and Marut; and Malaku 'l-maut, angel of death, identified as Azrael. Contrary to popular belief and accreditation, the Koran does not name Israfel, lord of the resurrection trumpet.

I remembered reading somewhere of an angel called Uriel and that he was a "regent of the sun." He seemed a likely candidate. I was confirmed in this feeling when I came upon Uriel in *Paradise Lost* (111, 648 seq.) and found the archfiend himself providing warrant: "him Satan thus accosts./Uriel, for thou of those seav'n spirits that stand/In sight of God's high Throne, gloriously bright," etc. Poe's Israfel, "Whose heart-strings are a lute," was (or is) an Islamic angel,[2] and I wondered if that fact might rule him out. Then there was Longfellow's Sandalphon. In the poem by that name, Longfellow described Sandalphon as the "Angel of Glory, Angel of Prayer." A great angel, certainly: but, again, was he of an eminence sufficiently exalted to entitle him to "enter before the glory of the Lord"? That was the question. Vondel's *Lucifer*, Heywood's *The Hierarchy of the Blessèd Angels*, Milton's *Paradise Lost*, Dryden's *State of Innocence*, Klopstock's *The Messiah*—all these works yielded a considerable quantity of the celestial spirits, some in the top echelons, like Abdiel, Ithuriel, Uzziel, Zephon; but I had no way of telling whether any of them qualified. Surely, I comforted myself, there must be some source where the answer could be found. Actually there were a number of such sources. I had only to reach out my hand for books in my own library. Instead, in my then state of pneumatic innocence, I looked far afield.

Since I was unacquainted at the time with anyone versed in angel lore, I decided to enter into correspondence with scholars and theologians who might help me. I picked half a dozen names at random from the faculty lists of local universities, seminaries, and yeshivas. I put the question squarely to them. The responses were a long time coming and hardly satisfying. "Not in my competence" was the way one biblical exegete put it. Another referred me to the minister of a Swedenborgian church in West Germany. From others I heard nothing. But one rather noted *maskil* came through handsomely with two sets of seven, each leading off with the familiar trio (Michael, Gabriel, Raphael), thus:

First List	*Second List*
Michael	Michael
Gabriel	Gabriel
Raphael	Raphael
Uriel	Anael (Haniel)
Raguel	Zadkiel
Saraqael	Orifiel
Remiel (or Camael)	Uzziel (or Sidriel)

I now had not only the seven angels I had been looking for but a *choice* of seven; and, in

2. Not a Koranic angel, as Poe mistakenly makes him out to be. Israfel is not mentioned in the Koran, and Poe's quotation from it must derive, presumably, from a *hadith* (traditional saying attributed to the Prophet) or from "Preliminary Discourse," George Sale's long introductory essay to his translation of the Koran. Scholars have pointed out that references to Israfel and tributes to him as the Angel of Music in Arabic lore were known to Poe as occurring in the works of the French poet, de Béranger (whom Poe quotes), and the Irish poet, Thomas Moore.

addition, the names of angels I had not heard of before.[3] In the course of further correspondence I was apprised of a branch of extracanonical writings new to me: pseudepigrapha, particularly the three Enoch books, a veritable treasure-trove! *Enoch I* or the *Book of Enoch* (also called the *Ethiopic Enoch*, from the fact that the earliest version or recension of the book was found in Abyssinia) was the most readily available. It literally rioted in angel names—many of them, as I quickly discovered, duplications or corruptions of other names.

What were Enoch's sources? Did the patriarch (or whoever the author was to whom the Enoch books have been attributed) draw on his own lively imagination? (Certainly the 12-winged kalkydri and phoenixes were his invention.) Did he conjure his angels from the "four hinges of the spirit world?" Or did they come to him, as they have and still do to initiates, after a special, mystical concentration—a gift of grace, a charisma? I left that an open question, for the time being.

The Enoch books led me on to related hierological sources and texts: apocalyptic, cabalistic, Talmudic, gnostic, patristic, Merkabah (Jewish mystic), and ultimately to the grimoires, those black magic manuals, repositories of curious, forbidden, and by now well-nigh forgotten lore. In them, invocations, adjurations, and exorcisms were spelt out in full, often grossest detail, and addressed to spirits bearing the most outlandish names. The Church was not slow in pronouncing its curse on these rituals, although the authorship of one of the most diabolic of them was credited (without warrant, it is true) to a pope, Honorius the Third, who reigned during the years 1216–1227. The work is titled *The Grimoire of Honorius the Great*, and made its first appearance in 1629, some 400 years after the death of its reputed author. Arthur Edward Waite, author of *The Book of Ceremonial Magic*, cites the grimoire as "a malicious and somewhat clever imposture, which was undeniably calculated to deceive ignorant persons of its period who may have been magically inclined, more especially ignorant priests, since it pretends to convey the express sanction of the Apostolical Seat for the operations of infernal magic and necromancy."

All these goetic tracts yielded a boundless profusion of angels (and demons), and I soon had more of the fluttering creatures than I knew what to do with. In order to keep my work within sizable limits, I started weeding out (Heaven forgive me!) what I considered to be the less important names, or the ones about which little or no data could be found.

At this stage of the quest I was literally bedeviled by angels. They stalked and leaguered me, by night and day. I could not tell the evil from the good, demons from daevas, satans from seraphim; nor (to quote from a poem composed at the time) "if that world I could not hope to prove,/Flaming with heavenly beasts, holy and grim,/Was any less real than that in which I moved." I moved, indeed, in a twilight zone of tall presences, through enchanted forests lit with the sinister splendor of fallen divinities; of aeons and archons, peris and paracletes, elohim and avatars. I felt somewhat like Dante, in the opening canto of *The Divine Comedy*, when, midway upon the journey of his life, he found himself astray in a dusky wood. Or like some knight of old, ready to try conclusions with any adversary, real or fancied. I remember one occasion—it was winter and getting dark—returning home from a neighboring farm. I had cut

3. Subsequently, in other lists of the seven (*Enoch I*, *Esdras II*, etc.), I came upon the names of the following angels: Jophiel, Jeremiel, Pravuil, Salathiel, Sariel, Zachariel, and Zaphiel.

across an unfamiliar field. Suddenly a nightmarish shape loomed up in front of me, barring my progress. After a paralyzing moment I managed to fight my way past the phantom. The next morning I could not be sure (no more than Jacob was, when he wrestled with his dark antagonist at Peniel) whether I had encountered a ghost, an angel, a demon, or God. There were other such moments and other such encounters, when I passed from terror to trance, from intimations of realms unguessed at to the uneasy conviction that, beyond the reach of our senses, beyond the arch of all our experience sacred and profane, there was only—to use an expression of Paul's in I Timothy 4—"fable and endless genealogy."

Logic, I felt, was my only safe anchor in reality; but if, as Walter Nigg points out, "angels are powers which transcend the logic of our existence," did it follow that one is constrained to abandon logic in order to entertain angels?[4] For the sake of angels I was ready to subscribe to Coleridge's "willing suspension of disbelief." I was even ready to drink his "milk of Paradise." But I was troubled. Never a respecter of authority, *per se*, particularly when it was backed by the "salvific light of revelation," I nevertheless kept repeating to myself that I was pitting my personal and necessarily circumscribed experience, logic, and belief (or nonbelief) against the experience, logic, and belief of some of the boldest and profoundest minds of all times—minds that had reshaped the world's thinking and emancipated it (to a degree, at any rate) from the bondage of superstition and error. Still, I was averse to associating myself with opinions and creeds, no matter how hallowed by time or tradition, or by whomsoever held, that were plainly repugnant to common sense. A professed belief in angels would, inevitably, involve me in a belief in the supernatural, and that was the golden snare I did not wish to be caught in. Without committing myself religiously I could conceive of the possibility of there being, in dimensions and worlds other than our own, powers and intelligences outside our present apprehension, and in this sense angels are not to be ruled out as a part of reality—always remembering that *we create what we believe*. Indeed, I am prepared to say that if enough of us believe in angels, then angels exist.

In the course of much reading in patristic lore I came upon a saying by St. Augustine. It is taken from his *Eight Questions* ("de diversis questionibus octoginta tribus"). I wrote down the saying on a piece of paper and carried it around with me for a long time, not as something I concurred in, but as a challenge. This is what Augustine said: "Every visible thing in this world is put under the charge of an angel." *Genesis Rabba*, 10, puts it somewhat differently: "There's not a stalk on earth that has not its [protecting or guardian] angel in heaven."

Here and there, wherever it suited his thesis or purpose, St. Paul found angels wicked (as in Ephesians 6, etc.). In Colossians 2:17 he warns us not to be seduced by any religion of angels. Furthermore, God himself, it appears, "put no trust in his servants . . . his angels he charged with folly" (Job 4:18). There was the further injunction in Hebrews 13, "Be not carried about with divers and strange doctrines." Sound advice! And I was fain to say to Paul, as Agrippa the king said to him (in Acts 26:38), "Almost thou persuadest me to be a Christian." But *whose*

4. Walter Nigg's article "Stay you Angels, Stay with Me," *Harper's Bazaar*, December 1962. The phrase derives from Johann Sebastian Bach's "Cantata for Michaelmas Day."

strange doctrines did Paul have in mind—Moses'? Isaiah's? Koheleth's? Peter's? St. James'? And if it is Paul who thus exhorts us in Hebrews (a book once reputedly his), one might ask: is Paul a trustworthy counselor and guide—a man who, as he himself admits, was "all things to all men," and who honored and repudiated angels in almost the same breath? One thing I soon realized: in the realm of the unknowable and invisible, in matters where a questioner is finally reduced to taking things on faith, one can be sure of nothing, prove nothing, and convince nobody. But more of this anon.

One of the problems I ran into, in the early days of my investigations, was how to hack my way through the maze of changes in nomenclature and orthography that angels passed through in the course of their being translated from one language into another, or copied out by scribes from one manuscript to another, or by virtue of the natural deterioration that occurs with any body of writing undergoing repeated transcriptions and metathesis. For example: Uriel, "presider over Tartarus" and "regent of the sun," shows up variously as Sariel, Nuriel, Uryan, Jehoel, Owreel, Oroiael, Phanuel, Eremiel, Ramiel, Jeremiel, Jacob-Isra'el. Derivations and/or variations of Haniel, chief of principalities and "the tallest angel in Heaven," may be set down in mathematical equations, to wit: Haniel = Anael = Anfiel = Aniyel = Anafiel = Onoel = Ariel = Simiel. The celestial *gabbai*, keeper of the treasuries of Heaven, Vretil, turns out to be the same as, or can be equated with, or is an aphetic form of, Gabriel, Radueriel, Pravuil, Seferiel, Vrevoil. In Arabic lore, Gabriel is Jibril, Jabriel, Abrael, or Abru-el, etc. In ancient Persian lore he was Sorush and Revan-bakhsh and "the crowned Bahman," mightiest of all angels. To the Ethiopians he is Gadreel.

Michael had a mystery name: Sabbathiel. He passed also for the Shekinah, the Prince of Light, the Logos, Metatron, the angel of the Lord, and as St. Peter (for Michael, also, like the prince of apostles, holds—or held—the keys of the kingdom of Heaven). In addition, as the earliest recorded slayer of the Dragon, Michael may be considered the prototype of the redoubtable St. George. To the ancient Persians he was known as Beshter, sustainer of mankind.

Raphael, "christened" Labbiel when God first formed him, is interchangeable with Apharope, Raguel, Ramiel, Azrael, Raffarel, etc. And, to make matters more complicated, our healing angel operated under a pseudonym, Azariah (as in *The Book of Tobit*). *The Zohar* equates Raphael with a king of the underworld, Bael.

The archangel Raziel, "chief of the Supreme Mysteries," and "author" of the famous *Sefer Raziel* (Book of the Angel Raziel), answers to Akraziel, Saraqael, Suriel, Galisur, N'Zuriel, and Uriel. The seraph Semyaza may be summoned up by the pronouncement of any of a string of variations on his name—Samiaza, Shemhazai, Amezyarak, Azael, Azaziel, Uzza.

Metatron, the "lesser YHWH" (i.e., the lesser God) and twin brother of Sandalphon, also had a mystery name, Bizbul. But Metatron had more than 100 other names (see Appendix) and in magical rites he could be invoked by any of them.

The leopard-bodied Camael (alias Shemuel, Simiel, Quemuel, Kemuel), while serving in Hell as a Count Palatine and ruler of the wicked planet Mars, served at the same time in Heaven as an archangel of the divine presence. It was Camael (Kemuel) who accompanied God with a

troop of 12,000 spirits at the promulgation of the Holy Law. This is vouched for in legend.[5] According to another legend,[6] Camael was destroyed by Moses when he tried to hinder the Lawgiver from receiving the Torah at the hand of God.

Satan paraded under, or hid behind, a bewildering array of forms and incarnations. The "prince of the power of the air," as Paul picturesquely dubs him, is our best example of a quick-change artist in guises and appellatives. In Zoroastrian theosophy he is Ahriman, enemy of man and God, a kind of ur-Satan (since Ahriman antedates by 1,000 years the Judaeo-Christian image of a prince regent of evil). In Leviticus, he is Azazel, the "goat of the sin offering." In Isaiah he is Lucifer (or, rather, mistakenly identified as Lucifer). In Matthew, Mark, and Luke he is Beelzebub, "lord of flies." In Revelation he is "that dragon and old serpent, the Devil." He is Mastema and/or Beliar in *The Book of Jubilees* and *The Book of Adam and Eve*. He is Sammael in *Baruch III*, *The Chaldean Paraphrase of Jonathan*, and *The Martyrdom of Isaiah*. In *Enoch* he is Satanail and Salamiel. In *The Apocalypse of Abraham* and *The Zohar* he is Duma as well as Azazel. In Falasha lore he is Suriel, angel of death. And he is Beliar or Beliel in *The Testament of the Twelve Patriarchs*, *The Zadokite Fragments* (where Mastema also figures as an alternate to Beliar), and *The Sibylline Oracles*. In the Koran he is Iblis or Eblis or Haris. And in Jewish tradition he is Yetzer-hara, the personified evil inclination in man. To Shakespeare (*I Henry IV*) he is the "Lordly monarch of the north"; to Milton (*Paradise Regained* IV, 604) he is the "Thief of Paradise"; to Bunyan (*Holy War*) he is Diabolus.[7] But whatever his guise, the once familiar peripatetic of Heaven is no longer to be found there, as guest or resident; nor is it likely that the black divinity of his feet will ever again be sighted on the crystal battlements—unless he is forgiven and reinvested with his former rank and glory, an eventuality the Church forbids its followers to entertain as possible or desirable, since Satan and his angels have been cursed by the Savior Himself "into everlasting fire" (Matthew 25:41).

Hell itself, one adduces from *Enoch II*, *Testament of Levi*, and other apocryphal and pseudepigraphic works, is not located where one would ordinarily suppose it to be, i.e., in the underworld, but in the "northern regions of the 3rd Heaven," while Evil in its various aspects is lodged in the 2nd as well as the 3rd and 5th Heavens.[8] The first 3 Heavens, according to the *Baruch Apocalypse* (*Baruch III*), are "full of evil-looking monsters." In the 2nd Heaven the fallen angels (the amorous ones, those that coupled with the daughters of men) are imprisoned and daily flogged. In the 5th the dread Watchers dwell, those eternally silent Grigori "who, with their prince Salamiel, had rejected the Lord."[9] When Paul was caught up in the 3rd Heaven, he en-

5. *Rf.* Moses Schwab, *Vocabulaire de l'Angélologie*. According to Rabbi Abdimi, no less than 22,000 ministering angels descended on Mt. Sinai on this historic occasion (see *Midrash Tehillim* on Psalm 68).

6. Louis Ginzberg, *The Legends of the Jews* III, 110.

7. A recent writer, Jean Lhermitte (*True and False Possession*, 1963), holds that "The Prince of Darkness no longer appears as a personage . . . but disguises himself willingly, even preferably, under the appearance of corporate personalities or institutions."

8. C. E. S. Wood, the American poet, in his *Heavenly Discourse*, gives Satan's P.O. address as Washington, D.C. That was back in 1927. His Satanic Majesty may have moved since then.

9. This must have been in the "north of the 5th Heaven, for elsewhere in the same Heaven, whither Zephaniah claims a Spirit conveyed him, the Old Testament Prophet "beheld angels that are called Lords, and each had a crown upon his head as well as a throne shining seven times brighter than the sun"—quoted by Clement of Alexandria from the lost *Apocalypse of Zephaniah*.

countered there "angels of evil, terrible and without pity carrying savage weapons."[10] In a word, at least 3 Heavens, or regions of at least 3 Heavens, were the abode of the eternally damned.

Now, to find Hell in Heaven should not have surprised this writer, or anyone with a smattering of Greek mythology, for the paradisiacal Elysian Fields, "residence of the shades of the Blessed," are in the immediate vicinity of Hades. A rabbinic commentary (*Midrash Tannaim*) vouches for the fact that Hell and Paradise are "side by side." This is close to what one finds in a commentary on Psalm 90 (*Midrash Tehillim*) where it is stated that there were seven things which preceded the creation of the world, and that among the seven things were Paradise and Hell, and that "Paradise was on the right side of God, Hell on the left." In a commentary on Ecclesiastes (*Yalkut Koheleth*) we learn that the two realms are actually only "a hand-breadth apart." This carefully calibrated survey is attributed to the Hebrew sage, Rab Chanina (Kahana), of the late 3rd century C.E.[11]

How incongruous, indeed how anomalous it was to plant Hell in Heaven must have occurred finally to the Great Architect Himself for, one day, without fuss or fanfare, the entire apparatus of evil—the arsenals of punishment, the chief Scourgers, the apostate angels, the horned or aureoled spirits of wrath, destruction, confusion, and vengeance—was moved from the upper to the lower world, where (if it is not too presumptuous to say so) all such paraphernalia and personnel should have been installed in the first place.

The noted scholar R. H. Charles, in his introduction to Morfill's translation of *Enoch II*, observes in a footnote that "the old idea of wickedness in Heaven was subsequently banished from Christian and Jewish thought." True, and none too soon. For what assurance otherwise would the faithful have been given that, on arrival in Heaven, they would not be lodged in one of the enclaves of Hell?

Perhaps the best—or worst—example of the confusion to be found in noncanonical as well

10. The fact that in Paul's day there still were angels of evil in Heaven "carrying savage weapons" would lead one to suppose that the fighting on high did not end with Satan's rout, and that Michael and his hosts won a Pyrrhic victory, or at best a truce.

11. In this connection, the expression "Abraham's bosom" (Luke 16), interpreted as denoting "the repose of the happy in death," may be cited here. The Apostles' Creed affirms that Jesus descended to Hell after the Crucifixion, purportedly to liberate the "saints in chains" (the unbaptized patriarchs, Abraham among them) in order to transport them to Paradise. The parable in Luke presupposes that Abraham is already there; and the fact that the rich man in Hades (Dives) is able to converse with Abraham across the "great chasm" suggests that the chasm was not very wide, and that, hence, Heaven and Hell were very close to each other, at least within speaking distance. Purgatory, it will be noted, is not mentioned. The explanation is simple: it did not exist—not, anyway, until 604 C.E. Gregory the Great invented it. Perhaps invention is too strong a term. Gregory very likely appropriated the notion of an "upper Gehenna" from the ancient Jews, or from the empyrosis of the Greek stoics, or from the twelve cycles of purgation of Zoroaster. Be that as it may, Purgatory was made official—it was "legislated into existence"—by decrees at the Council of Lyons in 1274, at Florence in 1439, and again in the 1540's at the Council of Trent, and is today part of the religious belief of all or most Christians, except members of the Church of England which, in 1562, condemned Purgatory as "a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." We know of no angels, fair or foul, inhabiting or frequenting the place. According to Origen, it is reserved for souls waiting to be purged of the "lighter materials" of their sins "so that they may enter the kingdom of Heaven undefiled." The duration of souls in Purgatory, an indefinable time, may be cut down by indulgences, prayers, and paid masses. Jews have their *Yiskor*, which is a prayer for the repose of the dead and is recited on Yom Kippur, Sukkot, Passover, and Shavuoth. Where these Jewish dead are reposing is not clear. The Moslems have their Al Aaraaf, a region for "those who are [found] neither good nor bad, such as infants, lunatics, and idiots"—*Reader's Encyclopedia*, "Araf."

as canonical lore is the case of Satan. The Old Testament speaks of an adversary, *ha-satan*. It is a term that stood for an office; it did not denote the name of an angel. To the Jews of Biblical times the adversary was neither evil nor fallen (the Old Testament knows nothing of fallen angels), but a servant of God in good standing, a great angel, perhaps the greatest. However, he is nowhere named. In Job he presents himself before the Lord in the company of other unnamed "sons of God." There is no question of his being evil or apostate.[12] The one instance where *ha-satan* is given as *satan* without the definite article (I Chronicles 21), is now generally conceded to be a scribal oversight. In a word, the Old Testament did not name its angels, except in Daniel, a late, postexilic book. There only two angels are named: Michael and Gabriel (names, by the way, that owe their origin to Babylonian-Chaldean sources). In the New Testament, on the contrary, Satan is unequivocably a person, so named. Here he is no longer the obedient servant of God, the "prime in splendour," but the castout opponent and enemy of God, the Prince of Evil, the Devil incarnate.

The transformation of *ha-satan* in the Old Testament into Satan in the New, and the conflicting notions that arose as a consequence, are pointed up by Bernard J. Bamberger in his *Fallen Angels*: "The classic expositions of the Jewish faith have implicitly or explicitly rejected the belief in rebel angels and in a Devil who is God's enemy. . . . The Hebrew Bible itself, correctly interpreted, leaves no room for a belief in a world of evil powers arrayed against the goodness of God. . . . Historical Christianity, on the other hand, has consistently affirmed the continuing conflict between God and Satan." This continuing conflict between God and Satan, one might add, is little more than a recrudescence, with modifications, of the dualistic system that Christianity (along with Jewish sectarians of the post-Biblical era) inherited from Zoroastrianism.

Equally difficult to deal with was the question whether (and how many) other spirits in the celestial hierarchy were good or evil, fallen or still upright, dwellers of Heaven or Hell. This was a specially baffling problem and left me wandering about in a perpetual cloud of unknowing. A case in point: In *Enoch I*, 6, Remiel is styled "one of the leaders of the rebel angels." Farther along in the same book, Chapter 18, Remiel is metamorphosed into "one of the seven holy ones whom God set over those who rise." In Revelation 9, Abaddon/Apollyon is the "angel of the bottomless pit," suggesting an evil spirit in the sense of a destroyer; but in Revelation 20, Abaddon/Apollyon is manifestly good and holy, for here he is said to have "laid hold on the dragon, that old serpent, who is the devil and Satan, and bound him a thousand years" (in *The Greater Key of Solomon* Abaddon is "a name for God that Moses invoked to bring down the blighting rain over Egypt"!). Vondel, the Dutch Shakespeare (1587–1678), tells us in his *Lucifer* that Apollyon was known in Heaven, before he joined Satan, as the hierarch "of the snowy wings." To Bunyan in *Pilgrim's Progress* Apollyon is an out-and-out devil, *the* devil, just as he is

12. The hasidic rabbi Yaakov Yitzhak of Pzysha, known as the holy Yehudi (d. 1814), makes this clear when he declared that "the virtue of angels is that they cannot deteriorate." See Martin Buber, *Tales of the Hasidim, Later Masters*, p. 231. The fact that the adversary challenges God or questions Him does not, *ipso facto*, make the adversary evil or an opponent of God—just as, when Abraham and Job "put God to the question," they were not, on that account, regarded as evil men, or even as presumptuous men. See Harry M. Orlinsky's *Ancient Israel*, p. 30.

in secular writings generally.[13] Other examples, to cite a handful: Ariel, "earth's great Lord" and an aide to Raphael in the curing of disease, is at the same time a rebel angel in charge of punishments in the lower world. Kakabel, a high holy prince who exercises dominion over the constellations, is in *Enoch* one of the apostates. The angel Usiel, Gabriel's lieutenant in the fighting on high, is designated a companion of the lustful luminaries who coupled with mortal women; in Zoharic cabala he is the cortex (averse demon) of Gog Sheklah, "disturber of all things." Among the rabbis the opinion is divided with regard to the 90,000 angels of destruction. Are they in the service of God or the Devil? *Pirke Rabbi Eliezer* inclines to the latter view. In the *Pirke* they are called "angels of Satan."

It is well to bear in mind that all angels, whatever their state of grace—indeed, no matter how christologically corrupt and defiant—are under God, even when, to all intents and purposes, they are performing under the direct orders of the Devil. Evil itself is an instrumentality of the Creator, who uses evil for His own divine, if unsearchable, ends. At least, such may be gathered from Isaiah 45:7; it is also Church doctrine, as is the doctrine that angels, like human beings, were created with free will, but that they surrendered their free will the moment they were formed. At that moment, we are told, they were given (and had to make) the choice between turning toward or away from God, and that it was an irrevocable choice. Those angels that turned toward God gained the beatific vision, and so became fixed eternally in good; those that turned away from God became fixed eternally in evil. These latter are the demons, they are *not* the fallen angels (an entirely different breed of recusants which hatched out subsequently, on Satan's defection). Man, however, continues to enjoy free will. He can still choose between good and evil. This may or may not work out to his advantage; more often than not it has proved his undoing. The best that man can hope for, apparently, is that when he is weighed in the balance (by the "angels of final reckoning"), he is not found wanting.[14]

Angels perform a multiplicity of duties and tasks. Preeminently they serve God. They do this by the ceaseless chanting of glorias as they circle round the high holy Throne. They also carry out missions from God to man. But many serve man directly as guardians, counselors, guides, judges, interpreters, cooks, comforters, dragomen, matchmakers, and gravediggers. They are responsive to invocations when such invocations are properly formulated and the conditions are propitious. In occult lore angels are conjured up not only to help an invocant strengthen his faith, heal his afflictions, find lost articles, increase his worldly goods, and procure offspring, but also to circumvent and destroy an enemy. There are instances where an angel or

13. In Jewish lore, abaddon is a place—sheol, the pit, or the grave; nowhere is it the name of an angel or demon. The term is personified for the first time in Revelation and appears as Abaddon (cap A). St. John makes Abaddon synonymous with Apollyon and declares it to be the Greek form of the same angel. The Confraternity edition of the New Testament adds here (Apocalypse 9:11): "in Latin he has the name Exterminans." On the other hand, *The Magus*, which offers a number of portraits of the archfiends in color, splits Abaddon and Apollyon into two separate and distinct "vessels of iniquity," showing Abaddon with tawny hair and Roman nose, Apollyon with russet beard and hooked beak.

14. According to Abbot Anscar Vonier in *The Teaching of the Catholic Church* (1964), angels still enjoy free will. This seems to be another or new interpretation of Catholic doctrine on the subject.

troop of angels turned the tide of battle, abated storms, conveyed saints to Heaven, brought down plagues, fed hermits, helped plowmen, converted heathens. An angel multiplied the seed of Hagar, protected Lot, caused the destruction of Sodom, hardened Pharaoh's heart, rescued Daniel from the lions' den, and Peter from prison. To come closer to our own times: it will be recalled that when Spinoza was "execrated, cursed, and cast out" from his community in Amsterdam for holding among other "heretical views" that "angels were an hallucination," the edict of excommunication against him was drawn up by the rabbis "with the judgment of the angels."

The might of angels, as made known to us in Targum and Talmud, is easily a match for the might of the pagan gods and heroes. Michael overthrew mountains. Gabriel bore Abraham on his back to Babylon, whither an unnamed angel later conveyed the prophet Habbakuk (by the hair) from Judea, to feed Daniel pottage.[15] Jewish legend tells us that, during the siege of the Holy City by Nebuchadnezzar, "the prince of the world" (Metatron? Michael? or perchance Satan?) lifted Jerusalem "high in the air" but that God thrust it down again.[16] We know from Revelation that seven angels of the wrath of God smote a "third part of the stars." The mighty Rabdos is able to stop the planets in their courses. The Talmudic angel Ben Nez prevents the earth from being consumed by holding back the South Wind with his pinions. Morael has the power of making everything in the visible world invisible. The Atlantean Splenditenes supports the globe on his back. Ataphiel (Barattiel), hierarch of Merkabah lore, keeps Heaven from tumbling down by balancing it on three fingers. The Pillared Angel (mentioned in Revelation) supports the sky on the palm of his right hand. Chayyiel, the divine angel-beast, can—if he is so minded—swallow the whole world in a single gulp. When Hadraniel proclaims the will of God, "his voice penetrates through 200,000 firmaments." It was Hadraniel who struck Moses "dumb with awe" when the Lawgiver caught sight of the dread luminary in the 2nd Heaven. As late as the 17th century, the German astronomer Kepler figured out (and somehow managed to fit into his celebrated law of celestial mechanics) that the planets are "pushed around by angels."

A brief word about the number of angels abroad in the world. Since the quantity, according to Church doctrine, was fixed at Creation, the aggregate must be fairly constant. An exact figure —301,655,722—was arrived at by 14th-century cabalists, who employed the device of "calculating words into numbers and numbers into words." This is a very modest figure if we regard stars as angels (just as the Apocalyptics did: John in Revelation, Clement of Alexandria in *Stromata* VI, etc.) and include them in the total.[17] Thomas Heywood in his *Hierarchy* cautions us metrically: "Of the Angels, th'exact number who/Shall undertake to tell, he shall grow/

15. See apocryphal additions to Daniel 5:86.

16. In 1291–1294 C.E., angels moved the house of the Virgin Mary from Nazareth to Dalmatia, thence to various parts of Italy, finally depositing it in the village of Loretto. The miraculous haulage is the subject of a canvas (now in the Morgan Library, New York), by the 15th–16th century artist Saturne di Gatti.

17. Rabbi Jochanan (Talmud *Hagiga* 14a) reminds us that, far from having ceased being formed at Creation, angels are born "with every utterance that goes forth from the mouth of the Holy One, blessed be He." The Jewish notion of a continuing act of Creation (as opposed to the *tota simul* doctrine of the early Church) is traditional in Talmud, and embraces not only angels but all things formed in the first six days. This is clear from a hymn found in *Greater Hechaloth* 4:2, where God is praised for not ceasing to create "new stars and constellations and zodiacal signs that flow and issue from the light of His holy garment."

From Ignorance to Error; yet we may/Conjecture." Albertus Magnus conjectured, and put "each choir at 6,666 legions, and each legion at 6,666 angels." But demons are winged horses of another color. Unlike the angels, these apes of God are capable of reproducing their kind. What is more, as Origen alerts us, "they multiply like flies." So today there must be a truly staggering horde of them. The problem of population explosion here is clearly something to worry about.[18]

As for the vernacular employed by angels, the odds favor Hebrew. In *The Book of Jubilees* and in *Targum Yerushalmi*, we learn that the language God used at Creation and in the Garden of Eden was Hebrew. Even the serpent spoke Hebrew, according to Midrash *Lekah Genesis* 31:1. So, inferentially, angels also spoke it, or speak it. The *Apocalypse of Paul* puts it precisely: "Hebrew, the speech of God and the angels." Indeed, in rabbinic lore, and in sundry secular writings, Hebrew is said to have been the language of all mankind up to the "confusion of tongues," an event that occurred at the building of the Tower of Babel in 2247 B.C.E. (as computed by Archbishop Ussher, noted 17th-century Irish theologian).[19]

That the Torah was originally conceived and set down in Hebrew is a widely postulated view among Jews, though disputed by Philo (who thought the language was Chaldean Aramaic) and by Muslims generally (who claim it was Arabic). St. Basil thought it was Syriac.[20] On the whole it is safe to say that the *lingua franca* of angels—of *all* spirits, in fact—is Hebrew. Some exegetes hold that angels, being monolingual, speak the holy tongue exclusively, not even understanding the closely related Aramaic (as specifically stated in *The Zohar* I, 92); other authorities contend differently. They point out that Gabriel, Metatron, and Zagzagel each had a knowledge of seventy languages.[21] In recent times, Sandalphon was overheard conversing in Yiddish, the eavesdropper being the storyteller Isaac Bashevis Singer. Furthermore, we have it on the word of the Swedish mystic Swedenborg that angels not only speak Hebrew, they also write it. In his *Heaven and Its Wonders and Hell,* he avers that "a little paper was sent to me from Heaven on which a few words were written in Hebrew." This remarkable document, so far as is known, was never produced for public scrutiny, nor has it ever turned up among Swedenborg's effects.

Are angels immortal? In the opinion of most scholars, yes. But are angels eternal? No. God alone is eternal.[22] Still, the life span of angels is a fairly long one, starting from the moment they were "willed into being" to the last crack of doom. But a number of angels have, mean-

18. Luther's followers, in a work entitled *Theatrum Diabolorum,* not satisfied with the then-current estimates of devils, raised the figure to 2.5 billion, later to 10,000 billion. A reassuring thought, provided by *Hagiga* 16a, is that while "demons beget and increase like men, like men they die."

19. At the Exodus and in the Wilderness, God also spoke Hamitic. He did this, it is said, in order to make Himself understood by the Egyptian Moses and by Hamitic-speaking Jews who made up the greater bulk of Moses' followers.

20. See *The Book of Adam and Eve,* p. 245.

21. Talmud *Sotah,* fol. 36, narrates that Gabriel taught Joseph seventy languages overnight. The angel Kirtabus (in Tyana's *Nuctemeron*) is described as a "genius of languages."

22. John of Damascus qualifies this by saying in his *Exposition of the Orthodox Faith*: "God alone is eternal, or rather, He is above the Eternal; for He, the Creator of times, is not under the dominion of Time, but above Time."

while, been snuffed out.[23] Thus God put an end to Rahab for refusing, as commanded, to divide the upper and lower waters.[24] God burned the angels of peace and truth, along with the hosts under them, as well as an entire legion of administering angels (*Yalkut Shimoni*), for objecting to the creation of man—a project the Creator had His heart particularly set on and was determined to carry through, although later He repented of the venture, as we learn from Genesis 6:6. God also annihilated a whole "globe of angels," the Song-Uttering Choristers, for failing to chant the Trisagion at the appointed hour. And there is the case of a mortal doing away with an immortal: Moses, who in fact did away with two of them—Kemuel (already mentioned) and Hemah. This Hemah was the angel of fury "forged at the beginning of the world out of chains of black and red fire." Legend has it that, after swallowing the Lawgiver up to the ankles, Hemah had to disgorge him at the timely intervention of the Lord. Moses then turned around and slew the vile fiend.

While there are numerous instances of angels turning into demons, as exemplified in the fall of one-third of the Heavenly hosts (Revelation 12), instances of mortals transformed into angels (named angels) are rare.[25] Four instances have come to light, three deriving from passages in Genesis and II Kings. The first relates to the patriarch Enoch, who was apotheosized into the god-angel Metatron. The second relates to the patriarch Jacob, who became Uriel, then Isra'el, "archangel of the power of the Lord" and chief tribune among the sons of God.[26] The third relates to the prophet Elijah, who drove to Heaven in a fiery chariot and, on arrival, was transformed into the angel Sandalphon.[27] The fourth instance, vouched for in *The Douce Apocalypse*, is that of St. Francis, who evolved into the angel Rhamiel.[28] Another instance is the transforming

23. The noted 12th-century Jewish poet and theologian, Judah ha-Levi (1085–1140) in his work called *The Book of Kuzari* (IV), taught that there were two classes or species of angels. He wrote: "As for the angels, some are created for the time being, out of the subtle elements of matter (as air or fire). Some are eternal (i.e., existing from everlasting to everlasting), and perhaps they are the spiritual intelligences of which the philosophers speak." He goes on to say: "It is doubtful whether the angels seen by Isaiah, Ezekiel, and Daniel were of the class of those created for the time being, or of the class of spiritual essences which are eternal." What were they then? one might ask. Saadia B. Joseph was of the opinion that they were visions seen during prophetic ecstasy rather than outward realities. In the view of St. John of Damascus (700?–754?), *Orthodox Faith*, angels are immortal, but "only by grace, not by nature."

24. This "angel of insolence and pride" had two lives. He was deprived of the first for the reason given above. Two thousand years later, resuscitated but still obdurate, he reappears at the Exodus. Here he is drowned by God for espousing the cause of the Egyptians, which, as that nation's tutelary angel, he was honor bound to do.

25. Origen's belief in a "final restitution," when God would forgive all his sinning creatures, even the most damned, opened the door to a return of Satan to his archangelic perch in the Heavenly purlieus. Because of this heretical belief Origen, it is said, was never canonized.

26. *Prayer of Joseph.*

27. Elijah-Sandalphon became the celestial psychopomp "whose duty it was," says *Pirke R. Eliezer*, "to stand at the crossways of Paradise and guide the pious to their appointed places."

28. According to Jewish tradition, all patriarchs, along with those who led exceptionally virtuous lives, attained angelic rank when they got to Heaven. This, however, has been disputed: "the belief that the souls of the righteous after death become angels has never been part of Jewish thought" (*Universal Jewish Encyclopedia* I, 314). That it was at one time part of patristic thinking can be deduced from Theodotus (*Excerpts*) to the effect that "those who are changed from men to angels are instructed for a thousand years by the angels, after they are brought to perfection" and that then "those who have been taught are translated to archangelic authority."

of Anne, the Virgin's mother, into the angel Anas (*q.v.*). Mention might also be made here of three Biblical psalmists—Asaph, Heman, and Jeduthun—who showed up in Heaven, with their earthly names and occupations unchanged, as celestial choirmasters.

Regarding the sex or gender of angels, I was often hard put to arrive at any conclusion in the matter, even with the help of scholars. True, angels are pure spirits and so should be presumed to be bodiless and, hence, sexless.[29] But the authors of our sacred texts were not logicians or men of science; in the main, they were prophets, lawgivers, chroniclers, poets. They did not know how to represent invisible spirits other than by giving them visible, or tangible, embodiment: accordingly, they pictured angels in their own image (i.e., in the guise of men), acting and talking and going about their business—the Lord's business—the way men do.[30] Angels in Scripture, as a consequence, were conceived of as male.[31] However, it was not long before the female of the species began putting in an appearance. In early rabbinic as well as in occult lore, there are quite a number of them: the Shekinah, for one. She was the "bride of God," the divine *inwohnung* in man, who dwelt with lawfully wedded couples and blessed their conjugal union. There was Pistis Sophia ("Faith/Wisdom"), a high-ranking gnostic aeon, said to be the "procreator of the superior angels." There was Barbelo, consort of Cosmocrator, a great archon, "perfect in glory and next in rank to the Father-of-All." There was Bat Qol, the "heavenly voice" or "daughter of the voice" of Jewish tradition, a prophetess symbolized as a dove, who gave warnings and counsel when the days of prophecy were over. Another female power that comes to mind is the gnostic Drop or Derdekea. According to the *Berlin Codex*, Drop used to descend to earth on critical occasions "for the salvation of mankind." And there were the six left-side emanations of God, created to counterbalance the ten male emanations that issued from God's right side.[32] And finally there was the vixen Eisheth Zenunim, angel of prostitution and mate of Sammael. In Hebrew, *eisheth zenunim* means "woman of whoredom" and the epithet applied with equal force to three other wives of Sammael: Lilith, Naamah, Agrat bat Mahlah.

29. In theology there are three classifications of spirit: (1) God, Who is divine spirit; (2) angels and demons, who are pure spirits; and (3) man, who is impure spirit.

30. In *The Zohar* (Vayera 101a) we read: "When Abraham was still suffering from the effects of the circumcision, the Holy One sent him 3 angels, in visible shape, to enquire of his well-being." And the text goes on to say: "You may perhaps wonder how angels can ever be visible, since it is written, 'Who makes his angels spirits' (Psalms 104:4). Abraham, however, assuredly did see them, as they descended to earth in the form of men. And, indeed, whenever the celestial spirits descend to earth, they clothe themselves in corporeal elements and appear to men in human shape." But it is difficult to reconcile the foregoing with the statement in *The Book of Jubilees* (15:27) that "all the angels of the presence and all the angels of sanctification" were already circumcised when they were created. On the issue of the materiality of angels, authorities have been divided. Those who believe that angels are composed of matter and form include Alexander of Hales, Bernard of Clairvaux, St. Bonaventura, Origen. Those who hold, to the contrary, that angels are incorporeal include Dionysius the Areopagite, John of Rochelle, Moses Maimonides, Maximus the Confessor, and William of Auvergne.

31. The Koran 53:27: "Those who disbelieve in the Hereafter [are those who] name the angels with the names of females."

32. In the texts of the early commentators, Moses of Burgos and Isaac Ben R. Jacob ha-Cohen, as in the supplement to *The Zohar*, there are also ten evil emanations (male), of which "only seven were permitted to endure." See Appendix.

This free-loving quartet constituted a kind of composite Jewish equivalent of the Sidonian Astarte.

Zoroastrianism, which was not averse to including females in its pantheon, had its Anahita, a lovely luminary characterized as "the immortal one, genius of fertilizing waters." Offsetting her was Mairya, evil harbinger of death, represented indiscriminately as male and female. She (or he) tempted Zoroaster with the kingdoms of the earth, just as, in Matthew 4, Satan tempted Jesus. Another angel of indeterminate sex was Apsu. In Babylonian-Chaldean mythology, Apsu was the "female angel of the abyss"; but, though female, she fathered the Babylonian gods and was at the same time the husband or wife of Tamat. She (or he) was slain finally by her (his) son Ea. A true *tumtum*![33] It seems, also, according to *Genesis Rabba* and confirmed by Milton in *Paradise Lost* I, 423–424, that angels, at least some of them, were able to change their sex at will. *The Zohar* (Vayehi 232b) phrases it this way: "Angels, who are God's messengers, turn themselves into different shapes, being sometimes female and sometimes male."

To revert to the question as to whether angels have an existence outside Holy Writ, or apart from the beliefs and testimony of visionaries, fabulists, hermeneuts, ecstatics, etc. Such a question has been a debatable one from almost the start, even before the down-to-earth Sadducees repudiated them and the apocalyptic Pharisees acknowledged and espoused them. Aristotle and Plato believed in angels (Aristotle called them intelligences). Socrates, who believed in nothing that could not be verified by (or was repugnant to) logic and experience, nevertheless had his *daimon*, an attendant spirit, whose voice warned the marketplace philosopher whenever he was about to make a wrong decision.[34] Now, to invent an angel, a hierarchy, or an order in a hierarchy, required some imagination but not too much ingenuity. It was sufficient merely to (1) scramble together letters of the Hebrew alphabet; (2) juxtapose such letters in anagrammatic, acronymic, or cryptogrammatic form; (3) tack on to any place, property, function, attribute, or quality the theophorous "el" or "irion." Thus Hod (meaning splendor, like zohar) was transformed into the angel Hodiel. Gevurah (meaning strength) burgeoned into the angel Gevurael or Gevirion. Tiphereth (meaning beauty) provided the basis for the sefira Tipherethiel. The lords of the various hierarchic orders came into being in similar fashion, Cherubiel becoming the eponymous chief of the order of cherubim; Seraphiel, the eponymous chief of the order of seraphim; Hashmal, of the hashmallim, etc. Countless "paper angels" or "suffix angels," many of them unpronounceable and irreducible to intelligent listing, were thus fabricated; they passed, virtually unchallenged, into the religious and secular literature of the day, to be accredited after a while as valid. In some cases they were given canonical or deuterocanonical status. The practice preempted no one from begetting *ex nihilo* and *ad infinitum* his

33. *Tumtum* is a Talmudic term for any spirit whose sex could not be easily determined. See M. Jastrow, *Dictionary of the Targumin, Talmud Babli and Yerusalmi*, and the *Midrashim Literature*.

34. In the Middle Ages, the most eminent scholars and divines ranged themselves on opposite sides of the question. And that is perhaps still true today; a belief in angels is part of the doctrine of three of the four major faiths—Christian (mainly Catholics), Jewish (mainly orthodox), Mohammedan.

own breed of angels, and putting them into orbit.[35] The unremitting industry of early cabalists in creating angels spilled over into the raiding of pagan pantheons, and transforming Persian, Babylonian, Greek, and Roman divinities into Jewish hierarchs. Thus the kerubim of the ancient Assyrians—those huge, forbidding stone images placed before temples and palaces—emerge in Genesis 3 as animate cherubim, guardian angels armed with flaming swords east of Eden and, later, in upper Paradise, as charioteers of God (after Ezekiel encountered them at the River Chebar). The Akkadian lord of Hell, the lion-headed Nergal, was converted into the great, holy Nasargiel, and in this acceptable guise served Moses as cicerone when the Lawgiver visited the underworld. Hermes, the good *daimon*, inventor of the lyre and master of song in Greek mythology, became in Jewish lore the angel Hermesiel and identified with David, "sweet singer of Israel." The rabbinic Ashmedai derived from the zend Aeshmadeva. Etc., etc.

The Church, let it be said to its credit, tried to call a halt to the traffic, although the Church itself at one time recognized a considerable number of angels not in the calendar, and even permitted them to be venerated.[36] Scripture, as we have seen, gives the names of no more than two or three angels. That there may well be seven named angels in Scripture is the subject of a paper by this compiler; it is a thesis on which, admittedly, no two theologians are likely to agree.

In the "orthodox" count, fixed by the 6th-century pseudo-Dionysius (otherwise known as Dionysius the Areopagite),[37] there are nine orders in the celestial hierarchy. But there are other "authoritative" lists provided by sundry Protestant writers that give seven, nine, twelve orders, including such rarely encountered ones as flames, warriors, entities, seats, hosts, lordships, etc. The Dionysian sequence of the orders, from seraphim to angels (a sequence for which there is no Biblical warrant, and which Calvin summarily dismissed as "the vain babblings of idle men") has likewise been shuffled about, some sources ranking seraphim last (rather than first), archangels second (rather than eighth), virtues seventh (rather than fourth or sixth), and so on.[38]

Miracles, feats of magic, heavenly visitations, and overshadowings are often ascribed to

35. Isaac de Acco (13th–14th century), a disciple of Nahmanides, "laid claim to the performance of miracles by a transposition of Hebrew letters according to a system he pretended to have learned from the angels." See A. E. Waite, *The Holy Kabbalah*, p. 53.

36. Certain early theologians like Eusebius (c. 263–c. 339) and Theodoret (c. 393–c. 458) opposed the veneration of angels, and a Church council at Laodicea (343–381?) condemned Christians "who gave themselves up to a masked idolatry in honor of the angels." This, despite the fact that St. Ambrose (339?–397) exhorted the faithful, in his *De Viduis*, 9, to "pray to the angels, who are given to us as guardians." In the 8th century, at the 2nd Council of Nicaea (787), there was another change of heart, for the worship of angelic beings was then formally approved. The practice, nevertheless, seems to have fallen into disuse. Today there is a trend in some ecclesiastical circles to revive it. The Dominican priest Pie-Raymond Régamey, author of *What Is an Angel?* (1960), thinks that veneration of angels is not a bad thing, but warns against the "danger of such devotion becoming superficial."

37. The time that Dionysius lived and wrote has never been satisfactorily determined. Originally his writings were attributed to one of the judges of the Greek *areopagus* (court), whom Paul converted (Acts 17:34). But scholars, finding such dating untenable, moved the time ahead to the 6th century. However, according to a French legend cited by A. B. Jameson (*Legends of the Madonna*), "Dionysius the Areopagite was present at the death of the Virgin Mary," which would place him back in the 1st century. The legend relates that "Dionysius stood around the bier beside the twelve apostles, the two great angels of death (Michael and Gabriel), and a host of lamenting lesser angels."

38. *Cf.* varying sequences of the ninefold hierarchy offered by Augustine (*City of God*), Gregory the Great (*Homilia* and *Moralia*), Isidore of Seville (*Etymologiarum*), Bernard of Clairvaux (*de consideratione*), Edmund Spenser (*An Hymne of Heavenly Beautie*), Drummond of Hawthornden (*Flowres of Sion*), etc.

different angels.[39] Thus, the three "men" whom Abraham entertained unawares have been identified as God, Michael, and Gabriel; also, according to Philo, as the Logos, the Messiah, and God. In Matthew, the news of Mary being found with child of the Holy Ghost is conveyed to her spouse Joseph by the "angel of the Lord"; in Luke it is Gabriel who does the announcing—not to Joseph but direct to Mary who, however, seems to know nothing of the matter. The overnight destruction of the army of Sennacherib, numbering 185,000 men, ascribed in II Kings to the "angel of the Lord," has been laid to the prowess of Michael, Gabriel, Uriel, or Remiel. No one has yet, to the knowledge of this investigator, identified the specific "angel of the Lord" whom David saw "standing between the earth and the heaven, having a drawn sword in his hand stretched over Jerusalem" (I Chronicles 2:16). A good guess would be Michael, for that battle-ax of God, when he is not in Heaven assisting Zehanpuryu or Dokiel in the weighing in of souls, is busy on earth lopping off the heads of the unfaithful.[40]

In their hurried exodus from Egypt, and in their encounter with Pharaoh's horsemen at the Red (Reed) Sea, the Hebrews were helped by "the angel of God, which went before . . . and behind them . . . in a pillar of fire and cloud" (Exodus 14). Here the identity of the angel of God poses no problem: he was Michael or Metatron, each the tutelary prince-guardian of Israel. However, Michael or Metatron did not fight alone: he had the aid of a swarm of "ministering angels who began hurling [at the pursuing or retreating Egyptians] arrows, great hailstones, fire, and brimstone."[41] Present also, it is reported, were hosts of "angels and seraphim, singing songs of praise to the Lord," which must have helped considerably in turning the tide of battle. On the enemy side, harrying the Hebrews, was the guardian angel of Egypt, once holy but now corrupt. It appears though that Egypt had more than one guardian angel—four in fact, and that they all showed up, armed to the teeth. Various sources identify them as Uzza, Rahab, Mastema, and Duma. The fate of Rahab we know: he was drowned, along with the Egyptian horsemen. Mastema and Duma went back to Hell, where they had unfinished business to attend to. As for Uzza, some authorities say he was actually Semyaza, grandfather of Og, a leader of the fallen angels; and that since the Red Sea episode, and after his unfortunate affair with the maiden Ishtahar (immortalized in song by Byron), he hangs head down between Heaven and earth in the neighborhood of the constellation Orion. Indeed, Graves and Patai in their *Hebrew Myths* say that Semyaza is merely the Hebrew form for the Greek Orion.

39. Miracles and magic were not always frowned upon by the Church, despite Jesus' exhortation against signs and wonders as a basis for belief (John 4:48). When Pico della Mirandola (1463–1494) declared that "no science yields greater proof of angels, purgatory, hellfire, and the divinity of Christ than magic and the Kabbalah," Pope Sixtus IV "was delighted and had the Kabbalah translated into Latin for the use of students of divinity" (Albert C. Sundberg, Jr., in *The Old Testament of the Early Church*, Harvard Theological Studies, 1964). However, a commission appointed by a succeeding pope, Innocent VIII, condemned at least ten of Pico's theses as "rash, false, and heretical." This seems to have been the attitude of the Church thereafter, the cabala being proscribed as a Jewish system of black magic, the "laboratory of Satan."

40. Tractate Beshallah, *Mekilta de Rabbi Ishmael*, vol. 1, p. 245.

41. Martin Buber, *Tales of the Hasidim, Later Masters*, chapter on Rabbi Yaakov of Sadagora. While God, naturally, rejoiced over the victory of His Chosen People, He did not like to see His angels crowing over it. Thus, the Talmudists describe God as silencing an angelic chorus that chanted hallelujahs when the Egyptian hosts met with disaster, by crying out: "How dare you sing in rejoicing when my handiwork [i.e., the Egyptians] is perishing in the sea!" [*Rf.* Ben Zion Bokser, *The Wisdom of the Talmud*, p. 117.]

Jacob's antagonist at Peniel was God, as Jacob himself finally figured out when day broke (Genesis 32:30). But our learned rabbis, after pondering the text, have concluded that the antagonist was not God but an angel of God, and that he was either Uriel, Gabriel, Michael, Metatron, or even Sammael, prince of death.[42]

When Enoch was translated to Heaven, his angelic guide, according to Enoch's own testimony, was Uriel. But later on in the same book (*Enoch I*) Uriel turns out to be Raphael, then Raguel, then Michael, then Uriel all over again. Apparently they were the same angel, for Enoch throughout speaks of "the angel that was with me." But perhaps it is too much to expect Enoch to be consistent. He is, as we have seen, notoriously unreliable. True, we do not have his original scripts, or even early copies; the writings accredited to him have come down to us in a hopelessly corrupt form, much of it clearly "doctored" to conform to the views of interested parties. Still it is hard to believe he was a clear thinker or accurate reporter, although he purports to have been an eyewitness in many of the incidents he describes.

The habitat of angels proved equally perplexing. In the opinion of Aquinas, angels cannot occupy two places at the same time (theoretically it would not be impossible for them, being pure spirits, to do so). On the other hand, they can journey from one place to another, however far removed, in the twinkling of an eye. In angelology, one comes upon instance after instance where an angel is a resident of, or presider over, two or three Heavens simultaneously. Thus, in *Hagiga* 12b, Michael is the archistratege of the 4th Heaven. Here he "offers up daily sacrifice." But Michael is also governor of the 7th and 10th Heavens. As for Metatron, he is reputed to occupy "the throne next to the throne of Glory," which would fix his seat in the 7th Heaven, the abode of God. But we find Metatron, like Michael, a tenant of the 10th Heaven, the *primum mobile*, which is likewise the abode of God—when, that is, God is not in residence in the 7th.

Gabriel, lord of the 1st Heaven, has been glimpsed sitting enthroned "on the left-hand side of God (Metatron's throne, then, must be on God's right).[43] This would indicate that Gabriel's proper province is not the 1st but the 7th or 10th Heaven (it was in the 10th Heaven that Enoch beheld "the vision of the face of the Lord"). However, according to Milton in *Paradise Lost* IV, 549, Gabriel is chief of the angelic guard placed over Paradise, and Paradise being in the 3rd Heaven, we should, accordingly, find the enthroned Annunciator camping out there.

Logically, one should look for Shamshiel, prince of Paradise,[44] in zebul or sagun (the 3rd Heaven) where Azrael, suffragan angel of death, lodges, next to the Tree of Life. But some

42. There are any number of princes or angels of death. Prominent among them, besides Sammael, are Kafziel, Kezef, Satan, Suriel, Yehudiam, Michael, Gabriel, Metatron, Azrael, Abaddon/Apollyon. They are all under orders from God. When they fail to accomplish their mission, as in the case of Moses who refused to give up the ghost, then God Himself acts as His own angel of death. According to legend (Ginzberg, *The Legends of the Jews* III, 473), after God used His best arguments to persuade the aged Lawgiver that he would be better off dead than alive, and the Lawgiver still proving stubborn, God descended from Heaven (in the company of Michael, Gabriel, and Zagzagel) and "took Moses' soul with a kiss" (Jude 9). The legend goes on to say that God then buried Moses, but "in a spot that remained unknown, even to Moses himself."

43. It is here also "on the right hand of God the Father Almighty" that Jesus sits, according to the Apostles' Creed.

44. Other princes of Paradise include Johiel, Zephon, Zotiel, Michael, Gabriel.

sources place Shamshiel in charge of the 4th Heaven (also called zebul).[45] On the other hand, if we go by *The Book of Jubilees*, Shamshiel is chief of the Watchers, and so properly he would be overseeing the 2nd or 5th Heaven, where the Watchers dwell, "crouched in everlasting despair." Furthermore, in the guise of Shemuiel (the archonic warden who stands at the windows of Heaven "listening for the songs of praise ascending from synagogues and houses of study below"), Shamshiel would be posted at the portal of the 1st Heaven. Which leaves Shamshiel where? Obviously, in an emergency, it would be difficult to locate him.

A final instance: Zagzagel or Zagzagael, prince of the Torah, "angel with the horns of glory," is the celestial guard of the 4th Heaven—let us bear in mind that Shamshiel is already in charge at this level—and Zagzagel, being at the same time seneschal of the 7th Heaven, his stewardship of the 4th Heaven poses a knotty problem. Confusion without end! One is constrained to cry out, with the dying Goethe: "More light!"

A contemporary of the great Hillel, Ben Hai Hai (identified with another noted rabbi of his day, Ben Bag Bag) used to say: "According to the labor is the reward."[46] Goethe in *Faust*, part 6, comforts his readers with a similar maxim: "Kühn das Mühen, herrlich der Lohn"—"Daring the labor, lordly the reward."

If there is any reward for the labor of compiling this Dictionary, it is in the knowledge that every effort has been made to keep the sins of commission and omission down to a minimum (and no one knows better than the author how many sins may be committed in the course of such a work). There are still many problems left unresolved here. This is due either to the inaccessibility of much of the extant material in the field or to its indecipherability, or because the wit and wisdom to provide the solutions were wanting. Future investigators, better equipped, for whom some of the underbrush has been cleared away, may be able to provide the solutions, along with the names of additional angels that no doubt will turn up in new finds. I might interpose here (to paraphrase Rabbi Nathan's famous dictum, "He who preserves a life preserves a world") that the preserving of a single angel—not one of the "suffix" creatures—is like preserving a whole hierarchy. The task certainly is not an easy one, but it may prove easier than the one confronting this voyager when he started out on his quest, primed with only the scantiest notion of the labor that lay ahead.

A good way to conclude this *Apologia pro libro suo* is to quote from a recently published paper on the guise of angels. It was there intimated that "in view of the continuing hold of the supernatural over the minds of men, and the fact that a belief in the existence of angels (and demons) is an article of faith with two of our major world religions, and part of the tradition of at least four of them (Persian, Jewish, Christian, Muslim), it is highly probable that we shall have the wingèd creatures with us for a long, long time to come." True, we may not always know whether we are in the presence of "a spirit of health or goblin damned," whether we are being fanned by "airs from Heaven or blasts from Hell," but it is best to be on guard. Even Satan, as Paul cautioned us, can show himself transformed into an angel of light.

45. In Peter de Abano, *Heptameron*, zebul is also a designation for the 6th Heaven.
46. *Pirke Aboth*, chapter 5, mishna 26.

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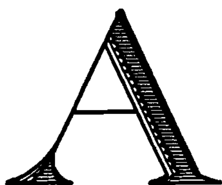
I would be remiss if I did not speak here of the help accorded me by the late H. D. (Hilda Doolittle), noted American poet long resident abroad. She was an avid reader in esoterica; also a devout believer in angels, whom she invoked by name and apostrophized in song. From Zurich, where she made her home for many years until her recent death, she sent me rare books in practical cabala "for our mutual benefit." Our friendship, though brief and late in coming, I count among my most cherished memories.

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A'albiel—an angel in the service of the archangel Michael. [*Rf.* M. Gaster, *Wisdom of the Chaldeans.*]

Aariel ("lion of God")—the name of an angel found inscribed on an Ophitic (gnostic) amulet alongside the name of the god Ialdabaoth (*q.v.*). [*Rf.* Bonner, *Studies in Magical Amulets.*]

Aba—an angelic luminary concerned with human sexuality and who may be invoked in cabalistic magical rites. Aba serves as a ministering angel to Sarabotes (who is Friday ruler of the angels of the air). [*See* Abalidoth. *Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*; Masters, *Eros and Evil.*]

Ababaloy—an angel invoked in Solomonic incantation operations. Ababaloy is mentioned in the black-magic manual, *Grimorium Verum.*

Abachta (Abagtha)—in rabbinic writings, one of the 7 angels of confusion, the other 6 being Barbonah (Harbonah), Bigtha, Carcas, Biztha, Mehuman, and Zether. Abachta is also numbered among the "pressers of the winepress." [*Rf.* Ginzberg, *The Legends of the Jews* IV, 374.]

***Abaddon** (Abbadon, the "destroyer")—the Hebrew name for the Greek Apollyon, "angel of the bottomless pit," as in Revelation 9:10; and the angel (or star) that binds Satan for 1,000 years, as in Revelation 20. *The Thanksgiving Hymns* (a copy of which turned up among the recently discovered Dead Sea scrolls) speaks of "the Sheol of Abaddon" and of the "torrents of Belial [that] burst into Abaddon." The 1st-century apocryphon *The Biblical Antiquities of Philo* speaks of Abaddon as a place (sheol, hell), not as a spirit or demon or angel. In *Paradise Regained* (IV, 624) Milton likewise employs Abaddon as the name of a place, i.e., the pit. As far as is known, it was St. John, who first personified the term to stand for an angel. In the 3rd-century *Acts of Thomas,* Abaddon is the name of a demon, or of the devil himself—which is how Bunyan regards him in *Pilgrim's Progress.* According to Mathers, *The Greater Key of Solomon,* Abaddon is a name for God that Moses invoked to bring down the blighting rain over Egypt. The cabalist Joseph ben Abraham Gikatilla denominates Abaddon as the 6th lodge of the 7 lodges of Hell (arka), under the presidency of the angel Pasiel (*q.v.*). Klopstock in *The Messiah* calls

Abaddon "death's dark angel." A reference to Abaddon's "hooked wings" occurs in Francis Thompson's poem "To the English Martyrs." [*See* Apollyon.] Abaddon has also been identified as the angel of death and destruction, demon of the abyss, and chief of demons of the underworld hierarchy, where he is equated with Samael or Satan. [*Rf.* De Plancy, *Dictionnaire Infernal;* Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 128.] In the latter work, Abaddon is the "Destroying Angel of the Apocalypse." In Barrett, *The Magus*, Abaddon is pictured, in color, as one of the "evil demons."

Abadon—a term for the nether world (see Abaddon). The spelling here (with one 'd') is from *The Zohar* (Deuteronomy 286a).

Abagtha [Abachta]

Abalidoth—a celestial luminary who, like the angel Aba (*q.v.*), is concerned with human sexuality. Abalidoth is a minister-angel serving King Sarabotes, Friday ruler of the angels of the air. [*Rf.* Barrett, *The Magus* II; Masters, *Eros and Evil.*]

Abalim (Arelim)—an order of angels known in Christian angelology as thrones. The equation is put thus in *The Magus.* "Thrones, which the Hebrew call Abalim, that is, great angels, mighty and strong." The chief intelligences (i.e., angels) of the order are Zaphkiel and Jophiel (*qq.v.*).

Aban—in ancient Persian lore, Aban is (or was) the angel of the month of October. He governed also the 10th day of that month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*]

Abariel—in ceremonial magic tracts, an angel used for invoking. The name Abariel is found inscribed on the 2nd pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Abaros [Armaros]

Abasdarhon—supreme ruling angel of the 5th hour of the night. [*Rf.* Waite, *The Lemegeton.*]

Abathur Muzania (Abyatur)—in Mandaean cosmology, the *uthra* (angel) of the North Star. He presides over the scales in which the human soul is weighed at the death of the body. *Cf.* Ashriel and Monker (the latter, the Mohammedan black angel), both credited with performing a similar task. [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Abay—an angel of the order of dominations (dominions), invoked in cabalistic conjuring rites.

Abbadon [Abaddon]

Abbadona—a fallen angel, a seraph, at one time the chosen companion of the faithful Abdiel (*q.v.*). In Klopstock, *The Messiah*, Canto 21, Abbadona, not wholly committed to the rebellion and constantly bemoaning his apostasy, is called "the penitent angel." It should be pointed out, however, that a fallen angel cannot repent—not, at least, in Catholic doctrine—for once an angel sins, he is "fixed eternally in evil" and his mind, accordingly, can think evil only.

Abbaton—a name of God or of a holy angel employed in Solomonic conjurations to command demons. [*Rf.* Mathers, *The Greater Key of Solomon.*] The word has the meaning of death and, in this sense, Abbaton is Death and a guardian spirit in Hell. [*Rf.* the Coptic *Book of the Resurrection of Christ by Bartholomew the Apostle*, segments of which are quoted by M. R. James in *The Apocryphal New Testament.*]

Abdals ("the substitutes")—in Islamic lore, the name given to 70 mysterious spirits whose identities are known to God alone, and through whose operations the world continues to exist. When one of these divine entities dies (the Abdals are not, apparently, immortal), another is secretly appointed by God to replace him. Of the 70, two score reside in Syria. (*Cf.* "The Just" in Jewish folklore, and the Lamas of India.)

Abdia ("servant")—the name of an angel that appears on the external circle of the pentagram of Solomon. Abdia is listed in Figure 156 in Waite, *The Lemegeton.* The listing of an angel in a book of black magic does not mean necessarily that he is evil. Many good and great angels are so listed; also, many good and great angels are in Hell, stationed there to serve God's purpose—just as there are evil angels in certain quarters in Heaven (the grigori, for example).



Angel with the Key of the Abyss by Albrecht Dürer. Gravure on wood, in the Bibliothèque Nationale. The angel is Abaddon/Apollyon. From Willi Kurth, *The Complete Woodcuts of Albrecht Dürer*. New York: Dover Publications, 1963.

Abdiel ("servant of God")—the earliest traceable reference to Abdiel as an angel is in *The Book of the Angel Raziel*, a Jewish cabalistic work of the Middle Ages written in rabbinic Hebrew, the authorship credited to Eleazor of Worms. In *Paradise Lost* V, 805, 896, Abdiel is the "flaming seraph" who routs Ariel, Arioc, and Ramiel (rebel angels among Satan's hosts) on the first day of fighting in Heaven. Satan himself reels from Abdiel's "mighty sword stroke." Milton hails the seraph as "faithful only hee; among innumerable false, unmov'd,/Unshak'n, unseduc'd" (896–897). West in *Milton and the Angels*, p. 124, states that Abdiel as an angel was invented by Milton; however, on p. 154, Professor West correctly points out that Abdiel is to be found in *The Book of the Angel Raziel* (*op. cit.*). In the Bible (I Chronicles), Abdiel is not the name of an angel but of a mortal, a Gedite, a resident of Gilead. This is doubtlessly the original source for the name. Abdiel figures as an angel in Anatole France's fictional *The Revolt of the Angels*. Here Abdiel is known as Arcade.

Abdizriel (Abdizuel)—in the cabala, one of 28 angels ruling the 28 mansions of the moon. [*Rf.* Barrett, *The Magus.*] For the names of all 28 angels, *see* Appendix.

Abedumabal (Bedrimulael)—in the goetic tract *Grimorium Verum*, an angel invoked in magical prayer.

Abel ("meadow")—souls on arrival in Heaven are judged by Abel, who is one of 12 powers engendered by the god Ialdabaoth (*q.v.*). He is also of the angels of the 4th Heaven ruling on Lord's Day and invoked from the east. In *The Testament of Abraham* 13:11, Abel is the angel "before whom every soul must appear for judgment after Enoch, the heavenly scribe, fetches the book containing the record of the soul in question." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*; Barrett, *The Magus* II.]

Abelech (Helech)—in occult lore, a name of God or of an angel invoked to command demons. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Abezi-Thibod ("father devoid of counsel")—in early Jewish lore, Abezi-Thibod is another name for Samael, Mastema, Uzza, and oth.r chief devils. He is a powerful spirit who fought Moses in Egypt, hardened Pharaoh's heart and assisted Pharaoh's magicians. He was drowned (with Rahab, *q.v.*) in the Red (i.e., Reed) Sea. With Rahab, he shares the princedom over Egypt. In *The Testament of Solomon* (*Jewish Quarterly Review*, London, 1889, XI), Abezi is the son of Beelzeboul (Beelzebub) and the demon of the Red Sea: "I am a descendant of the archangel," he declares.

Abheiel—one of the 28 angels ruling the 28 mansions of the moon.

Abiou—corresponding angel of Eiael (*q.v.*).

Abiressia—in gnostic lore, Abiressia is one of 12 powers engendered by the god Ialdabaoth. [*See* Abel. *Rf.* Doresse, *The Secret Books of the Egyptian Gnostics* II.]

Ablati—in Solomonic magical tracts, an angel invoked in the Uriel conjurations. He is "one of four words God spoke to his servant Moses," the other 3 words being Josta, Agla, and Caila. [*Rf.* *Grimorium Verum*; Shah, *The Secret Lore of Magic*; Waite, *The Book of Ceremonial Magic.*]

Aboezra—an angel so named in *The Book of Ceremonial Magic*—"the most holy Aboezra." He is invoked in the benediction of the Salt, as prescribed in the *Grimorium Verum.*

Abracadabra ("I bless the dead")—one of 3 holy names invoked in the conjuration of the Sword. The word is one of the most ancient in magic; it derives, so it is said, from the Hebrew "ha brachah dabarah" ("speak the blessing"). As an amulet or charm, inscribed on parchment, it was hung around the neck to ward off disease. The invocant, when chanting the word, reduced it letter by letter until he had only the final "A" left. [*See* Abraxas.]

Abrael [Abru-El]

Abragateh—a spirit or angel invoked in Solomonic prayer by the Master of the Art. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Abramus [Abrimas]

Abrasiel—an angel of the 7th hour of the day, operating under the rulership of Barginiel. [*Rf.* "The Pauline Art" in Waite, *The Book of Ceremonial Magic*, p. 67.]

Abraxas (Abraxis, Abrasax, etc.)—in gnostic theogony, the Supreme Unknown; in Persian mythology, the source of 365 emanations. The name Abraxas is often found engraved on gems and used as an amulet, or for incantation. In the cabala, he is the prince of aeons. He is encountered in *The Sword of Moses*, *The Book of the Angel Raziel*, and other tracts of magic and mysticism. According to the older mythographers, Abraxas is, or was, a demon, and placed with the Egyptian gods. The word "abracadabra" is reputedly derived from Abraxas. Originally it was a word expressing, in the gnostic system, the aeons or cycles of creation; in a deeper sense, it served as a term for God. The gnostic writer Basilides, who is said to have invented Abraxas, according to Forlong, *Encyclopedia of Religions*, claims that Abraxas was the archon-ruler of 365 Heavens, and acted as mediator between the animate creatures of the earth and the godhead. [See pictorial representation of a cock-headed Abraxas in Budge, *Amulets and Talismans*, p. 208.]

Abrid—in occult lore, an angel of the summer equinox, effective especially as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 139, where Abrid is listed with half a dozen other *memunim*, i.e., deputy angels.]

Abriel—one of the angels of (or formerly of) the order of dominations, invoked in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Abrimas—an angel invoked at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 139.]

Abrinael [Abrunael]

Abru-El ("power of God")—the Arab equivalent for Gabriel. [*Rf.* Forlong, *Encyclopedia of Religions.*]

Abrunael—one of the 28 angels ruling over the 28 mansions of the moon. *See* Appendix for a list of all 28 ruling angels.

Absinthium—the Latin form for Wormwood (*q.v.*).

Abtelmoluchos [Temeluch]

Abuhaza—in occultism, an angel ministering to Arcan, the latter being ruler of the angels of the air on Monday. He is subject to the West Wind. [*Rf.* Barrett, *The Magus.*]

Abuionij—in *The Sixth and Seventh Books of Moses*, and other occult works, an angel serving in the 2nd Heaven.

Abuiori (Abuioro)—in ritual magic, a Wednesday angel resident in either the 2nd or 3rd Heaven (according to different sources). He is to be invoked from the north. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Abuliel—in Jewish occult lore, the angel in charge of the transmission of prayer. He is mentioned in Joffe and Mark, *Great Dictionary of Yiddish Language* I. Since he is not mentioned in Margouliath, *Malache Elyon* (Heavenly Angels), or in any of the hechaloth tracts that have so far come to light, or in Trachtenberg, *Jewish Magic and Superstition*, or in any of Gershom Scholem's works, Abuliel cannot be regarded as an angel of great importance. The supreme angels of prayer are Akatriel, Metatron, Raphael, Sandalphon, Michael, and Sizouze. It is possible that Abuliel assisted one of the foregoing.

Abuzohar—one of the angels of the moon, serving on Monday and responsive to invocations in ritual magic. [*Rf. Les Admirables Secrets d'Albert le Grand.*]

Acclamations—according to Robert Fludd in his *Utriusque cosmi majoris et minoris historia*, the acclamations are one of 3 primary angelic hierarchies, each hierarchy being subdivided into 3 secondary hierarchies. Fludd calls the other 2 primary hierarchies voices and apparitions.

Accusing Angel, The—usually the accusing angel is the adversary (*ha-satan*), as in Job. He is also Sammael or Mastema (*q.v.*). The hasidic

Rabbi Zusya, in referring to *Pirke Aboth* (Sayings of the Fathers), recalls the dictum that "every sin begets an accusing angel."

Achaiah ("trouble")—in the cabala, one of 8 seraphim; he is the angel of patience and the discoverer of the secrets of nature. His corresponding angel is Chous. For Achaiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 260. In the New Testament, Achaiah is a Roman province. Paul visited the churches in that region (Acts 18:12, 27).

Achamoth—one of the aeons, and a daughter of Pistis Sophia (*q.v.*). In Ophitic gnosticism, Achamoth is the mother of the evil god Ildabaoth. [*Rf.* King, *The Gnostics and Their Remains.*]

Achartiel and **Achathriel**—angelic names found inscribed on oriental charms (*kameoth*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Achazriel—an angel who serves as usher in the celestial court. [*Rf. Deuteronomy Rabba.*]

Acheliah—an angel whose name is found inscribed on the 1st pentacle of the planet Venus. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Achides—this angel has his name inscribed on the 3rd pentacle of the planet Venus. [*Rf.* Shah, *The Secret Lore of Magic*; Mathers, *The Greater Key of Solomon.*]

Achsah—a spirit of benevolence invoked in prayer by the Master of the Art in Solomonic conjurations. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Achtariel [Akatriel]

Achusaton—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses.* For the names of all 15, *see* Appendix.

Aciel—one of the 7 underworld planetary subrulers, called Electors by Cornelius Agrippa, serving under the overlordship of the angel Raphael. [*Rf.* Conybeare, *The Testament of Solomon.*]

Aclahaye—genius of gambling; also one of the genii of the 4th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Acrabiel—an angel governing one of the signs of the zodiac. [*Rf.* Agrippa, *Three Books of Occult Philosophy* III.]

Adabiel—in *The Hierarchy of the Blessèd Angels*, one of the 7 archangels. Probably another form for Abdiel (*q.v.*). Adabiel has dominion over the planet Jupiter (other sources give Mars). He is sometimes equated with Zadkiel, or even with the king of Hades, Nergal.

Adad—in Assyro-Babylonian mythology, the divinity of thunder; also "lord of foresight." [*Rf.* Huyghe, *Larousse Encyclopedia of Mythology*, p. 59.]

Adadiyah—one of the more than 100 names of Metatron.

Adam ("man")—in *The Book of Adam and Eve* I, 10, Adam is called "the bright angel." In *Enoch II*, he is a "second angel." When he was created, Adam reached from "the earth to the firmament," according to the midrash *Bereshith Rabba*. In the cabala, Adam is the 6th sephira Tiphereth (meaning "beauty"), according to Pistorius. Adam's dust, declared Rabbi Meier, was gathered from all parts of the earth. Talmud records that Adam was originally androgynous and the exact image of God (Who was likewise conceived as androgynous). The story in *The Apocalypse of Moses* is that Adam was whisked to Heaven by Michael in a fiery chariot. Another legend is that he was fetched from Hell by Jesus and transported to Heaven along with the other "saints in chains." Still another legend, recounted in the *Revelation of Moses* (Ante-Nicene Fathers Library, 8) is that Adam was buried by 4 angels—Uriel, Gabriel, Raphael, Michael. In Mathers, *The Kabbalah Unveiled*, the 10 sefiroth, in their totality, represent or constitute the archetypal man, Adam Kadmon.

Adam's Angel [Raziel]

Adatiel—an air spirit invoked in ritual magic. In the goetic tract the *Black Raven*, Adatiel is pictured as habited in a "billowing black-and-white mantle," but in the *Magia* [*Rf.* Butler, *Ritual Magic*] he is pictured in a "billowing blue mantle."

Adeo—an angel of the order of dominations, according to *The Sixth and Seventh Books of Moses.* Adeo is invoked in magical rites.

Adernahael (Adnachiel?)—this angel was given by God a magical formula, set down in an Ethiopian amulet, for the cure of colic and stomach trouble. [*Rf.* Budge, *Amulets and Talismans,* p. 186.]

Adhaijijon—an angel of the Seal, invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Adhar—one of the many names of the angel Metatron (*q.v.*).

Adiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Adimus—at a church council in Rome in 745 C.E., Adimus was one of a half-dozen reprobated angels, the others including Uriel (sic), Raguel, Simiel. The bishops who invoked these angels, or approved their veneration, were excommunicated. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Adir (Adiri, Adiron, Adi)—an angel invoked in conjuring operations by a progressive shortening of his name; also one of the many names for God. [*See* Adiririon.]

Adirael ("magnificence of God")—one of the 49 spirits (once exalted) now serving Belzebud, sub-prince of Hell. [*Rf.* Mathers, *The Book of the Sacred Magic of Abra-Melin the Mage,* p. 108.]

Adiram—an angel invoked in the benediction or exorcism of the Salt. [*Rf. Grimorium Verum.*]

Adiriah—an angel resident in the 7th Heaven. [*Rf.* Margouliath, *Malache Elyon.*]

Adiriel—an angel resident in the 5th Heaven, according to *The Zohar.* [*See* Adiririon.]

Adirir(i)on (Adir, Adriron)—angelic chief of "the might of God;" also a name for God. Adiririon is invoked as an amulet against the evil eye. He is said to be a guard stationed at one of the halls or palaces of the 1st Heaven. According to Margouliath, *Malache Elyon,* Adiririon may be equated with Adiriel [*Rf.* Scholem, *Major Trends in Jewish Mysticism*; Trachtenberg, *Jewish Magic and Superstition.*] In *Sefer Raziel* (The Book of the Angel Raziel), Adirion or Adiririon is a "trusty healing-God, in whose hands are the Heavenly and earthly households."

Adityas—the shining gods of the Vedic pantheon, consisting of 7 celestial deities or angels, with Varuna as chief. The other 6 are: Mithra, Savitar, Bhaga, Indra, Daksha, Surya. [*Rf.* Gaynor, *Dictionary of Mysticism*; Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Adjuchas—genius of the rocks; also one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron*; Levi, *Transcendental Magic.*]

Admael—one of the 7 archangels with dominion over the earth. Admael is stationed, for the most part, in the 2nd Heaven. [*Rf. Jewish Encyclopedia,* "Angelology."]

Adnachiel (Advachiel, Adernahael)—angel of the month of November, with rulership over the sign of Sagittarius. Adnachiel alternates with Phaleg as a ruling angel of the order of angels. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*; Barrett, *The Magus*; Budge, *Amulets and Talismans*; De Plancy, *Dictionnaire Infernal*; Camfield, *A Theological Discourse of Angels.*)

Adnai ("pleasure")—an angel whose name is found inscribed on a pentacle of the planet Venus. [*Rf.* Mathers, *The Greater Key of Solomon*; Shah, *The Secret Lore of Magic.*]

Adnarel ("my lord is God")—in Enoch writings, one of the angelic rulers of one of the seasons (usually winter). [*See* Narel.]

Adoil ("hand of God")—a primordial essence or divine creature of light summoned out of the invisible depths and who, at God's command, burst asunder. This occurred (according to *Enoch II*) at the time Enoch was being shown around the 10 Heavens. Out of Adoil issued all things visible in the world. The name Adoil does not appear elsewhere than in *Enoch II.* R. H. Charles sees here a modification of the egg theory of the universe in ancient Egyptian myth.

Adonael—in *The Testament of Solomon*, one of the 7 archangels and the only angel who is able to overcome the demons of disease, Bobel (Bothothel) and Metathiax. [*Rf. 3 Enoch.*]

Adonaeth—by appealing to the angel Adonaeth, the demon Ichthion (who causes paralysis) can be routed. [*Rf.* Shah, *The Secret Lore of Magic.*]

Adonai (Adonay, "God")—one of the 7 elohim or angels of the presence (creators of the universe) in Phoenician mythology. Adonai is also an angel invoked in the conjuration of Wax (in Solomonic magic operations) and in exorcisms of fire. In Ophitic gnosticism, Adonai is one of 7 angels generated by Ildabaoth "in his own image." [*Rf.* King, *The Gnostics and Their Remains.*] In the Old Testament, Adonai is another word for God, as "When I have mercy on the world, I am Adonai."

Adonaios (Adonaiu, Adoneus)—in the Ophitic (gnostic) system, one of the 7 archons or potentates that constitute the Hebdomad, rulers of the 7 Heavens; also one of the 12 powers engendered by the god Ialdabaoth. [*Rf.* Origen, *Contra Celsum*; Doresse, *The Secret Books of the Egyptian Gnostics.*]

Adoniel—in Waite, *The Lemegeton*, a chief officer angel of the 12th hour of the night, serving under Sarindiel. His name is found inscribed on the 4th pentacle of the planet Jupiter, along with the name of the angel Bariel. The pentacle is reproduced in Mathers, *The Greater Key of Solomon*, plate IV.

Adossia (fictional)—a supervising archangel in Gurdjieff's cosmic myth, *All and Everything, Beelzebub's Tales to his Grandson.*

Adoth—in *The Sixth and Seventh Books of Moses*, a cherub or seraph used in conjuring rites.

Adoyahel—in the cabala, a ministering throne angel. He is one of 15, as listed in *The Sixth and Seventh Books of Moses*. For the names of all 15, *see* Appendix.

Adrael ("my help is God")—an angel serving in the 1st Heaven. [*See* Adriel.]

Adrai—in Mathers, *The Greater Key of Solomon*, an angel invoked in the conjuration of Ink and Colors.

Adram[m]elech[k] ("king of fire")—one of 2 throne angels, usually linked with Asmadai (*q.v.*). In demonography, Adramelech is 8th of the 10 archdemons; a great minister and chancelor of the Order of the Fly (Grand Cross), an order said to have been founded by Beelzebub. According to the rabbis, Adramelech manifests, when conjured up, in the form of a mule or a peacock. In Seligmann, *History of Magic*, he is pictured in the shape of a horse. In II Kings 17:31, Adramelech is a god of the Sepharvite colony in Samaria to whom children were sacrificed. He has been equated with the Babylonian Anu and with the Ammonite Moloch. In *Paradise Lost*, Milton refers to Adramelech as an "idol of the Assyrians" (the name here deriving from Assyrian mythology), and in the same work—*Paradise Lost* VI, 365, Adramelech is a fallen angel overthrown by Uriel and Raphael in combat. In Klopstock, *The Messiah*, Adramelech is "the enemy of God, greater in malice, guile, ambition, and mischief than Satan, a fiend more curst, a deeper hypocrite." See picturization in Schaff, *A Dictionary of the Bible*, p. 26, where Adramelech is shown bearded and winged, with the body of a lion. De Plancy, *Dictionnaire Infernal* (1863 ed.), shows him in the form of a mule with peacock feathers.

Adrapen—a chief angel of the 9th hour of the night, serving under Nacoriel. [*Rf.* Waite, *The Lemegeton.*]

Adriel ("my help is God")—one of the 28 angels ruling the 28 mansions of the moon. Adriel is also one of the angels of death, according to Heywood, *The Hierarchy of the Blessèd Angels*, wherein, it is claimed, he will "in the last days slay all souls then living." In *Ozar Midrashim* II, 316a and 317, Adriel is one of the angelic guards of the gates of the South Wind (also of the East Wind).

Adrigon—one of the many names of Metatron (*q.v.*).

Aduachiel [Adnachiel]



Infant angel by Titian. Reproduced from Régamey, *Anges*.

Advachiel [Adnachiel]

Aebel—one of 3 ministering angels (the other 2 were Shetel and Anush) whom God appointed to serve Adam. According to *Yalkut Reubeni* and *The Book of Adam and Eve*, the 3 angels "roasted meat" for Adam and even "mixed his wine."

Aeglun—genius of lightning and one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Aehaiah—one of the 72 angels bearing the mystical name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Aeon—in gnosticism, the aeon is a celestial power of a high order. It is a term used to designate the 1st created being or beings,.with Abraxis as head; also, as an emanation of God, to be compared with the sefira (*q.v.*). Since Creation there have been, according to Basilides, 365 aeons (other sources give 8, 12, 24 and 30), chief among them, apart from Abraxis, being the female personification of wisdom (Pistis Sophia) and the male personification of power (Dynamis). Prior to the 6th century and the Dionysian hierarchic system, the aeons were counted among the 10 angelic orders; they were personalized by the 3rd-century Hippolytus thus: Bythios, Mixis, Ageratos, Henosis, Autophyes, Hedone, Akinetos, Nonogenes, and Màcaria. As far back as the 1st and 2nd centuries C.E., Ignatius Theophorus, in his *Epistles to the Trallians*, spoke of the "mightiness of the aeons, the diversity between thrones and authorities, the preeminence of the seraphim." "The aeons," says W. R. Newbold in "Descent of Christ in the Odes of Solomon" (*Journal of Biblical Literature*, December 1912), "are the hypostatized thoughts of God," emanated in pairs, male and female, and, "taken together form the pleroma or fullness of God." There is a myth of a proud aeon (probably Abraxis) who mirrored himself on chaos and became lord of the world. Early in life, George William Russell, the Irish poet and mystic, decided to sign his writings, "Aeon." A proofreader, who could not decipher the word, queried "AE?" Russell adopted the initials and thereafter never wrote under his own name. [*Rf.* King, *The Gnostics and Their Remains*; Mead, *Fragments of a Faith Forgotten*; George William Russell (AE), *The Candle of Vision.*]

Aeshma—the basis for Asmodeus (*q.v.*). In Persian myth, Aeshma is one of the 7 archangels (i.e., amesha spentas). The name is drawn, in turn, from the Zend Aeshmo daeva (the demon Aeshma).

Angels by Dürer, detail from *Mass of St. Gregory*. Woodcut reproduction, title page of Jean Danielou, *The Angels and Their Mission.*

Aetherial Powers—a term for angels in *Paradise Regained* I, 163.

Af ("anger")—one of the angels of destruction, a prince of wrath, and a ruler over the death of mortals. With Hemah (*q.v.*), Af once swallowed Moses up to his "circumcised membrum," but had to disgorge him when Zipporah (Moses' wife) circumcised her son Gershom, thus appeasing God's wrath against the Lawgiver who had, it appears, overlooked the covenantly rite. Af resides in the 7th Heaven and is 500 parasangs tall. He is "forged out of chains of black and red fire." [*Rf. The Zohar*; Ginzberg, *The Legends of the Jews* II, 308, 328; *Midrash Tehillim.*]

Afafiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Afarof [Afriel]

Af Bri—an angel who favors the people of Israel; he exercises control over rain. (*Cf.* Matarel.) [*Rf.* Margouliath, *Malache Elyon.*]

Affafniel—a wrathful angel, prince of 16 faces (4 on each side of his head) that constantly change their aspect. [*Rf. The Book of the Angel Raziel.*]

Afkiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Afriel (Afarof)—an angel of force (power?) who may be Raphael in another guise. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur;* Schwab, *Vocabulaire de l'Angélologie.*] In *The Testament of Solomon*, Afarof is reputed to possess the power of thwarting the machinations of the demon Obizuth, a female destroyer of children.

Afsi-Khof—an angel who governs the month of Av (July–August), as listed in Schwab, *Vocabulaire de l'Angélologie.*

Aftemelouchos—according to a legend told in the *Falasha Anthology*, an angel of torment who, in Heaven, carries a fork of fire on the river of fire. [*Rf. Apocalypse of Paul.*]

Aftiel—in rabbinic lore, the angel of twilight. He is mentioned in Schwab, *Vocabulaire de l'Angélologie.*

Agad—in Ambelain, *La Kabbale Pratique*, an angel of the order of powers. In one of her poems "Sagesse," the poet H.D. (Hilda Doolittle) mentions Agad.

Agaf—an angel of destruction invoked in ceremonial rites at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Agalmaturod—in Waite, *The Greater Key of Solomon*, "a most holy angel of God" invoked in magical operations.

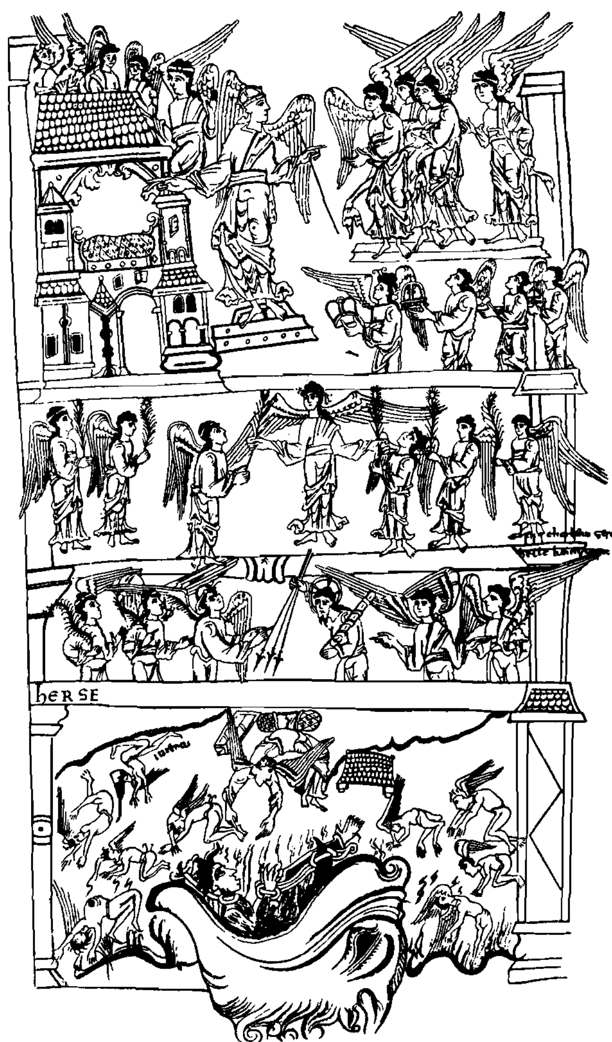
Agares (Agreas)—once of the order of virtues, Agares is now a duke in Hell, served by 31 legions of infernal spirits. He manifests in the form of an old man astride a crocodile and carrying a goshawk. He teaches languages and can cause earthquakes. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 166. According to legend, Agares was one of the 72 spirits Solomon is reputed to have shut up in a brass vessel and cast into a deep lake (or banished to "lower Egypt").

Agason—an angelic spirit invoked in Solomonic conjurations as "thy Most Holy Name Agason." [*Rf. Grimorium Verum.*]

Agathodaemon—in gnosticism, "the seven-voweled serpent [seraph], the Christ." Derived from the Egyptian serpent Agathodaimon, the good spirit, as opposed to Kakadaimon, the evil spirit. Agathodaemon has also been designated a guardian angel or genius and identified with Hermes, "the bringer of good, the angel standing by the side of Tyche." [*Rf.* Harrison, *Epilogomena to the Study of Greek Religion*, p. 296; De Plancy, *Dictionnaire Infernal*; Spence, *An Encyclopaedia of Occultism*; Blavatsky, *The Secret Doctrine.*]

Agbas—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Agiel—an angel's name found inscribed on the 1st pentacle of the planet Mercury. According to Paracelsus' doctrine of Talismans, Agiel is the presiding intelligence (i.e., spirit, angel) of the planet Saturn, acting in concert with the spirit Zazel. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]



Expulsion of Lucifer from heaven. A Caedmon paraphrase. Reproduced from J. Charles Wall, *Devils*.

Agkagdiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Agla—in the cabala, an angel of the Seal invoked in conjurations of the Reed; also, a spirit invoked in Monday conjurations addressed to Lucifer. In rites of exorcism, Agla is called on by lot, and here he is a magic word of power for the exorcism of demons. In addition, Agla is a name of God that Joseph invoked when he was delivered from his brothers. Agla is a combination of the 1st letters of the 4 Hebrew words meaning "Thou art forever mighty, O Lord" (*atha gadol leolam Adonai*). [*Rf.* Mathers, *The Greater Key of Solomon*; Waite, *The Book of Black Magic and of Pacts*; De Plancy, *Dictionnaire Infernal.*]

Agmatia—an angel of unknown origin, mentioned in Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*

Agniel—in *The Zohar* (Tikkun suppl.), the 4th of the 10 unholy sefiroth.

Agrat bat Mahlat—an angel of prostitution, one of the 3 mates of Sammael (*q.v.*). The other 2 mates are Lilith and Naamah.

Agreas [Agares]

Agromiel—an angelic guard of the 6th Heaven. [*Rf. Ozar Midrashim*, I, 116.]

Aha—an angel of the order of dominations; a spirit of fire used in cabalistic magical operations. [*Rf. The Sixth and Seventh Books of Moses.*]

Ahabiel—in Montgomery, *Aramaic Incantation Texts from Nippur*, an angel invoked in love charms.

Ahadiel—an angelic enforcer of the law, as noted in Margouliath, *Malache Elyon*. [*Cf.* Akriel.]

Ahadiss—an angel who exercises dominion over the month of Heschwan (October–November). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Ahaha—an angel of the Seal, used in conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Ahaij—in *The Sixth and Seventh Books of Moses*, a spirit of the planet Mercury, summoned up in ritual magic.

Ahamniel—one of the chief angel-princes appointed by God to the Sword. [*Rf.* M. Gaster, *The Sword of Moses*, XI.]

Ahaniel—one of the 70 childbed amulet angels, as listed in Margouliath, *Malache Elyon*. [*Rf.*

The Book of the Angel Raziel; Budge, *Amulets and Talismans.*]

Ahariel—angelic ruler of the 2nd day, serving under Gabriel. [*Rf.* Margouliath, *Malache Elyon.*]

Ahassior—angelic ruler of the month of Tebet (December–January). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Ahaviel—an angel's name found inscribed on an oriental Hebrew charm (kamea) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Ahiah (Hiyyah)—son of the fallen angel Semyaza (*q.v.*). [*Rf.* Ginzberg, *The Legends of the Jews* III, 340.] It should be pointed out that while angels, being pure spirits, cannot propagate their kind, fallen angels, being corrupt and demonic, are able to do so.

Ahiel ("brother of God")—one of the 70 childbed amulet angels, an assistant to the angel Qaphsiel (Kafsiel), ruler of the 7th day. [*Rf. The Book of the Angel Raziel.*]

Ahjma'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Ahriman (Ariman, Aharman, Dahak, Angro-Mainyus, etc.)—the Persian prince of evil, prototype of the Christian Satan. According to Zoroaster, who was tempted by the archfiend but came off triumphant from the encounter, it was Ahriman who brought death to the world by virtue of slaying the prototype of man and beasts. [*Rf.* Forlong, *Encyclopedia of Religions.*] Ahriman was not entirely evil until Sassanid times. The Magi once sacrificed to Ahriman. He is coeval with Ahura Mazda and equally supreme in power, but will be overcome in the end by the great Persian "omniscient lord of heaven and earth."

Ahura [Asuras]

Ahzariel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Aiavel—one of the 72 angels governing the signs of the zodiac. For the names of all 72 angels, *see* Appendix.

Aiel—an angel of the air, ruler on Lord's Day (Sunday), governor of one of the 12 zodiacal signs (Aries). He is a resident of the 4th Heaven and must be summoned from the north. He is one of the "fiery triplicities." [*Rf.* de Abano, *The Heptameron*; Waite, *The Lemegeton.*]

Ailoaios—in gnostic lore, ruler of the 2nd gate "leading to the aeon of the archons." [*See* invocation to Ailoaios in the writings of Origen, reproduced in Legge, *Forerunners and Rivals of Christianity* II, 73.]

Aishim ("the flames")—according to *The Zohar*, the aishim constitute an order of angels. The term is derived from Psalms 104:4: "who maketh his angels spirits, his ministers a flaming fire." [*See* Is(c)him.]

Aisthesis (Thelesis, "free will")—in gnosticism, a great luminary emanated from the divine will.

Akae ("oath")—according to M. Gaster, *Logos Ebraikos and the Book of Enoch*, the word Akae stands for the "ineffable name of God, the knowledge of which gives man the power of acting almost like one of the superior beings." *See* also Kasbeel, "chief of oaths." In *Enoch I* (69:14) the angel Kasbeel "places this oath Akae in the hand of Michael." It is through the power and secrets of this oath that "the sea was created and the earth founded upon the water."

Akat(h)riel Yah Yehod Sebaoth (Achtariel, Aktriel, Ketheriel, Yehadriel)—one of the great crown judgment princes placed over all the other angels. He is equated with the "angel of the Lord," a term frequently used in the Old Testament for the Lord Himself. Elisha ben Abuya, one of the 4 sages that visited Heaven during their lifetime, reported: "When I ascended into Paradise, I beheld Akatriel JHWH, Lord of Hosts, at the entrance, and 120 myriads of ministering angels surrounded him." Cabalistically, Akatriel is the name of the godhead as manifested on the throne of Glory. In an 8th-century apocalyptic tract dealing with Akatriel, Metatron appears once or twice in Akatriel's place. [*Rf.* Talmud *Berachoth* 7a; Cordovero, *Pardes Rimmonim*; Scholem,

Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.]

Aker—one of the 9 angels who will rule or judge "at the end of the world," according to the *Revelation of Esdras.* [*Rf. Ante-Nicene Fathers Library*, vol. 8, p. 573. For the names of the 8 angels, *see* Angels at the World's End.]

Akram(m)achamarei—in the Coptic *Pistis Sophia*, this spirit is 1st among a triad "standing high in the gnostic hierarchy of deities; master of the heavenly firmaments," and is invoked in magical rites, as revealed in a "curse" tablet reproduced by Bonner in *Studies in Magical Amulets.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 95, believes that Akramachamarei, because of his depiction as a sun god, "could be interpreted as a representation of the angel Ariel."

Ak(h)raziel ("herald of God")—probably another form of Raziel or Galizur (*q.v.*). Akraziel is the angel of proclamation; also guard of the last gate in Heaven. He is the angel who revealed to Adam the divine mysteries. When Moses' death was sealed and the Lawgiver pleaded for longer life, God bade Akraziel announce that Moses' prayer was not to ascend to Heaven. [*Rf.* Ginzberg, *The Legends of the Jews* III, 419.]

Akriel—angel of barrenness. Akriel is appealed to in cases of stupidity; also when reciting verses from Deuteronomy. [*Rf.* Margouliath, *Malache Elyon*; Trachtenberg, *Jewish Magic and Superstition.*]

Akteriel [Akathriel]—a great angel who, according to a Lurian but un-Jewish legend [*Rf.* Bamberger, *Fallen Angels*], was summoned by Sandalphon to reveal to him how Sammael, prince of evil, and the latter's hosts could be subdued. Nothing fruitful came of the mission even though Akteriel had the benefit of the advice of Metatron (twin brother of Sandalphon), who accompanied Akteriel. In a word, the overcoming of evil, or of the prince of evil, was not something that angels, even the greatest of them, could accomplish.

Akzariel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Alaciel (fictional) [Nectaire]

Alad—a title applied to Nergal, lord of the dead. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Aladiah—one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Alaliyah—one of the many names of the angel Metatron (*q.v.*).

Alamaqanael—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Alat—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Alazaion—"a most holy angel of God" invoked in magical rites, especially in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon*; Waite, *The Book of Ceremonial Magic.*]

Albim—an angelic guard of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Albion's Angel—an angel, not otherwise named, in Blake's painting "Breach in the City—in the Morning after Battle," which serves as frontispiece for the poet-painter's *Visions of the Daughters of Albion.* According to Hagstrum, *William Blake, Poet and Painter*, Albion's Angel is a "personification of the Tory Establishment under George III, or the Poetic Genius in an age of arid classicism and aristocratic art." For reproduction of Albion's Angel, see *Fogg Museum Bulletin*, vol. X (November 1943). Albion is an ancient name of England.

Albrot—one of 3 holy names (of God or angels) invoked in the conjuration of the Sword. [*Rf. Grimorium Verum.*]

Alcin—one of numerous angelic guards stationed at the gates of the West Wind, as cited in *Ozar Midrashim* II, 316.



Repose in Egypt with Dancing Angels by Vandyck. Reproduced from Anna Jameson, *Legends of the Madonna.*

Alfatha—an angel with dominion over the north. [*Rf. Gospel of Bartholomew* in James, *The Apocryphal New Testament.*] For other angels who exercise dominion over the north, *see* Gabriel, Chairoum.

Alimiel—one of the intelligences or chora (i.e., angels) of the first altitude. He is one of 5, the other 4 being Gabriel, Barachiel, Ledes, Helison. [*Rf.* Shah, *The Secret Lore of Magic*; Waite, *The Almadel of Solomon.*] In *Ozar Midrashim,* Alimiel is one of the 7 guards of the curtain or veil of the 7th Heaven. He is equated with Dumahel.

Alimon—in Mosaic incantation rites, a great angel prince who, when invoked, protects the invocant from gunshot wounds and from sharp instruments. His aides are the angels Reivtip and Tafthi. [*Rf. The Sixth and Seventh Books of Moses.*]

Almiras—in ceremonial magic, the "master and chief of invisibility." An adept must usually be in possession of the magic ring of Gyges to effect contact with the master. [*Rf. The Grand Grimoire.*]

Al Moakkibat [Moakkibat]

Almon—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 4th heavenly hall.

Alphariza (Aphiriza)—an intelligence of the 2nd altitude. [*Rf.* Waite, *The Almadel of Solomon.*]

Alphun—the genius (i.e., angel) of doves. In Apollonius of Tyana, *The Nuctemeron,* Alphun figures as one of the governors of the 8th hour. [*Rf.* Levi, *Transcendental Magic.*]

Alpiel—in Hebrew mysticism, an angel or demon who rules over fruit trees. [*Rf.* Spence, *An Encyclopaedia of Occultism*; Gaynor, *Dictionary of Mysticism.*]

Altarib—an angel who exercises dominion over winter. He may be summoned in magical rites. [*Rf.* de Abano, *The Heptameron.*]

Al Ussa—in pagan Arab mythology, a female angel. Her idol was destroyed on orders of Mohammed. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Al-Zabamiya—in the Koran (*sura* 74, 30), a term denoting angelic guards serving in Hell. There were 19 of them. [*Rf. The Encyclopaedia of Islam,* III, "Angels."]

Amabael—an angel who, like Altarib, exercises dominion over winter. [*Rf.* Barrett, *The Magus* II.]

Amabiel—angel of the air on Tuesday and a presiding spirit of the planet Mars. Amabiel is also one of the angelic luminaries "concerned with human sexuality." [*Rf.* Malchus, *The Secret Grimoire of Turiel*; de Abano, *The Heptameron*; Masters, *Eros and Evil*; Barrett, *The Magus* II.]

Amalek—in *The Zohar* (I) a spirit identified with Sammael as "the evil serpent, twin soul of the poison god." [*Cf.* Deuteronomy 25:19.]

Amaliel—angel of punishment; also of weakness. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Amamael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amarlaii (Amarlia)—an angel invoked for the curing of cutaneous diseases. [*Rf.* Talmud *Shabbath,* fol. 67, col. 1.]

Amarlia (Amarlaii)—an angel who came out of the land of Sodom to heal painful boils, as noted in *The Sixth and Seventh Books of Moses.*

Amaros [Armaros]

Amarzyom—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses.* For the names of all 15, *see* Appendix.

Amatiel—one of the 4 angels exercising dominion over spring. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Amatliel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amator—in cabala, a "holy, angelic name" used in conjuring after proper investiture by the invocant. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Amazaroc [Amezyarak]

Ambassadors—a term for angels, as in "the ambassadors of peace" (Isaiah 33:7) which, in *The Zohar*, is translated "angels of peace."

Amber—the term amber, occurring in Ezekiel 1:4, is taken to mean "by the ancient Hebrews, the fire-speaking being, belonging to an angelic genus, just as cherubim, seraphim, etc., denote distinct classes of angels." [*Rf.* C. D. Ginsburg, *The Essenes and the Kabbalah*, p. 242; *see* Hashmal.]

Ambriel (Amriel)—angel of the month of May and a prince of the order of thrones. Ambriel is chief officer of the 12th hour of the night, one of the rulers of the 12 zodiacal signs with dominion over Gemini. The name Amriel is found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. In the cabala (*The Sixth and Seventh Books of Moses*) Ambriel is a spirit cited for conjuring purposes under the 7th seal of the planet Mars. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*; Waite, *The Lemegeton*; Barrett, *The Magus* II; Schrire, *Hebrew Amulets.*]

Ameratat (Ameretat)—in early Persian lore, the angel of immortality. Ameratat is one of 6 or 7 celestial powers or archangels (the amesha spentas) in the Zoroastrian system. [*Rf.* Geiger and Kuhn, *Grundriss der iranischen Philologie* III.] Some scholars see the Mohammed Marut (a Koranic fallen angel) derived from the Persian Ameratat [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*, p. 131.]

Amertati—an angel in Arabic lore; called also Mordad (*q.v.*). [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*, p. 131.]

Amesha Spentas ("holy, immortal ones"—amshashpands)—the Zoroastrian equivalents of the Judaeo-Christian archangels. Usually 6 in number, they exercised dominion over the planets. The amesha spentas are also said to be the Persian prototype of the cabalistic sefiroth. In their highest occult meaning the amesha spentas became (or originally were) the noumenal Sravah. As in the case of the sefiroth, which have their evil counterpart, so the amesha spentas have (or had) their opposites in the great demons or daevas, headed by Anra Mainya (Ahriman). The 6 "holy immortal ones" were: Armazd (chief); Ameretat (immortality); Ar(a)maiti (holy harmony, who was female); Asha (righteousness); Haurvatat (salvation); Kshathra Vairya (rulership); Vohumanah (good thought). There was also a 7th: S(a)raosha. [*Rf.* Hyde, *Historia Religionis Veterum Persarum*; Blavatsky, *The Secret Doctrine* II; Lenormant, *Chaldean Magic*; Müller, *History of Jewish Mysticism.*] In *The Dabistan*, p. 136, other amesha spentas are recorded, 4 of them said to have been "closest to the just God." They are: Bahman, Ardibahist, Azarkhurdad, Azargushtasp. The 6 "evil" archangels were Tauru, Zairicha, Khudad, Murdad, and two others. [*Rf.* Forlong, *Encyclopedia of Religions.*]

Amezyarak (Amazarec, Semyaza)—in *Enoch I* (8:2), an angel who taught conjurors and root cutters their art. He was one of 200, or one of the leaders of 200, who descended from Heaven to cohabit with the daughters of men. The Greek text of *Enoch I* reads "Semiazas" in place of Amezyarak. In R. H. Charles, *Enoch I*, the name is given as Amiziras. Eliphas Levi (*The History of Magic*) differentiates Amazarac (Amezyarak) from Semyaza in the listing of the apostate angels.

Amhiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Amicar—a most holy spirit (or another name for God) invoked in prayer at Vesting. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*] It was not unusual for many angels, including those of the highest rank, to be impressed into the service of invocants when the latter were dabbling in black magic.

Amides—an angel, like Amicar, invoked in prayer at Vesting. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Amilfaton—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Amisiel—in Waite, *The Lemegeton*, an angel of the 5th hour, operating under the rule of Sazquiel.

Amisiyah—one of the many names of the angel Metatron.

Amisor—the name of a great angel invoked in Solomonic magical rites, specifically in the invocation at fumigation. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Amitiel—angel of truth, invoked as an amulet. Michael and Gabriel are credited as being such angels, along with Amitiel. In rabbinic writings, when God proposed the creation of man, the angels of truth and of peace (unnamed in the legend), as well as other angels, opposed the idea. For this opposition, the angels of truth and of peace were burned. [*Rf.* Ginzberg, *The Legends of the Jews*; Schwab, *Vocabulaire de l'Angélologie.*]

Amiziras [Amezyarak]

Ammiel ("people of God")—angel of the 4th hour of the day serving under Vachmiel. Ammiel is also mentioned as an angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton*, pp. 67, 69.]

Amnixiel—one of the 28 angels that rule over the 28 mansions of the moon. Amnixiel is also mentioned as an extra in the list of the 7 Electors of Hell (which would make him, at the very least, a fallen angel). [*Rf.* Barrett, *The Magus* II; Butler, *Ritual Magic.*]

Amnodiel—like Amnixiel, Amnodiel is one of the 28 angels that rule over the 28 mansions of the moon. He also figures as an extra in the list of the 7 Electors of Hell.

Amoias—in the gnostic *Paraphrase of Shem*, one of the mysterious entities to whom the secrets of Creation were revealed. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 148.]

Ampharool—an angel who was called by Solomon "king of the genii of flying." Ampharool presides over instant travel and comes to an invocant when summoned by name. [*Rf. The Book of Power.*]

Amra'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Amriel [Ambriel]

Amshashpands [Amesha Spentas]

Amtiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Amudiel—an extra in the list of the 7 Electors of Hell.

Amuhael X—an angel called on in conjuring rites. [*Rf.* M. Gaster, *The Sword of Moses.*]

Amulet Angels—there were 70 of these angels and they were invoked frequently at the time of childbirth. For their names, *see* Appendix.

Amwak'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Amy—once an angel of the order of angels and of the order of powers, Amy is now "a great president" in the lower realms. He "gives perfect knowledge of astrology and the liberal arts." He hopes (so he confided to King Solomon) to return to the 7th throne "in 1200 years," which,

says the demonologist Wierus, "is incredible." Amy's seal is figured in *The Book of Black Magic and of Pacts*, p. 184.

Anabiel—in the cabala, an angel who, when invoked for such purposes in magical rites, is able to cure stupidity. [*Rf.* Moses Botarel's works and Enoch lore.]

Anabona—In Mathers, *The Greater Key of Solomon*, the name of a spirit or angel "by which God formed man and the whole universe." It is said that Moses heard this name (Anabona) when the Ten Commandments were given him on Mt. Sinai.

Anabotas (Arabonas)—in the *Grimorium Verum*, an angel invoked in cabalistic rites.

Anachiel—the name of one of the 4 important angels found inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn, according to *The Greater Key of Solomon*. The mystical circle of evocation is reproduced on p. 54 of *The Secret Lore of Magic*. In Longfellow's *The Golden Legend* (1st American ed. 1851), Anachiel is the governing angel of the planet Saturn. In later editions Longfellow substituted Orifel for Anachiel.

Anael (Haniel, Hamiel, Onoel, Ariel, etc.)—one of the 7 angels of Creation, chief of principalities [*Cf.* Nisroc], prince of archangels, and ruler of the Friday angels. Anael exercises dominion over the planet Venus, is one of the luminaries concerned with human sexuality, and is governor of the 2nd Heaven, where he is in charge of prayer ascending from the 1st Heaven. It is Anael who proclaims "Open all ye gates" in Isaiah 26:2. In addition, he controls kingdoms and kings on earth and has dominion over the moon. Apart from variations already noted, Anael is, or appears to be, another form for Aniyel, Anaphiel (Anafiel), Aufiel. [*Rf.* Christian, *The History and Practice of Magic* II, 440.] With Uriel, Anael is combined by Shakespeare in *The Tempest* to form the sprite Ariel (see Churchill, *Shakespeare and His Betters*). In Longfellow's *The Golden Legend*, Anael is one of the angels of the 7 planets, specifically the angel of the Star of Love, (i.e., the Evening Star or Venus). In *The Book of Tobit*, Anael is the name of Tobit's brother. [*Rf.* Levi, *Transcendental Magic*; *Grimorium Verum*; de Abano, *The Heptameron*; Agrippa, *Three Books of Occult Philosophy*.]

Anafiel (Anaphiel, Anpiel, "branch of God")—chief of the 8 great angels of the Merkabah; keeper of the keys of the heavenly halls; chief seal bearer, prince of water. When, according to legend, Metatron (*q.v.*), angel of the divine face, was to be punished, Anafiel was designated by God to flog His favorite angel with 60 lashes of fire. According to *3 Enoch*, it was Anafiel (other sources credit Rasuil or Samuil) who bore Enoch to Heaven in the first place, Enoch then being transformed into Metatron. [*Rf.* Scholem, *Major Trends in Jewish Mysticism*; Schwab, *Vocabulaire de l'Angélologie*.] In *Hechaloth Rabbati*, where Anafiel is compared with the Creator, he is identified as Metatron.

Anahel—a prince of angels of the 3rd Heaven, but one who serves in the 4th Heaven (according to *The Sixth and Seventh Books of Moses*). As Anahael, he is one of numerous angelic guards of the gates of the West Wind. [*Rf.* *Ozar Midrashim* II, 316.]

Anahita (Anaitis)—a female angel of the highest rank in Zoroastrianism. She is the "immaculate one, genius of fertilizing water and of the fruitfulness of the earth." [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands*.]

Anai—a name written in Heaven "in the characters of Malachim" (angels) and invoked in powerful conjurations to command demons. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Anaireton (Amereton)—one of the "high, holy angels" of God invoked in magical rites, specifically in the conjuration of Ink and Colors and the invocation or exorcism of the Salt. [*Rf.* Waite, *The Book of Ceremonial Magic; Grimorium Verum*.]

Anaitis [Anahita]

Anak—sing. for Anakim.

Anakim (-enim? "giants")—the offspring of fallen angels and mortal women, an issue touched on in Genesis 6. The anakim were so tall that, according to *The Zohar*, "the Hebrews were like grasshoppers in comparison." In the latter work, the angels Uzza and Azael are singled out as having begotten children "whom they called anakim." The original name of the anakim was nefilim. [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; Deuteronomy 1:28; Joshua 14:12.] In Ginzberg, *The Legends of the Jews* I, 151, it is related that the anakim "touched the sun with their necks." This is consonant with the view, often expressed in rabbinic and Islamic writings, that angels reached from Heaven to earth—just as Adam did when he was first formed, and as Israfel did, or does. [*Rf. 3 Enoch.*]

Anamelech [Adramelech]

Ananchel (or Ananehel—"grace of God")—an angel sent by God to Esther to give her favor in the sight of the Persian king Ahasuerus [*Rf.* Old Testament, Esther.] Origen speaks of Ananchel in his "On Romans" (IV, 12). [*Rf. The Biblical Antiquities of Philo*, p. 73.]

Anane—one of the troop of fallen angels, as listed in *Enoch I.*

Ananehel [Ananchel]

Ananel (Anani, Hananel, Khananel)—regarded as both good and evil. As an evil angel (one of the fallen archangels), Ananel is said to have descended from Heaven on Mt. Hermon and to have brought sin to mankind. [*Rf. Enoch I*; Ambelain, *La Kabbale Pratique.*]

Anani [Ananel]

Ananiel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Anaphaxeton (Anaphazeton, Arpheton, Hipeton, Oneipheton)—one of the holy angels of God invoked in magical rites. Anaphaxeton is the name which, when pronounced, will cause the angels to summon the whole universe before the bar of justice on Judgment Day. He is also a spirit to be invoked in the exorcism of the Water. [*Rf.* Waite, *The Book of Ceremonial Magic.*]

Anaphiel [Anafiel]

Anapion—in Waite, *The Lemegeton*, an angel of the 7th hour of the night, serving under Mendrion.

Anas—"and God sent two angels, Sihail and Anas, and the four Evangelists to take hold of the fever-demons [12 of them, all female] and beat them with fiery rods." The source of the tale is a 12th-century MS in the British Museum and the tale is retold by M. Gaster in *Studies and Texts in Folklore* II, p. 1030. Gaster believes that Sihail is merely another form for Mihail (Michael) and Anas a form for St. Anne, mother of Mary, here turned into an angel.

Anataniel A'—in M. Gaster, *The Sword of Moses*, one of the angel princes of the hosts of X.

Anauel—an angel who protects commerce, bankers, commission brokers, etc. Anauel's corresponding angel is Aseij. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Anayz—in de Abano, *The Heptameron*, an angel of Monday said to reside in the 1st Heaven. He is invoked from the south. Since angels are bodiless, their "residence" in any heaven, or in any place, is hypothetical. Angels are resident wherever they happen to be operating; it is only for convenience that they are given a *locus operandi*. All material descriptions of angels, (wings, size, speech, physical actions) are likewise to be taken figuratively.

Anazachia—an angel's name inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn. Anazachia is one of 4 angels shown on the pentacle, the other 3 being Omeliei, Anachiel, and Aranchia. The magical circle of evocation is reproduced in Shah, *The Secret Lore of Magic*, p. 54. [*Rf.* Gollancz, *Clavicula Salomonis.*]

Anazimur—one of the 7 exalted throne angels of the 1st Heaven "which execute the commands

The angels ascending and descending Jacob's Ladder. A dream-incident related in Genesis 28. Reproduced from Hayley, *The Poetical Works of John Milton.*



of the potestates," according to *The Book of the Angel Raziel*. [*Rf.* de Abano, *Elementia Magica*; *The Sixth and Seventh Books of Moses*; writings of Cornelius Agrippa.]

Ancient of Days—in the cabala, a term applied to Kether, 1st of the sefiroth (*q.v.*); also to Macroposopus ("vast countenance") who is, in the cabala, "God as He is in Himself." Ancient of Days is, further, used as a term to denote the "holy ones of the highest," i.e., the most exalted and venerable of the angels. In Daniel 7:9, the expression is the prophet's title and vision of God: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." Dionysius in *The Divine Names* defines the term Ancient of Days as "both the Eternity and the Time of all things prior to days and eternity and time." The term has also been used to apply to Israel. William Blake refers to the Ancients of Days as Urizen, the figure of Jehovah in this poet's mystical poems. It is the title of one of his famous drawings; see also Blake's "Elohim [God] Giving Life to Adam." Hymn 519 of the *Hymnal* of the Protestant Episcopal Church [Thos. Nelson, 1920] opens with "Ancient of Days, who sittest throned in glory; To thee all knees are bent."

Ancor—an angel invoked in the conjuration of the Reed. Ancor is likewise a name for God in prayers at Vestment. [*Rf.* Mathers, *The Greater Key of Solomon*; Waite, *The Book of Black Magic and of Pacts*.]

Andas—in occult writings, Andas is represented as one of the ministering angels to Varcan, a king who rules the angels of the air on Lord's Day (Sunday). In de Abano, *The Heptameron*, the magic circle for the incantation of angels for the 1st planetary hour of Sunday shows Andas at the outer perimeter.

Aneb—an angel ruler of an hour with the attribute "Dieu Clement." [*Rf.* Ambelain, *La Kabbale Pratique*; and the poem "Sagesse" by H.D. (Hilda Doolittle).]

Anepaton (Anapheneton)—"a high, holy angel of God," whose name appears in an invocation ring. Anepaton is also a name for God when conjured up by Aaron. [*Rf.* Butler, *Ritual Magic*; *Grimorium Verum*; Waite, *The Lemegeton*; *The Book of Ceremonial Magic*.]

Anereton (Anaireton)—"a high, holy angel of God" invoked in Solomonic rites. [*Rf.* Shah, *The Secret Lore of Magic*; *Grimorium Verum*.]

Anfial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth*.]

Anfiel (Anafiel, "branch of God")—in *Pirke Hechaloth*, a guard of the 4th Heaven. See also Margouliath, *Malache Elyon* and *Bereshith Rabbah*. According to the *Jewish Encyclopedia* (p. 595), Anfiel's crown "branches out to cover the Heaven with the divine majesty." Here he is head and chief of the porters and seal-bearers of the 7 Heavens.

Angel (Hebrew, "malakh")—the word derives from *angiras* (Sanskrit), a divine spirit; from the Persian *angaros*, a courier; from the Greek *angelos*, meaning a messenger. In Arabic the word is *malak* (a Jewish loan word.) In popular usage an angel denotes, generally, a supernatural being intermediate between God and man (the Greek "daimon" being a closer approximation to our notion of angel than angelos). In early Christian and pre-Christian days, the term angel and daimon (or demon) were interchangeable, as in the writings of Paul and John. The Hebrews drew their idea of angels from the Persians and from the Babylonians during the Captivity. The 2 named angels in the Old Testament, Michael and Gabriel, were in fact lifted from Babylonian mythology. The 3rd named angel, Raphael, appears in the apocryphal *Book of Tobit*. "This whole doctrine concerning angels" (says Sales in his edition of *The Koran*, "Preliminary Discourse," p. 51) "Mohammed and his disciples borrowed from the Jews, who borrowed the names and offices of these beings from the Persians." While Enoch, in his writings dating back to earliest Christian times

and even before, names many angels (and demons), these were ignored in New Testament gospels, although they began to appear in contemporaneous extracanonical works. They had a vogue in Jewish gnostic, mystic, and cabalistic tracts. Angelology came into full flower in the 11th–13th centuries when the names of literally thousands upon thousands of angels appeared, many of them created through the juggling of letters of the Hebrew alphabet, or by the simple device of adding the suffix "el" to any word which lent itself to such manipulation. An angel, though immaterial, that is, bodiless, is usually depicted as having a body or inhabiting a body, *pro tem*, and as winged and clothed. If an angel is in the service of the devil, he is a fallen angel or a demon. To Philo, in his "On Dreams," angels were incorporeal intelligences. He held that the rabbis, on the contrary, thought of angels as material beings. In Roman Catholic theology, angels were created in the earliest days of Creation, or even before Creation, *tota simul*, that is, at one and the same time. In Jewish tradition, angels are "new every morning" (Lamentations 3:23) and continue to be formed with every breath God takes (*Hagiga* 14a). In the pseudo-Dionysian scheme with its 9 heavenly choirs, angels as an order rank lowest in the scale of hierarchy, the seraphim ranking highest. The archangels show up 8th in the sequence, despite the fact that the greatest angels are often referred to as archangels. Strictly speaking, when one refers to the named angels in the Bible, it is correct to say there are only 2 or 3. But the following may be considered: Abaddon/Apollyon, mentioned in Revelation as the "angel of the bottomless pit." Wormwood, referred to as a star (Revelation 8:11), but to be understood as an angel. And there is Satan, who in the Old Testament is a great angel, one of the most glorious, certainly not evil and with no hint of his having fallen. He goes by his title of adversary (*ha-satan*). It is only in Christian and post-Biblical Jewish writings that *ha-satan* of the Old Testament is turned into an evil spirit. A case for including Rahab among the named angels of the Bible might also be made: Talmud refers to Rahab as "the angel of the sea."

"Angel in the Forest"—the title of Marguerite Young's chronicle of the Rappites, a German religious sect that established a short-lived community on the Wabash River during the years 1815–1824. The title derives from the angel (Gabriel) whom Father Rapp, cult leader, claimed he saw in the forest—an angel "with the good taste to leave footprints behind"—for these footprints can be seen, to this day, on a stone slab in New Harmony, Indiana.

Angel of Abortion [Kasdaye]

Angel of the Abyss—usually identified as Uriel, the "angel set over the world and Tartarus." [*Cf.* Apsu, female angel of the abyss in Babylonian-Chaldean mythology; *Rf.* Charles, *Critical Commentary of the Revelation of St. John*, p. 239].

Angel of Adversity—in works like *The Zadokite Fragments* and *The Book of Jubilees*, the angel of adversity is Mastema, prince of evil, equated with Satan.

Angel of Agriculture [Risnuch]

Angel of the Air [Chasan, Casmaron, Cherub, Iahmel]

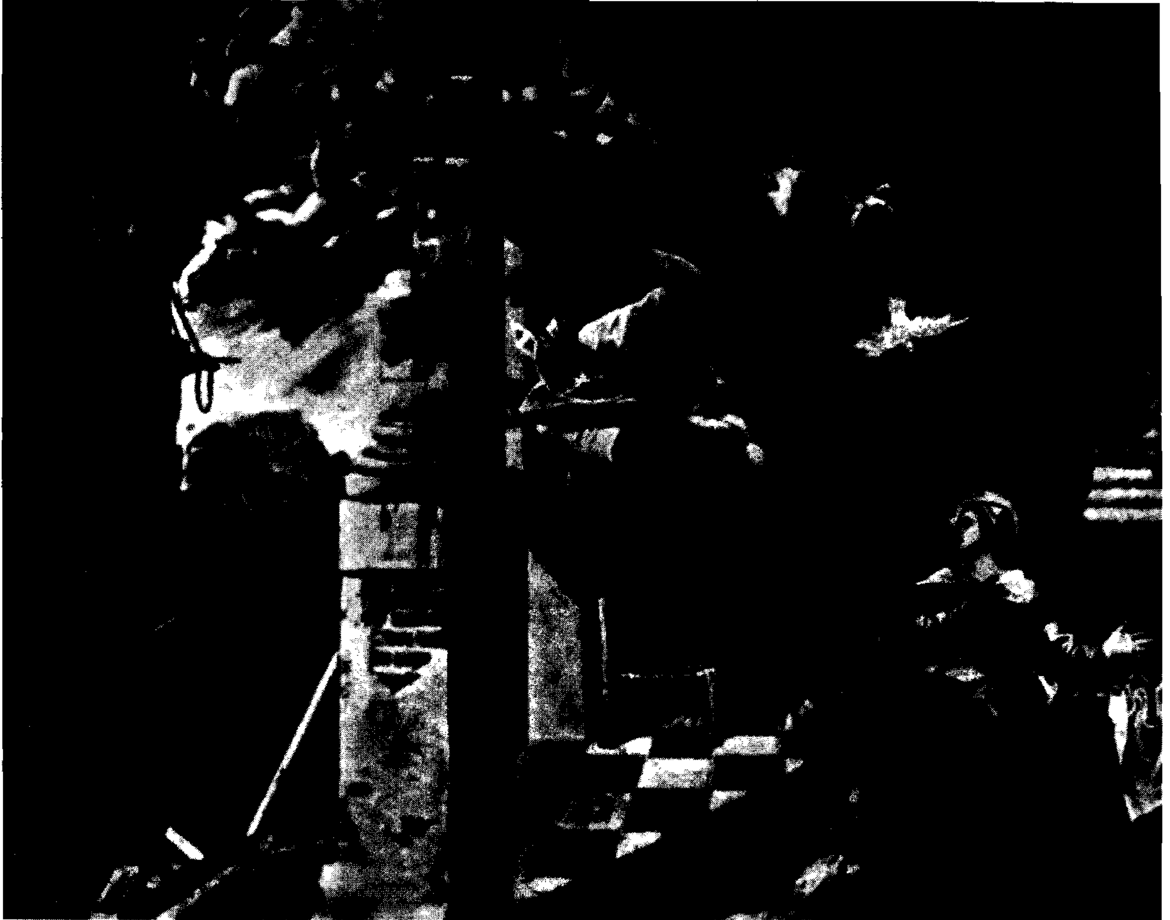
Angel of Albion—an angel "created" by Blake as a character in his "Visions of the Daughters of Albion."

Angel of Alchemy and Mineralogy—Och (*q.v.*).

Angels of the Altitudes—among the principal rulers of the 4 altitudes or chora are Barachiel, Gabriel, Gediel. [*Rf. The Almadel of Solomon.*] For the names of other rulers of this class of celestial hierarchs, *see* Appendix.

Angel of Anger—in his visit to Paradise, as reported in the apocalyptic *Revelation of Moses*, the great Lawgiver encounters the angels of anger and wrath in the 7th Heaven. He finds these angels composed "wholly of fire." Our angel of anger is Af (*q.v.*).

Angel of Annihilation—in the story relating to Esther and Ahaseurus, the angel of annihilation is Harbonah or Hasmed. [*Rf. Midrash Tehillim* on



Annunciation by Tintoretto in Scuola San Rocco, Venice. Reproduced from Régamey, *Anges*.

Psalm 7.] Both Harbonah and Hasmed are angels of punishment or of confusion.

Angel of Announcements—in ancient Persian lore, the angel of announcements is Sirushi, who ranks also as the angel of Paradise.

Angel of Annunciation—Gabriel. The Angel of Annunciation is the subject of innumerable paintings by the great masters: da Vinci, Memling, Fra Filippo Lippi, Fra Angelico, El Greco, Titian, etc. In the annunciation to Mary, as related in Matthew, the name of Gabriel does not occur; it occurs in the account by Luke (both with regard to Elizabeth and Mary).

Angel of the Apocalypse—Orifiel; also Anael (Haniel, Anafiel), Zachariel, Raphael, Samael, Michael, Gabriel, and St. Francis of Assisi. According to Cornelius Agrippa, each angel is credited with a reign of 354 years. The title "Angel of the Apocalypse" was claimed by St. Vincent Ferrer (1350–1419). [*Rf.* Levi, *Transcendental Magic.*] Malvina Hoffman, American sculptress, did a figure in gold bronze titled the "Archangel of the Apocalypse."

Angel of April—Asmodel. In ancient Persian lore, the angel was Andibehist.

Angel of Aquarius—in works of ceremonial

magic, the angel of Aquarius is Ausiel (Ausiul). Rabbi Chomer in Levi's book of magic cites the 2 governing spirits of Aquarius as Archer and Ssakmakiel (Tzakmaqiel).

Angel of Aquatic Animals [Manakel]

Angel of Aries—in ceremonial magic, the angel of Aries (the Ram) is Aiel or Machidiel, the latter being also the angel of March. In the cabala, the 2 spirits governing the sign of Aries are Sataaran and Sarahiel (Sariel).

Angel of the Ark of the Covenant—the 2 angels of the ark of the covenant are usually Zarall and Jael, both belonging to the order of cherubim. Another angel, Sandalphon, has been described as "the left-hand cherub of the Ark." Some authorities, interpreting Exodus 25, maintain that 4 angels should be represented on the ark, 2 on each side. See picturization in Schaff, *A Dictionary of the Bible*, p. 67.

Angel of Ascension—in the Acts of the Apostles (1:10) the angels of ascension are spoken of as "two men [which] stood by in white apparel." Chrysostom, Eusebius, Cyril of Jerusalem speak of angels present at the Ascension. [*Rf.* Danielou, *The Angels and Their Mission.*] In noncanonical writings there are frequent references to the angels of ascension as 2 in number, but nowhere are they named. In the "Ascension," a canvas by Mantegna (1431–1506), Christ is shown fully robed, rising to Heaven with 11 child-angels surrounding him in the ascent.

Angel of Aspirations and Dreams—according to Jewish cabala, the moon is the angel of aspirations and dreams; in occult lore, it is Gabriel. [*Rf.* Levi, *Transcendental Magic.*]

Angel of Augsburg, The—a name given to Agnes Bernauer, the lovely but low-born wife of Duke Albrecht of Würtenberg. She was drowned as a witch in 1435, at the instigation of Albrecht's father, Duke Ernest of Bavaria. The drowning is the subject of a woodcut reproduced in Paul Carus, *The History of the Devil.*

Angel of August—in Trithemius, *The Book of Secret Things*, the angel of August is Hamaliel; he is said to have dominion over the sign of Virgo in the zodiac. Occult lore cites another angel of August, or August–September (in Hebrew, the season is *Elul*)—i.e., Morael, who is also the angel of awe or fear. In ancient Persian lore, the angel of August was Shahrivari.

Angel of Autumn—Guabarel; Tarquam. The head of the sign of August is Torquaret. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Angel of Babylon—in *Midrash Tehillim* we learn that "the angel of Babylon mounted 70 rounds [of the ladder of Jacob] and the angel of Media 52." Neither the name of the angel of Babylon nor that of Media is given.

Angel of the Balances [Soqed Hozi, Dokiel, Michael, Zehanpuryu'h]

Angel of the Baptismal Water—Raphael. But *see also* Barpharanges. It was Tertullian who declared that the baptismal water receives its healing properties from an angel (whom, however, he did not name). [*Rf.* Smith, *Man and his Gods*, p. 306.]

Angel of Barrenness [Akriel]

Angel Over (Tame) Beasts [Behemiel, Hariel]

Angel Over (Wild) Beasts [Thegri (Thuriel), Mtniel, Jehiel, Hayyal]. [*Rf.* *Hermes Visions; Jewish Encyclopedia* I, 595.]

Angel of Benevolence [Zadkiel, Hasdiel, Achsah]

Angel Over Birds [Arael, Anpiel]

Angel of the Bottomless Pit—same as angel of the abyss, i.e., Abaddon (which is the Hebrew form for the Greek Apollyon), as in Revelation 20. Known in post-Biblical lore as the "destroyer" and "king of the demonic locusts" or "grasshoppers." In Bunyan's *Pilgrim's Progress*, this angel is a devil, *the* devil. St. John regards the angel of the bottomless pit as apparently not evil, since it is the angel that binds Satan for 1,000 years (Revelation 20:2). As Langton makes clear in his *Satan, a Portrait* (p. 39) the angel of the abyss (i.e., the angel of the bottomless pit) "is *not* [in Revelation]

identified with Satan." Dürer in his Apocalypse series (1498) executed a woodcut titled "Angel with the Key of the Bottomless Pit."

Angel of the Burning Bush—Zagzagel; Michael. A strict interpretation of the use of the term (in Exodus 3:2; Luke 20:37; Acts 7:35) would suggest that it is the Lord Himself who is the angel of the burning bush, made manifest in angelic guise. The ascription to Zagzagel is found in *Targum Yerushalmi*. Rembrandt did a well-known painting of the subject titled "Moses and the Burning Bush."

Angel of Calculations [Butator]

Angel of (the sign of) Cancer—Cael. According to Rabbi Chomer, an exegetical authority quoted by Levi in *Transcendental Magic*, the governing spirits of the sign of Cancer are Rahdar and Phakiel.

Angel of Capricorn—in ceremonial magic, the angel of Capricorn is Casujoiah. According to Rabbi Chomer, quoted by Levi, *Transcendental Magic*, the governing spirits of this zodiacal sign are Sagdalon and Semakiel (Semaqiel).

Angel of Carnal Desires [Angel of Lust]

Angel of Chance (in the sense of gambling)—Barakiel, Uriel, and Rubiel. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Angel of Chaos—Michael. Where chaos is equated with darkness, and darkness with death, then the angel of chaos is Satan. [*Rf. The Interpreter's Bible*; Ginzberg, *The Legends of the Jews* V, 16.]

Angel of the Chaste Hands [Ouestucati]

Angel of Chastisement—Amaliel. In addition, one comes upon other angels of chastisement or punishment in apocryphal and post-Biblical writings. Compare "the mail-clad lords with the flaming eyes.". . . "his eyes are as lamps of fire," in Daniel 10:6, as descriptive of one of these hierarchs. In Coptic lore, the demon of chastisement is Asmodel—who, however, in occult lore, is an angel, the angel of the month of April.

Angels (Order of)—in the pseudo-Dionysian scheme of the celestial hierarchy, the order of angels occurs last of the 9. The ruling princes of the order are usually given as Phaleg and Adnachiel (Advachiel).

Angels of Clouds—in *The Book of Jubilees* there is mention of the angels of clouds who, it is reported, were created on the 1st day of Creation. They are not named.

Angels of Cold—likewise mentioned but not named in *The Book of Jubilees*. The angels of cold are also referred to in the *Revelation of John*, a New Testament apocryphon included in the Ante-Nicene Fathers Library.

Angels of the Colonies—creation of Blake as characters in his "Visions of the Daughters of Albion."

Angel of Comets (or Meteors)—Zikiel or Ziquiel; also Akhibel.

Angel of Commission Brokers—Anauel, who also protects commerce, bankers, etc.

Angel of Commotion—Zi'iel, as noted in Odeberg, *3 Enoch.*

Angel of Compassion—Rachmiel or Raphael (*qq.v.*). The angel of compassion, symbolizing the United Nations, is interpreted in a painting by the Swiss artist Max Hunziker and done by him for the benefit of UNICEF. The Nepalese have a god of compassion called Avalokiteshvara, who renounced Nirvana in order to serve and save mankind. An image of this deity was displayed at the Asia Society headquarters in New York in 1964.

Angel of Conception [Laila(h)]

Angels of Confusion—there are 7 of these angels of confusion. They were dispatched by God to the court of Ahasuerus to put an end to this king's pleasure in the time of Queen Esther. [*Rf.* Ginzberg, *The Legends of the Jews* IV, 374.] It seems likely that the angels of confusion were also present and participated in the Tower of Babel incident. [*Rf.* Genesis 11:7.] The individual angels of confusion are described in Talmud as follows:

Mchuman—confusion; Biztha—destroyer of the house; Barbonah—annihilation; Bigtha—presser of the winepress; Abatha—another presser of the winepress; Zethar—observer of immorality; and Carcas—the knocker.

Angel of Constellations—Kakabel (Kochbiel) and Rahtiel (*qq.v.*). [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Angels of Corruption (or Perdition)—originally, according to Talmudic lore, there were 70 tutelary angels assigned by God to rule over the 70 nations of the earth. These angels, corrupted through national bias, became the *malache habbala* (angels of corruption). The sole angel of this group who remained uncorrupted was the tutelary or guardian angel of Israel, Michael. [*Rf.* Eisenmenger, *Traditions of the Jews* I, 18; Lea, *Materials Toward A History of Witchcraft* I, 17; Ginzberg, *The Legends of the Jews.*]

Angel of the Covenant—a title applied to Metatron, Phadiel, Michael, Elijah, the "angel of the Lord," and even to Mastema. According to *The Zohar* I, it is the angel of the covenant who is meant in such verses as Exodus 4:26, 24:1; Leviticus 1:1. In the *Vision of Paul* 14, Michael is called the "Angel of the Covenant." But Régamey in *What Is An Angel?*, citing Malachi 3:1, says "the Angel of the Covenant must be the Lord himself." The hasidic Rabbi Elimeleckh of Lizhensk (d. 1786) refers to Elijah as the "Angel of the Covenant." [*Rf.* Buber, *Tales of the Hasidim*; *The Early Masters*, p. 257.]

Angels of Creation—there were 7 of these angels in the beginning (i.e., at the time of Creation) and they were placed in control of the 7 planets—the 7 including the sun and moon, according to the astronomical knowledge of the time of the scribes, who set down the events of the "first days." The 7 angels of creation usually given are Orifiel, Anael, Zachariel, Samael (before this angel rebelled and fell), Raphael, Gabriel, and Michael. *The Book of Enoch* reports that the angels of Creation reside in the 6th Heaven.

Angel of Darkness—also called prince of darkness and angel of death (Belial, Bernael, Haziel, Beliar, Satan, etc.). "All who practice perversity are under the domination of the angel of darkness." [*Rf. Manual of Discipline* in T. Gaster, *The Dead Sea Scriptures*, pp. 43–44.] "All men's afflictions and all of their moments of tribulation are due to this being's malevolent sway." According to Budge, *Amulets and Talismans*, quoting "the later rabbis," the angel of darkness is Kochbiel. In

Angels of the Ascension. A miniature from *The Bible of St. Paul.* Reproduced from *Lost Books of the Bible.*



Chaldean lore, and in Kramer, *From the Tablets of Sumer*, the angel is An. In Mandaean lore there were 5 primal beings of darkness: Akrun (Krun), Ashdum (Shdum), Gaf, Hagh, Zasgi-Zargana. [*Rf.* Mansoor, *The Thanksgiving Hymns*; Ginzberg, *The Legends of the Jews* V; *The Book of Jubilees*; Drower, *The Mandaeans of Iraq and Iran*, p. 251.]

Angel of Dawn—in gnosticism, applied to the dragon which, in Revelation, is a term for Satan or Lucifer. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Angel of the Day (Angel of Daylight)—Shamshiel, as in *3 Enoch*. [*Rf. Amulets and Talismans*, p. 375; Ginzberg, *The Legends of the Jews* II, 314.]

Angel of Death—in rabbinic writings there are at least a dozen angels of death: Adriel, Apollyon-Abaddon, Azrael, Gabriel (as guardian of Hades), Hemah, Kafziel, Kezef, Leviathan, Malach ha-Mavet, Mashhit, Metatron, Sammael (Satan), Yehudiah (Yehudiam), Yetzer-hara. In Falasha lore the angel of death is Suriel. In Christian theology, Michael is the angel of death who "leads souls into the eternal light" at the yielding up of the ghost of all good Christians. The Arabic angel of death is Azrael. He is also Iblis, as in the Arabian Nights tale, "The Angel of Death with the Proud King." The Babylonian god of death is Mot. According to Schönblum, *Pirke Rabbenu ha-Kadosh*, there are 6 angels of death: Gabriel (over the lives of young people), Kafziel (over kings), Meshabber (over animals), Mashhit (over children), Af (over men), Hemah (over domestic animals). The angel of death is not necessarily an evil or a fallen angel. He remains at all times a legate of God and in God's service. [*Rf.* Talmud *Baba Metzia*, 86a.] In Zoroastrianism, the angel of death or the demon of death is Mairya (male or female), who offered Zoroaster the empire of the world [*Cf.* Satan tempting Jesus; see also Saltus, *Lords of the Ghostland*, chap. on Ormuzd]. In the *Apocalypse of Baruch* there is an angel of death, unnamed, who makes his first appearance in that work. [*Rf.* Smith, *Man and his Gods.*] In Ginzberg, *The Legends of the Jews* IV, 200, we read of Elijah fighting and overcoming the angel of death. There is also a legend about Aaron seizing the angel of death and locking him in the Tabernacle "so that death ceased." The seizure must have been short-lived. (The Aaron legend may have inspired the popular Broadway play, *Death Takes a Holiday.*) This angel of death was most likely Kezef, as suggested in *Targum Yerushalmi*. The great whale or crocodile of Biblical lore, Leviathan (along with Rahab), is also identified as an angel of death, according to various rabbinic sources. In Talmud *Abodah Zarah*, 20, the angel of death, Sammael, is described as "altogether full of eyes; at the time of a sick man's departure he [the angel] takes his stand above the place of his [the sick man's] head, with his sword drawn and a drop of poison suspended on it." To Eisenmenger (*Traditions of the Jews*) the supreme angel of death is Metatron, whose subordinates are Gabriel and Sammael. In his *Book of Beliefs and Opinions*, Saadiah Gaon (10th century) says that "our teachers have informed us that the angel sent by God to separate body from soul appears to man in the form of a yellowish flame, full of eyes shining with a bluish fire, holding in his hand a drawn sword pointed at the person to whom death is coming." Saadiah then goes on to suggest a parallel or affinity with the "angel of the Lord" in I Chronicles 21:16 who stands "between the earth and the heaven, having a drawn sword in his hand stretched over Jerusalem." The angel who would qualify here, not so much in the description of him as in relation to his office, is the benevolent angel of death, Azrael (*q.v.*). Over 6 persons the angel of death has no power (says Talmud *Baba Bathra*, fol. 17), to wit: Abraham, Isaac, Jacob, Moses, Aaron, and Miriam. With regard to Jacob, it is said that "not the angel of death ended his life, but the Shekinah took his soul with a kiss"; and that Miriam also "breathed her last in this manner." A rabbi (ben Levi) outwitting the angel of death is the subject of Longfellow's poem "The Spanish Jew's Tale."

Angel of December—Haniel or Nadiel. In ancient Persian lore, the angel of December was Dai (*q.v.*).

Angel of the Deep—Tamiel, Rampel; also

Rahab. [*See* Angel of the Sea.] [*Rf.* M. Gaster, *The Sword of Moses*; Ginzberg, *The Legends of the Jews* V.]

Angel of Deliverance—in Zoharistic writings, the angel of deliverance is Pedael. [*Rf.* Abelson, *Jewish Mysticism*, p. 117.]

Angel of the Deserts—one of the unnamed "splendid, terrible and mighty angel chiefs who passed before God to extol and rejoice in the first Sabbath." [*Rf. Alphabet of Rabbi Akiba* and numerous Talmudic commentaries listed in Ginzberg, *The Legends of the Jews.*]

Angel of Destiny [Oriel or Manu]

Angels of Destruction ("malache habbalah")—Uriel, Harbonah, Azriel, Simkiel, Za'afiel, Af, Kolazonta, Hemah. Chief of the group is Kemuel, according to the *Revelation of Moses*, but, according to *3 Enoch*, the chief is Simkiel. In the latter book, the angels of destruction correspond to the angels of punishment, and these in turn may be equated with the angels of vengeance, wrath, death, ire. They may also be compared to the Avestan devas. "When executing the punishments on the world, the angels of destruction are given the 'Sword of God' to be used by them as an instrument of punishment." [*Rf. 3 Enoch*, 32:1.] According to Moses Gaster, there were 40,000 such angels but, according to a Jewish legend, there were (or still are) in Hell alone 90,000 angels of destruction. It is said that the angels of destruction helped the magicians of Egypt in Pharaoh's time; that they duplicated the miracles performed by Moses and Aaron, specifically the miracle of changing water into blood. [*Rf.* Exodus 7:20.] There is a division of opinion among rabbinic writers as to whether the angels of destruction are in the service of God or of the devil. Apparently, even when they serve the devil, it is with the permission of God. In *The Zohar* I, 63a, Rabbi Judah, discoursing on the Deluge, declared that "no doom is ever executed on the world, whether of annihilation or any other chastisement, but the destroying angel is in the midst of the visitation." In Ginzberg, *The Legends of the Jews*, it is related that when Moses visited Hell, he beheld in a region called Titha-Yawen sinners (mainly usurers) standing "up to their navel in mud" lashed by the angels of destruction "with fiery chains, the sinners' teeth being broken with fiery stones from morning until evening." *Cf.* Dante's description of the tortures suffered by sinners in the *Inferno.* [*Rf. The Apocalypse of Baruch*; *The Book of Enoch*; Talmud *Bab-Sanhedrin*; Trachtenberg, *Jewish Magic and Superstition*; *Jewish Encyclopedia*, p. 516.]

Angel of the Disk of the Sun—Chur, in ancient Persian lore. *Cf.* Galgaliel, angel of the wheel of the sun (*q.v.*).

Angel of Divination [Eistibus]

Angel of the Divine Chariot [Rikbiel YHWH]

Angel of the Divine Presence (Angel of the Face)—Blake subtitled his engraving "The Laocoön," "The Angel of the Divine Presence."

Angel of Dominions (dominations)—Zacharael, who is usually designated prince of this hierarchic order. Dionysius, in his famous work on the celestial orders, placed the dominions or dominations first in the 2nd triad of the 9 choirs.

Angel of Doves [Alphun]

Angels (or Lords) of Dread—according to *3 Enoch*, 22, they work in unison with the Captains of Fear in surrounding the throne of Glory and "singing praise and hymns before YHWH, the God of Israel." They aggregate "thousand times thousand and ten thousand times ten thousand."

Angel of Dreams—Duma(h) and Gabriel. In the cabala, according to Levi, *Transcendental Magic*, the angel of dreams is the Moon, or Gabriel. *The Zohar* II, 183a, refers to Gabriel as the "supervisor of dreams."

Angel of the Dust [Suphlatus]

Angels of the Earth—traditionally there are 7 angels of the earth: Azriel, Admael, Arkiel (Archas), Arciciah, Ariel, Harabael or Aragael, Saragael, Yabbashael. Variants include Haldiel, Tebliel, Phorlakh, Raguel, and Samuil. The 4 angels of the earth listed in Heywood, *The*

Hierarchy of the Blessèd Angels, are actually angels of the 4 winds: Uriel (south), Michael (east), Raphael (west), Gabriel (north). In ancient Persian lore, the spirit of the earth was Isphan Darmaz. [*Rf. Enoch II; Pesikta R. Kahana* 155a.]

Angel of Earthquakes [Sui'el; Rashiel]

Angels of the East (or of the Rising Sun)—Michael, Gauriil, Ishliha, Gazardiel.

Angel of Edom—the name Edom was a designation for Rome, but the angel of Edom designated Satan. "I will ascend above the heights of the clouds, I will be like the Most High," the angel of Edom boasted. And God replied: "Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence." The angel of Edom was one of the angels on the ladder that Jacob saw in his dream, set between earth and Heaven. [*Rf.* Ginzberg, *The Legends of the Jews* I, V.]

Angel of Egypt—Mastema, Rahab, Duma(h), Uzza, and Sammael. On their way out of Egypt the Israelites were affrighted most "at the sight of the Angel of Egypt darting through the air as he flew to the assistance of the people under his tutelage." The identity of the angel is not given in the source quoted (Ginzberg, *The Legends of the Jews* III, 13). Some rabbinic texts say the angel was Abezi-thibod; others that it was, or might have been, Sammael, Mastema (in *The Book of Jubilees*), or Uzza. Another good guess would be Rahab (*q.v.*).

Angel of the Embryo [Sandalphon]

Angel of Esau—Sammael, with whom Jacob wrestled at Peniel.

Angel of Evil—Satan, Malach Ra, Mastema, Bernael, Beliar (Beliel), Ahriman (Persian), etc.

Angel of Evil Deeds—a holy angel in the service of God. He is pictured (but not named) as a Recording Angel in Longfellow, *The Golden Legend*.

Angels of the Face (or Angels of the Presence)—among the most frequently mentioned angels of the face in rabbinic lore are Metatron, Michael, Jehoel, Suriel, Yefehfiah, Zagzagael, Uriel. There were about 12 of them and they were also spoken of as the angels of sanctification or the angels of glory—all of them circumcised at Creation. [*See* Angels of the Presence.]

Angel of Fall (autumn)—Torquaret. [*Rf.* Shah, *Occultism, Its Theory and Practice*, p. 43.]

Angel of Fascination [Tablibik]

Angel of Fasts—Sangariah, as cited in *The Zohar* (Exodus 207a).

Angel of Fate [Manu]

Angel of Fear (Yrouel; Morael)—these are amulet angels (*q.v.*).

Angel of February (Barchiel; Barbiel)—for angels governing other months of the year, *see* Appendix. [*Rf.* De Plancy, *Dictionnaire Infernal* IV.] In ancient Persian lore, the angel of February was Isfandarmend (*q.v.*).

Angel of Fertility—in Mandaean lore, the angel of fertility is Samandiriel or Yus(h)amin. In Talmud *Pesikta Rabbati* 43:8, it is stated that "Abraham gave heed to the Angel of Fertility when the great Lawgiver, then in his 100th year, was told by God to visit Sara in her tent." Abraham heeded God's counsel. Sara was 90 at the time and barren; but, through perhaps the overshadowing of Samandiriel or Yus(h)amin, she conceived and gave birth to Isaac. Another heavenly spirit present at the union of the aged couple was the Shekinah (*q.v.*).

Angel of the Fiery Furnace—the angel of the Lord (not named) seen walking in the midst of the unconsuming fire with Sidrach, Misach, and Abednego, the 3 Judaean princes captive in Babylon who had refused to obey Nebuchadnezzar's command to worship a golden image. The angel miraculously delivered the 3 princes from death. He was later described by the Babylonian king as having a form like that of "the Son of God." [*Rf.* Daniel 3.]

Angel of the Fifth Heaven—the presiding spirit of the 5th Heaven is Michael—that is, if the 5th Heaven is Machum; but if the 5th Heaven is

Mathey, then the presiding spirit is Sammael. Assisting angels ruling the 5th Heaven include Friagne, Hyniel, Ofael, Zaliel. [*Rf.* de Abano, *The Heptameron.*] In Mohammedan lore, the 5th Heaven is the abode of the Avenging Angel "who presides over elemental fire."

Angel of Fire—Nathaniel (Nathanel), Arel, Atuniel, Jehoel, Ardarel, Gabriel, Seraph; also Uriel, "angel of the fire of the sun." Revelation 14:18 speaks of the angel of the heavenly altar "who has authority over fire." *Cf.* Agni, the Vedic god of fire and mediator (angel) between gods and men. The Zoroastrian genius of fire is Atar (*q.v.*). In the *Fourth Book of Maccabees* there is mention of an angel of fire whom Aaron overcomes; he is to be compared with the destroying spirit in Reider, *The Book of Wisdom* 18:22. When the Baal-worshipping Jair succeeded Abimelech to the throne in Israel and ordered the 7 men faithful to God to be consigned to the flames, Nathanel, "lord over fire," extinguished the flames and enabled the 7 to escape. Nathanel then burnt Jair along with 1,000 of his men. For the legend, see *Pseudo-Philo* 39; also *The Chronicles of Yerahmeel* 48:175. The Prokofieff opera *L'Ange de Feu*, composed between 1920 and 1926, is based on a novel by the Russian poet Valerie Brusoff. It was published in 1903. The chief character is Madiel, angel of fire, who returns to the heroine (a 16th-century visionary) in the form of a German knight. A concert performance of the opera was given in Venice in 1955; an American premiere occurred in New York at the City Center in September 1965. According to Kircher, *Ecstatic Voyage* (to the planets), the sun—so he reported—"is peopled with angels of fire swimming in seas of light around a volcano from which pour myriads of meteors." One of Marc Chagall's celebrated oils is his apocalyptic Angel of Fire or Flaming Angel (the canvas is titled "Descent of the Red Angel") that plunges from Heaven on a peaceful and unsuspecting world, and shatters it.

Angel of the Firmament—Hlm Hml.

Angel of the First Heaven—Sabrael, Asrulyu, Pazriel (Sidriel), Gabriel, etc.

Angel over Fish—Gagiel, Arariel, Azareel.

Angel of Flame—El Auria, a name equated with Ouriel (Uriel). [*See* Angel of Fire.]

Angel of the Flaming Sword [Angel of the Garden of Eden]

Angel of Food—Manna; the angel of nourishment is Isda.

Angel of the Footstool—in Arabic lore, the angel of the footstool (Kursi) offers arrivals to the 7th Heaven a pillar of light to support them when standing before the divine judge for interrogation. [*Rf. 3 Enoch*, 181; Nicholson, "An Early Arabic Version," etc.]

Angel of Force—Afriel, equated with Raphael.

Angel of Forests [Zuphlas]

Angel of Forgetting or Forgetfulness (or Oblivion)—usually Poteh or Purah (*q.v.*).

Angel of Fornication [Angel of Lust]

Angels of the Four Cardinal Points (or Regents of the Earth)—in Blavatsky, *The Secret Doctrine*, the "winged globe and fiery wheels," recalling Ezekiel's description of the 4 living creatures (Ezekiel I) glimpsed at the River Chebar. In Hindu lore, the 4 regents are the Chatur Maharajas, and are named Dhritar-ashtra, Virudhaka, Virupaksha, and Vaishravana. [*Rf.* Leadbeater, *The Astral Plane.*]

Angels of the Four Elements—over fire, Seraph or Nathaniel; over air, Cherub; over water, Tharsis or Tharsus; over earth, Ariel.

Angels of the Four Winds—Uriel, over the south; Michael, over the east; Raphael, over the west (serving also as governor of the south, with Uriel); Gabriel, over the north. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 214.] Revelation 7 speaks of "four angels standing at the four corners of the earth, holding fast the four winds of the earth"—derived, supposedly, from *The Book of Enoch* (*Enoch I*). *The Book of the Angel Raziel* gives Usiel (Uzziel) as one of the 4 angels of the 4 winds.

Angels of the Fourth Heaven—Michael; Shamshiel; Shahakiel.

Angel over (Wild) Fowl—Trgiaob. [*Rf.* M. Gaster, *The Sword of Moses.*]

Angel over Free Will [Tabris]

Angels over Friday—Anael (Haniel, Anafiel); Rachiel; Sachiel.

Angel of Friendship—in ancient Persian lore, the angel of friendship was Mihr (*q.v.*). He was also the angel of love and ruled the 7th month. [*Rf.* Chateaubriand, *Genius of Christianity.*]

Angel over Fruit (or Fruit Trees)—Sofiel; Alpiel; Serakel; Ilaniel; Eirnilus.

Angel of Fury—Ksoppghiel, who is the leader of the many angels of this order. [*Cf.* Zkzoromtiel.]

Angel of the Future—Teiaiel or Isiaiel (*q.v.*). In Assyro-Babylonian mythology, the god of foresight was Adad.

Angels of the Garden of Eden—the 2 angels commonly identified as the angels of Eden are Metatron and Messiah, both of the order of cherubim. But Raphael is also regarded as the angel of the earthly paradise by virtue of his having guarded the Tree of Life. John Dryden in his *State of Innocence, or The Fall of Man* concludes his dramatic poem,with Raphael hustling our first parents out of Eden (rather than Michael, as in Milton, *Paradise Lost*). [*Rf. The Zohar*; Waite, *The Secret Doctrine in Israel.*] To R. L. Gales ("The Christian Lore of Angels"), it is Jophiel who stands at the gates of the Garden of Eden with the flaming sword.

Angel of Gehenna (Gehennom, Gehinnom)—Temeluchus, Kushiel, Shaftiel, Nasargiel, Duma. In the New Testament, Gehenna is another name for Hell. [*Rf. Maseket Gan Eden and Gehinnom,* quoted in *Jewish Encyclopedia* I, 593.] In the writings of the cabalist Joseph ben Abraham Gikatilla, Gehennom is the name of the 1st lodge of the 7 lodges in Hell, with Kushiel as the presiding angel.

Angel of Gemini ("twins")—Ambriel or, in ceremonial magic, Giel. According to Rabbi Chomer (Hebrew cabalist and master of Gaffarel), the 2 governing spirits of Gemini are Sagras and Saraiel. [*Rf.* Levi, *Transcendental Magic.*]

Angel of Gethsemane—according to Gales, writing in the *National Review* on "The Christian Lore of Angels," it is the angel Chamuel (Kamuel, Haniel) who strengthened Jesus, in His agony in the Garden of Gethsemane, with the assurance of resurrection. Luke 22:43 speaks of this angel but does not name him. Some sources identify Gabriel as the angel of Gethsemane.

Angel of Glory—Sandalphon, who is also the angel of prayer and tears. See Longfellow's poem "Sandalphon." The angels of glory, as a group, are identified or equated with the angels of sanctification. They reside in the highest Heaven, Araboth, number 660,000 myriads, and "stand over against the throne of Glory and the divisions of flaming fire." [*Rf. 3 Enoch* 22; *The Book of the Angel Raziel.*]

Angel of God—Uriel, or God Himself. In the Old Testament the expression "angel of the Lord" or "angel of God" is a theophorous term. It stands for the Elohim (god or gods), as in the *Mekilta of Rabbi Ishmael.* [*Rf.* Origen, *In Joanem* quoting from the *Prayer of Joseph,* a Jewish pseudepigraphon; *see* Angel of the Lord.]

Angel of Good—so called, though unnamed, in *The Apocalypse of Abraham.*

Angel of Good Counsel—Jesus, according to Dionysius the Areopagite in *The Mystical Theology and the Celestial Hierarchies.*

Angel of Good Deeds—pictured, but not named, as a recording angel in Longfellow, *The Golden Legend.*

Angel of Grace [Ananchel]

Angel of the Grail—pictured (but not named) by the Maître de Liesborn. The painting was done or published in 1465 and is reproduced on plate III in Régamey, *Anges.* The Angel of the Grail is also shown in a frieze, "The Vision of Galahad," by

Edward A. Abbey in the Boston Public Library. [*Rf.* Baxter, *The Holy Grail.*]

Angel of the Great (or Mighty) Counsel—the Messiah, the Holy Ghost, the Head of Days. (*See* Angel of the Covenant.) "Our Lord and Savior is called an angel of great counsel because he is the announcer of His father's Will." [*Rf.* Nicetas of Remesiana (335–414 C.E.) in "The Names and Titles of our Savior" quoted in Fremantle, *A Treasury of Early Christianity.*] St. Hilary in his *On the Trinity* IV calls the son of God (i.e., Jesus) "the angel of the Great Counsel." [*Rf.* Isaiah 9:6 (Septuagint version).] Gregory Thaumaturgus in his *Panegyric Addressed to Origen* thanks "that holy angel of God who fed me from my youth . . . perchance the Angel of the Mighty Counsel."

Angel of Greece—Javan or Yavan (a name for Greece). Ginzberg, *The Legends of the Jews* I, 35, quoting from various Talmudic sources, reports that "the angel of Greece mounted 180 rounds of Jacob's ladder."

Angel of Grief—depicted in the famous monument in the Protestant Cemetery in Rome. It is the work of an American sculptor and poet, W. W. Story, who, with his wife, lies buried there. A replica, at Stanford University in California, was erected to the memory of the victims of the 1906 earthquake.

Angel of Hades—Uriel, Raphael. The 1st (Uriel) is set over Tartarus; the 2nd (Raphael) is "prince of Hades." While Raphael is in charge of departed souls, the officiating angel of the newly dead was, at least originally, Uriel. [*Rf. Enoch I,* and Ginzberg, *The Legends of the Jews* V, 70, 273, 310.]

Angel of Hail (or Hailstorms)—Bardiel or Baradiel or Barchiel; also Nuriel, Yurkami, and the twin irin kaddishin.

Angel of Healing—usually Raphael; but also Suriel and Assiel.

Angel of Health—Mumiah; also Raphael.

Angel of Heavenly Baptism—Seldac (*q.v.*).

Angel of Hell—there are 7 presiding angels of Hell under the ethnarchy of Duma(h). The other 6 most commonly listed are Kshiel, Lahatiel, Shaftiel, Maccathiel, Chutriel, Pasiel. Other listings give Dalkiel, Rugziel, Nasargiel. [*Rf.* writings of Joseph ben Abraham Gikatilla; Ginzberg, *The Legends of the Jews* II.]

Angel of Herbs—in the *Alphabet of Rabbi Akiba,* the angel of herbs (unnamed) is included among the "splendid, terrible, and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Heroism—Narsinha, who is the "man-lion avatar" and "lord of heroism."

Angel Over Hidden Things—Satarel (Sartael), and Gethel (Ingethal).

Angel of the Hills—like the angel of herbs (*q.v.*), the angel of the hills, unnamed, was included by Rabbi Akiba among the "splendid, terrible, and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath. [*Rf. Alphabet of Rabbi Akiba.*]

Angel of His Presence—usually applied to the Shekinah (*q.v.*). *Cf.* Isaiah 63:9: "In all their affliction he was afflicted, and the angel of his presence saved them." *See* Angels of the Face; Angel of Sanctification; Angel of Glory. In rabbinic lore there are 12 angels of this class, with Michael, Gabriel, Uriel, and Zagzagael prominent among them.

Angel of Hoarfrost—an angel mentioned but not named in *Enoch I.*

Angel of Holiness [Angel of Sanctification]

Angel of the Holy Spirit—Gabriel. In Charles, *The Ascension of Isaiah* IX, 36, Isaiah sees the angel of the holy spirit in the 7th Heaven "on the left of my Lord."

Angel of Hope—Phanuel, as designated by Jean Danielou in his *Angels and Their Missions.* Phanuel is also the angel of penance "who holds the devil in his power."

Angels of Horror—the cherubim, who surround the throne of glory and who "strike fear and terror in the hearts of all who behold them." [*See* Angels of Terror.]

Angel of Hostility (mal'akh hammastemah)—usually applied to Beliel or Beliar or Mastema. [*Rf.* Mansoor, *The Thanksgiving Hymns*; Vermes, *Discovery in the Judean Desert*, p. 184.]

Angel of Humanity—in the *Revelation of Moses*, the angel of humanity appears to Eve in Eden when she is on her knees praying for forgiveness of her sins. The angel raises her up, saying: "Arise, Eve, from thy repentance; for behold, Adam thy husband has gone forth from his body." This was the first news to Eve that Adam had died. Eve died 6 days later.

Angel of Hurricanes [Za'miel; Zaafiel]

Angel of Ice—an angel mentioned but not named in *The Book of Jubilees* and in the *Revelation of John*, the latter a New Testament apocryphon. [*See* Angel of Snow.] The Mayans have a god of ice called Iztlacoliuhqui.

Angel of (or over) Immorality—his name is Zethar and he is one of the angels of confusion. In *Targum Esther*, Zethar is the "observer of immorality." God sent him down, with 6 other angels of confusion, to put an end to King Ahasuerus' pleasure. [*Rf.* Ginzberg, *The Legends of the Jews* IV, 375.] *See* Pharzuph; Schiekron.

Angel of Iniquity—"the angel of iniquity is bitter and angry and foolish; and his works are pernicious"—from the New Testament apocryphon *Hermas II*. While the angel is not named, he may be identified as Apollyon (*q.v.*).

Angel of Insolence—Rahab, who is also the angel or demon of the primordial waters and sometimes identified as the angel of death. [*Cf.* Isaiah 51:9.]

Angel of Insomnia—Michael, who was sent by God to cause the sleeplessness of Ahasuerus (the king who, on the advice of the wicked Haman, had decreed the annihilation of all the Jews in the kingdom). The tale is told in *Targum Esther* and repeated in Ginzberg, *The Legends of the Jews*.

Angel of Intercession—an unnamed angel who intercedes "for the people of Israel, so that they may not be utterly destroyed," as the angel declared to Levi when the latter went to Heaven (in a dream). [*Rf.* the *Testament of Levi* in the *Testament of the Twelve Patriarchs*.]

Angel of Inventions—Liwet, an *uthra* (angel) in Mandaean religious lore.

Angel of Ire [Zkzoromtiel]

Angel of Irrevocable Choice [Zeffar]

Angel of Israel—Michael. Also Javan (*q.v.*) and the unnamed angel in the *Testament of Levi* and the *Testament of Dan* (in the *Testament of the Twelve Patriarchs*).

Angel of January—Gabriel. In ancient Persian lore, the angel was Bahman.

Angel of Jehovah [Angel of the Lord]

Angel of Joy [Raphael; Gabriel]

Angel of Judgment [Gabriel; Zehanpuryu; Phalgus]

Angel of July—Verchiel (Zarachiel). In ancient Persian lore, Murdad (*q.v.*).

Angel of June—Muriel (a male angel). In ancient Persian lore, Tir.

Angel of June-July [Imrief]

Angel of (the planet) Jupiter—Zachariel (Yahriel); Zadkiel; Sachiel; Adabiel; Barchiel; Zadykiel. In Longfellow's *The Golden Legend*, the angel of the planet Jupiter is Zobiachel (*q.v.*). For the names of the angels of the 7 planets, see Camfield, *A Theological Discourse of Angels*.

Angels of Justice [Tsadkiel; Azza]

Angel of Knowledge—Raphael, who is also the angel of science, health, prayer, and love.

Angel of the Last Judgment—Michael, Gabriel (also Abel, as in *The Testament of Abraham*).

Angel of the Law—where "Law" has the meaning of Torah (i.e., the Pentateuch), the angel is Dina, also known as Yefefiah, Iofiel, Zagzagael.

Angel of Lawlessness—Beliar (Beliel), Matanbuchus. [*Rf. The Martyrdom of Isaiah.*]

Angel of (the sign of) Leo—in ceremonial magic, the angel is Ol. There are also governing spirits of the sign and these are Sagham and Seratiel, according to Rabbi Chomer, the Hebrew cabalist quoted in Levi, *Transcendental Magic. See also* Verchiel.

Angel of Liberty—unidentified by name. In Victor Hugo's *La Fin de Satan*, it is through the angel of liberty that Satan is to be finally redeemed. [*Rf.* Papini, *The Devil.*]

Angel of Libra (the Balances)—Jael, in ceremonial magic. In *The Magus*, the angel is Zuriel. According to Rabbi Chomer the 2 governing spirits of Libra are Grasgarben and Hadakiel (Chadakiel). It was from the writings of Rabbi Chomer that Gaffarel (17th-century man of learning and librarian to Cardinal Richelieu) drew many of his predictions.

Angel of Life—in his poem "The Two Angels," Longfellow speaks of the angel of life and the angel of death (both unnamed). They are dressed in robes of white, one "crowned with amaranth as with flame," the other "with asphodels like flakes of light." Both angels, says Longfellow, are from God "on celestial embassy."

Angel of Light—Isaac, Gabriel, Jesus, and Satan have been called angels of light, Satan only in his disguise as such (II Corinthians 11:14). In Jewish tradition, Isaac was looked upon as an angel of light because of the supernatural brightness of his countenance at birth (a birth announced by Michael). In Christian lore of the Middle Ages, Gabriel was the angel of light. [*Rf.* Christian, *The History and Practice of Magic* I, 296.] In Parsi religion, it was Mihr (Meher, Mithra); also Parvargigar (who, in Arabic, was Rab-un-naw, "lord of the species"). According to *Midrash Konen*, 300 angels of light dwell in the 3rd Heaven where they "unceasingly sing God's praises and watch over the Garden of Eden and the Tree of Life." It should be explained that there are two paradises: the terrestrial one and the heavenly one. In the cabala, the sun, included among the planets, is regarded as an angel of light.

Angel of the Light of Day—Shamshiel, who is also the prince of Paradise. [*Rf. 3 Enoch.*]

Angel of Lightning—Barkiel (Barakiel) or Uriel, according to *The Book of Jubilees*; Ginzberg, *The Legends of the Jews*; *3 Enoch*. Barkiel (*q.v.*) is also the angel of February and is customarily cited as one of the 7 archangels. In Conybeare, *The Testament of Solomon*, as in Shah, *The Secret Lore of Magic*, the angel of lightning is claimed to be the only power able to overcome the demon Envy.

Angel of Lights—in *The Zadokite Fragments* the following appears: "Moses and Aaron continued in their charge through the help of the Angel of Lights even though Beliel in his cunning had set up Jannes and his brother in opposition of them." [*Rf.* Rowley, *The Zadokite Fragments and the Dead Sea Scrolls*; Grant, *Gnosticism and Early Christianity.*] Raphael, as regent of the sun; Uriel, also called regent of the sun; and Shamshiel, "light of day," may similarly be designated angels of light.

Angel of Longevity—the angels most commonly cited in occult writings as controllers or dispensers of longevity are Seheiah, Mumiah, Rehael. The last-named is of the order of powers. For his sigil, see Ambelain, *La Kabbale Pratique*.

Angel of the Lord—a Biblical theophorism, usually identified or personified as Michael, Metatron, Malachi, Gabriel, Akatriel, Yehadriel, Homadiel, Phinehas, etc. Where the expression occurs in the Old Testament, particularly in the earlier books, it may be taken to mean, though not always, God Himself. In Numbers 22:22 the Angel of the Lord is the adversary (i.e., *ha-satan*) acting for the Lord. The apparent contradiction between similar accounts in II Samuel 24:1 (where it is the Lord who provoked David to number Israel) and I Chronicles 21:1 (where it is Satan who does the provoking) may be resolved if

(1) Satan were spelled lowercase—i.e., *satan*—to denote not the name of an angel (as it was, in fact, not meant to denote) but the designation of an office, the office of adversary; and if (2) this adversary were understood to be acting for God—that is, acting as the angel of the Lord. In Judges II, the angel of the Lord comes up from Gilgal to Bochim to remind the Israelites of the Lord's promise "which I sware unto your fathers" to lead them to the Promised land. In the New Testament, as in Acts 12:1–7 (where Peter is released from prison), the angel of the Lord is not the Lord but a heavenly messenger sent by the Lord and acting for the Lord. See Raphael's painting "The Angel Waking St. Peter." In Acts 12:23, where Herod is struck down by "the angel of the Lord," the term may be equated with, or stand for, the angel of death. Justin held that one of the 3 angels that visited Abraham (Genesis 18) was the Word (i.e., the Logos or Holy Ghost). Philo thought that the other 2 were Christ and God Himself, or (again) the angel of the Lord, the 3 constituting a prefiguring of the Trinity. The subject of Abraham "entertaining angels unawares" was popular with painters of the early Italian school. The scene is depicted in a woodcut in the Cologne Bible (1478–1480); it also figures in one of Hans Holbein's wood engravings (where, by the way, the 3 angels are represented without wings). It was an angel of the Lord, say the rabbis, who taught Abraham Hebrew, "the language of Revelation." [*Rf. Jewish Encyclopedia*, p. 85.] The term angel of the Lord, or angel of God, or angel of Yahweh appears in connection with the story of Hagar (Genesis 16); the sacrifice of Isaac (Genesis 22); the burning bush (Exodus 3); Balaam (Numbers 22); Gideon (Judges 6); parents of Samson (Judges 13); David at the threshing-floor of Araunah (2 Samuel); Elijah (2 Kings); the smiting of the Assyrian host (2 Kings); etc.

Angel of the Lord of Hosts—on high, the angel is Michael; on earth it is the High-priest, so designated "by reason that he belongs to the side of Grace." [*Rf. The Zohar* (Numbers 145b).]

Angel of Love—Theliel, Rahmiel, Raphael, Donquel, etc. In the cabala, the Roman goddess Venus also figures as an angel of love. In rabbinic lore the angel of love (not named) approved the creation of man when God first proposed the idea to an assembly of top hierarchs (some of those who disapproved were punished—*Rf.* Ginzberg, *The Legends of the Jews*). In Talmudic, Zoharistic, and Mandaean sources we find Liwet and Anael (the latter angel of the star of love) serving as additional angels of love. In ancient Persian writings, Mihr was the angel who watched over love and friendship.

Angel of Lude—the rooftree angel of France. He is represented, though not named, in stained glass at St. Bartholomew's Protestant Episcopal Church in New York City. The bronze of the angel is by Jehan Barbet de Lyon (1475). It was intended as a weathervane for St. Chapelle in Paris. In the 19th century the statue was removed by the Marquis de Talhouet to his chateau du Lude (whence the angel's name). It was acquired by J. P. Morgan and exhibited in the United States. A reproduction is in the book *Merchants of Art*.

Angel of Lust—in Talmud *Bereshith Rabba* 85, and according to Rabbi Jochanan commenting on Genesis 38:13–26, when "Judah was about to pass by, without noticing, Tamar (Judah's daughter-in-law, squatting like a harlot at the crossroads), God caused the angel of lust to present itself to him." The angel is not named—but compare with Pharzuph (or Priapus), whom Arnobius in *Adversus Nationes* III, called "the Hellespontian god of lust." [*Cf.* also with the "spirit of whoredom" in Hosea 4:12.]

Angel of Luxury—in his commentary on Matthew, Origen says that anyone who "falls away from Michael is put into subjection to the angel of luxury, then to the angel of punishment."

Angel of Mankind—usually Metatron (*q.v.*).

Angels of the Mansions of the Moon—*see* Appendix for the names of 28 of these governing angels of the moon.

Angel of March—Machidiel (Malchidiel), Melkejal, etc. For angels governing other months



Angels of the Trinity, an icon made c. 1410–1420 by André Rublev. Here all 3 figures (Jesus, God, and the Holy Ghost) are winged and haloed. In the Tretykov Gallery, Moscow. Reproduced from Régamey, *Anges.*

of the year, *see* Angels of the Months of the Year. In ancient Persian lore, the angel of March was Favardin.

Angel of the Marriage of Contraries [Camaysar]

Angel of (the planet) Mars—Uriel, Sammael (Zamiel), Gabriel, Chamael (or Camuel, as listed in Camfield, *A Theological Discourse of Angels*). [*Rf.* Kircher, *Oedipus Aegyptiacus*; Levi, *Transcendental Magic*; Lenormant, *Chaldean Magic.*]

Angel of May—Ambriel (Amriel); also Afsi-Khof. [*Rf.* De Plancy, *Dictionnaire Infernal.*] In ancient Persian lore, the angel of May was Khurdad.

Angel of Media—the unnamed tutelary angel of the ancient land of Media who became "corrupted through national bias." According to Ginzberg, *The Legends of the Jews* I, 351, the angel of Media mounted 52 rungs of Jacob's Ladder.

Angel of Memory—Zachriel, Zadkiel, Mupiel. The angels of memory are invoked in Mosaic incantations, occult rites, etc.

Angel of (the planet) Mercury—in grimoires and goetic texts, the angels of the planet Mercury are variously given as Tiriel, Raphael, Hasdiel, Michael, Barkiel, Zadkiel. In practical cabala, the angel of Mercury is Bene (Bne) Seraphim. [*Rf.* Levi, *Transcendental Magic*; Trachtenberg, *Jewish Magic and Superstition.*]

Angel of Mercy—Rahmiel (Rhamiel), Rachmiel, Gabriel, Michael, Zehanpuryu, Zadkiel. St. Francis of Assisi has been called the angel of mercy and has been so pictured (with wings) in *The Douce Apocalypse*. (*See also The Zohar*; *3 Enoch.*) As in the case of 2 other mortals (Enoch and Elijah), St. Francis, it is claimed, was transformed into an angel and now goes by the name of Rhamiel. Another angel of mercy named in Merkabah lore is Uzziel, acting under Metatron. [*Rf.* introd. *3 Enoch.*]

Angel of Meteors [Angel of Comets, *q.v.*]

Angels of Might—"from the shrines of the Egyptians, He (Christ) stole the names of the angels of might"—so claimed pagan writers, according to Arnobius in his *Adversus Nationes* I. The names of these angels of might are not given.

Angel of Mighty Counsel—the Septuagint version of the famous passage in Isaiah 9:6, which has been interpreted by Christian apologists as one of the prophecies of the advent of Christ, and as one of His appellations.

Angel of Migration—Nadiel (*q.v.*), who is the governing spirit of the month of Kislav (November–December).

Angel of Mohammed—when Mohammed, according to legend, was transported to Heaven, he saw there—as he later reported—an angel with "70,000 heads, each head having 70,000 faces, each face 70,000 mouths, each mouth 70,000 tongues, each tongue speaking 70,000 languages, and all employed in singing God's praises." Brewer in his *Dictionary of Phrase and Fable* estimates that the foregoing enumeration "would make more than 31,000 trillion languages and nearly 5 billion mouths." [*Cf.* the erelim.]

Angel of Monday—Gabriel; Arcan (king, in the nether realms); Bilet; Missabu; Abuzaha; and others.

Angels of Mons (legendary)—in Machen, *The Bowmen & Other Legends of the War*, the angels of Mons, phantom horsemen, are reported to have appeared at the battle of Mons, bringing aid to the English. The report found general acceptance among civilians as well as among many of the soldiers who fought in the battle.

Angels of the (12) Months of the Year—Gabriel (January); Barchiel (February); Malchidiel (March); Asmodel (April); Ambriel or Amriel (May); Muriel (June); Verchiel (July); Hamaliel (August); Zuriel or Uriel (September); Barbiel (October); Adnachiel or Advachiel (November); Hanael or Anael (December). In ancient Persian lore, the angels were: Bahman (January); Isfandarmend (February); Farvardin (March); Ardibehist (April); Khurdad (May); Tir (June); Murdad (July); Shahrivar (August); Mihr or Miher

(September); Aban (October); Azar (November); Dai (December). [*Rf. The Magus* II and De Plancy, *Dictionnaire Infernal.*]

Angels of the Moon—in Solomonic lore, the angels governing the moon are variously given as Yahriel, Iachadiel, Elimiel, Gabriel, Tsaphiel, Zachariel, Iaqwiel, and others. In Longfellow's *The Golden Legend*, where the 7 planetary angels are named, the angel of the moon is given as Gabriel, although in later editions of the poem Longfellow switched to the angel Onafiel. [*Rf.* Christian, *The History and Practice of Magic.*] Actually, there is no such angel as Onafiel. Longfellow coined him inadvertently through a transposition of the letters "f" and "n" in Ofaniel, who is the traditional angel of the moon.

Angel of Morals—Mehabiah, an angel who assists mortals desiring progeny. In *The Magus*, Mehabiah is cited as one of the 72 angels bearing the name of God Shemhamphorae.

Angel of Mountains [Rampel]

Angel of the Muses—Uriel, Israfel, Radueriel, Vretil (Pravuil). The 9 Etruscan gods, the Novensiles, were regarded collectively as constituting the Muses, according to Granius (on the authority of Arnobius in his *Adversus Nationes* III).

Angel of Music—in Islamic lore, the angel of music is Israfel (Israfil), who is often equated with Uriel.

Angel of the Mutations of the Moon—in ancient Persian theogony, the angel was Mah.

Angel of Mysteries—Raziel, Gabriel, Zizuph. In Christian, *The History and Practice of Magic*, Gabriel is the "genius of Mysteries."

Angel of Night [Leliel; Metatron; Lailah]

Angel of the Noonday Winds [Nariel]

Angel of the North [Oertha; Alfatha; Uriel; Chairoum]

Angels of the North Star—Abathur, Muzania, Arhum Hii, and 4 angels (*uthri*) in Mandaean lore.

Angel of the North Wind—Chairoum (*q.v.*).

Angel of Nourishment—Isda. *See* Angel of Food.

Angel of November—Adnachiel (Advachiel, Adernahael). In ancient Persian lore, the angel of November was Azar.

Angel of Obedience—Sraosha (*q.v.*) in Manicheanism.

Angel of Oblivion—Purah or Puta or Poteh. Referred to also as the angel of forgetfulness.

Angel of October—Barbiel. In ancient Persian lore, Aban.

Angel of the Odd (fictional)—in Edgar Allan Poe's short story so titled, a wingless, Dutch-English speaking angel, more like an automaton, who "presides over the contretemps of mankind." The business of this angel or genius is "to bring about the odd accidents which are continually astonishing the sceptic." [*Rf.* vol. 4 of the 10-vol. *The Works of Edgar Allan Poe.*]

Angel of Omnipotence—there are (or were) 8 angels of this class, Atuesuel, Ebuhuel, Elubatel, Tubatlu, Bualu, Tulatu, Labusi, Ublisi. In the *Citation of Leviathan*, the first 3 angels are invoked to force demons to appear and do the bidding of the invocant. [*Rf. The Sixth and Seventh Books of Moses*, p. 85.]

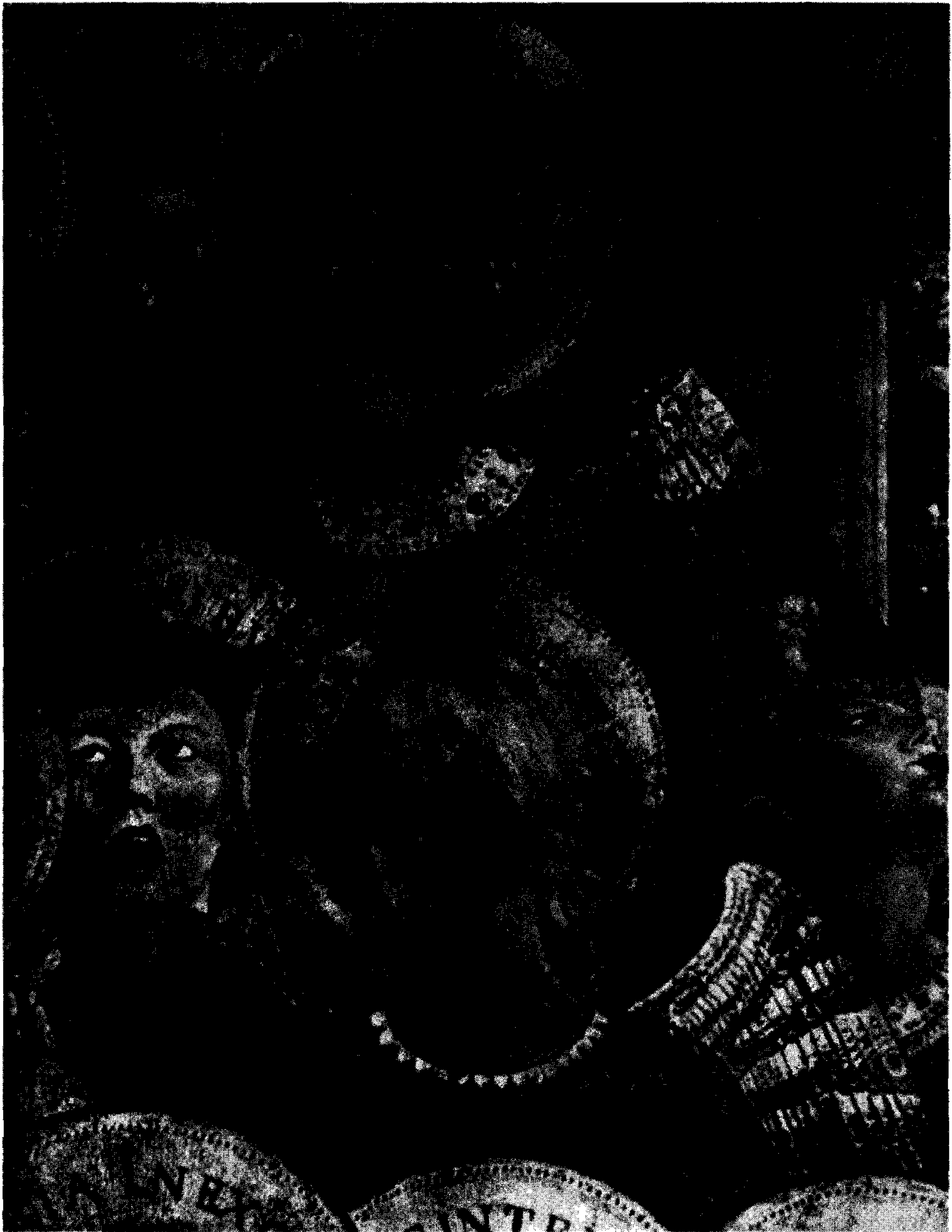
Angel of Oracles—Phaldor (*q.v.*).

Angel of Order—Sadriel (*q.v.*).

Angel of Orion—in the *Alphabet of Rabbi Akiba*, the angel of Orion (unnamed) is included among the "splendid, terrible and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Paradise—both earthly and heavenly: Shamshiel, Michael, Zephon, Zotiel, Johiel, Gabriel, etc. In Mandaean lore, the angel is Rusvon. In ancient Persian lore, the angel was Sirushi (or Surush Ashu, or Ashu). [*Rf.* Shea and Troyer, *The Dabistan*, p. 144.]

Angel of Patience—Achaiah (*q.v.*), who is also adept in discovering the secrets of nature. In



Angels Chanting the "Gloria" by Benozzo Gozzoli (1420–1498). Reproduced from Régamey, *Anges.*

the cabala, the angel of patience is one of 3, and belongs to the order of seraphim.

Angel of Peace—in Jewish legend, the angel of peace (unnamed) is reputed to have opposed the creation of man, for which opposition he was burned by God, along with the hosts under him. The angel of truth was also burned, and for the same reason. Later, it seems, they were both revived. In *Enoch I*, 40, the angel of peace leads Enoch the patriarch around Heaven and reveals to him the names of the 4 archangels of the presence—Michael, Raphael, Gabriel, Phanuel—describing their individual duties. The *Testament of Asher* speaks of "meeting the angel of peace," but does not name him. Traditionally there were 7 angels of peace. *The Zohar* translates Isaiah 33:7 as "Behold, angels cry abroad, the angels of peace weep bitterly." They weep "because they no longer know [declares Rabbi Simeon] what to make of God's promise to Abraham at the time when He brought him forth." According to tradition [*Rf. New Jewish Encyclopedia*, p. 441] "angels of peace visit every Jewish home when the holy Sabbath is being ushered in." In gnostic lore, the prince of peace is Melchisedec (*q.v.*). [*Rf.* Prince of Peace.]

Angel of Penance—Phanuel (*q.v.*). He is also the angel of hope and identified as the Shepherd of Hermas.

Angel of Persecution—according to Roman Catholic doctrine, in its prebaptismal rites, the angel of persecution is a personal devil which is in each of us (side by side with a guardian angel). *See* Angel of Perversion. [*Rf.* Corte, *Who Is the Devil?*]

Angel of Persia—Dob(b)iel or Dub(b)iel, known as the guardian angel of Persia. In Daniel 10:13, Michael contends with the prince of Persia (not identified here by name). [*Rf.* Talmud *Yoma* 77a.]

Angel of Perversion—a 2nd-century C.E. apocryphon, the *Shepherd of Hermas*, informs us that "every man has close by him 2 angels, one an angel of holiness or sanctity, the other an angel of perversion." [*Cf.* Angel of Persecution.]

Angel of Pisces—in ceremonial magic, the angel of this sign of the zodiac (Pisces, fishes) is Pasiel. According to Rabbi Chomer, quoted by Eliphas Levi, there are 2 governing spirits of Pisces and they are Rasamasa and Vocabiel (Vocatiel). Heywood, *The Hierarchy of the Blessèd Angels*, lists Varchiel as chief regent of Pisces.

Angel of the Plagues—an unnamed destroying angel who, sword in hand, appeared over Jerusalem to punish the Jews, particularly King David, for authorizing a census (the numbering of people being, apparently, an offence to God). David appeased the angel of the plagues by offering burnt sacrifices on the threshing-floor of Araunah, one of the Jebusite inhabitants of old Jerusalem. For the incident, see I Chronicles 21.

Angels of the Planets—there are commonly 7 angels of the planets which, in occult lore, include the sun and moon. The chief is Rehatiel (Rhatiel) or Rejatiel. For the name of the governing angel for each planet, his sign, the day he governs, etc., *see* Appendix. In the 1st edition of Longfellow's *The Golden Legend*, the angels of the 7 planets are given as: Raphael (Sun); Gabriel (Moon); Anael (star of love, i.e., Venus); Zobiachel (Jupiter); Michael (Mercury); Uriel (Mars); Anachiel (Saturn). In later editions, Longfellow substituted Onafiel for Gabriel and Orifel for Anachiel. Both Zobiachel and Onafiel seem to be newly coined, since they show up in no other source.

Angel of Plants—Sachluph (*q.v.*).

Angel of the Pleiades—in the *Alphabet of Rabbi Akiba*, this angel, unnamed, is included among the "splendid, terrible and mighty angel chiefs" who passed before God to extol and rejoice in the 1st Sabbath.

Angel of Poetry—Uriel, Israfel, Radueriel (Vretil), Phoenix.

Angel of (the order of) Powers—in the cabala [*Rf.* Levi, *Transcendental Magic*] the angel of the order of powers is Zacharael, or the planet Jupiter. Other sources designate Verchiel, Camael, Kafziel (Cassiel), and Sam(m)ael. The last named is given on the authority of Robert Fludd,



Baroque Angels, the work of Franz Schwanthaler (c. 1720). Made for the Heilige Maria Kirche, Dresden. From the collection of Edward R. Lubin.

16th-century alchemist. According to Gregory the Great, the powers "preside over demons." In *The Testament of Abraham*, a pseudepigraphic work, the angel of powers is Michael.

Angel of Praise—unnamed. In Ginzberg, *The Legends of the Jews* I, 16, it is related that "the third creation of the second day [of Creation] were the angel hosts, both the ministering angels and the angels of praise." Specifically, the latter would constitute the 3 orders of the 1st triad in the Dionysian scheme—seraphim, cherubim, thrones.

Angel of Prayer—in occult writings one finds usually 5 or 6 named angels of prayer: Akatriel, Gabriel, Metatron, Raphael, Sandalphon, Sizouse. But since there are "seven archangels who convey the prayers of the saints to God" (according to Oesterley in Manson, *A Companion to the Bible*, p. 337), Michael might be included among the aforementioned 6.

Angel of Precipices—Zarobi (*q.v.*).

Angels of Pregnancy—in Mosaic incantation rites, the angels of pregnancy are Sinui and Sinsuni. These 2 luminaries are invoked to help women in labor. According to Jewish legend, God appoints an angel to make the newborn Jewish male resemble its father, in order, presumably, to preclude the charge of adultery which might be lodged against the mother where a child bears no resemblance to the male parent. [*Rf.* Ginzberg, *The Legends of the Jews* VI, 83.]

Angels of the Presence—also known as angels of the face. They are customarily 12 in number, the chiefs of the group being Michael, Metatron, Suriel, Sandalphon, Astanphaeus, Saraqael, Phanuel, Jehoel, Zagzagael, Uriel, Yefefiah, and Akatriel. The angels of the presence are also equated with the angels of sanctification and the angels of glory, 2 classes of hierarchs that were, it seems, already circumcised at the time they were created. See *The Book of Jubilees* XV, 27. In the just-named pseudepigraphon (I, 27 et seq.) the story of Creation is unfolded to Moses "by the angel of the presence," who, however, is not named. "Probably Michael," says R. H. Charles. The patriarch Judah, in the *Testament of Judah* (in the *Testament of the Twelve Patriarchs*), claims that the angel of the presence (not named) blessed him. According to *The Zohar* (I, Vayera), the angels of the presence were expelled from the divine presence when they revealed the "mystery" (i.e., God's purpose). [*Rf. A Rabbinic Anthology*, p. 162.] Blake in his poem "Milton" speaks of the "seven angels of the presence." He also has a drawing, now in the Fitzwilliam Museum, Cambridge, titled "The Angel of the Divine Presence Clothing Adam and Eve with Coats of Skins." Rabbinic tradition refers to the 70 tutelary angels as angels of the presence. According to the *Testament of Levi* (in the *Testament of the Twelve Patriarchs*), the angels of the presence dwell in the 6th Heaven. [*Rf.* Eisenmenger, *Traditions of the Jews* I; *Book of Hymns* V; *Testament of Judah* (in the *Testament of the Twelve Patriarchs*); Lea, *Materials Toward a History of Witchcraft* I, 17.]

Angel of Pride—Rahab; Satan.

Angel of Priesthoods and Sacrifices—

Sachiel-Meleck. [*Rf.* Levi, *Transcendental Magic,* p. 307.]

Angels of Principalities—the ruling princes of this order, listed 1st in the 3rd triad of the pseudo-Dionysian system of the celestial hierarchy, include Haniel, Nisroc, Cerviel, and Raguel. The order is known also as princedoms. The angels of this choir are "protectors of religion" and preside over good spirits. In Jude and in the Pauline Epistles, the principalities are regarded as both beneficent and malevolent luminaries. Nisroc is mentioned in *Paradise Lost* VI, 447 as "of Principalities the prime." This Nisroc was once an Assyrian deity (II Kings 19:37). In occult lore, he is a demon. [*Rf.* Caird, *Principalities and Powers.*]

Angel of Proclamation—Gabriel; also Ak(h)raziel or Azkariel.

Angel of Progress—in Jewish cabala, the angel of progress is Mercury. Raphael is also referred to as the angel of progress. [*Rf.* Acts 14: 11–12; Levi, *Transcendental Magic,* p. 100.]

Angel of Prostitution—in Zoharistic cabala, the angel of prostitution is Eisheth Zenunim (mate of Sammael, prince of poison and of death). Lilith, Naamah, and Agrat bat Mahlat were 3 other mates of Sammael and, like Eisheth, angels of prostitution. [*Rf.* Masters, *Eros and Evil.*]

Angel of Punishment—there are 7 and they are named in *Maseket Gan Eden and Gehinnom*: Kushiel ("rigid one of God"); Lahatiel ("flaming one"); Shoftiel ("judge of God"); Makatiel ("plague of God"); Hutriel ("rod of God"); Pusiel or Puriel ("fire of God"); Rogziel ("wrath of God"). See *Jewish Encyclopedia* I, 593. Another angel of punishment is Amaliel (*q.v.*). The Coptic *Pistis Sophia* names Ariel as the angel in charge of punishments in Hell. *The Manual of Discipline* (plate IV) lists angels of punishment. In *Enoch II* (10:3) the angels of punishment dwell in the 3rd Heaven. *Cf.* the Levi testament in the *Testament of the Twelve Patriarchs,* where armies of punishing angels, presumably evil, dwell in the 3rd Heaven. These, says Charles in *Enoch I,* are the grigori (*q.v.*). Hell, by the way, was "in the north of the 3rd Heaven." In Coptic gnosticism, the demon of punishment is Asmodel; in occult writings, Asmodel is the angel of April. *Midrash Tehillim,* commenting on Psalm 7, lists 5 angels of punishment whom Moses encountered in Heaven, to wit: (1) Af, angel of anger; (2) Kezef, angel of wrath; (3) Hemah, angel of fury; (4) Hasmed, angel of annihilation; (5) Mashit, angel of destruction.

Angel of Purity—Tahariel. [*Rf.* Abelson, *Jewish Mysticism.*]

Angels of Quaking—the "Angels of Quaking surround the throne of glory." (*Cf.* Angels of Terror.) Moses beheld these angels during his 40-day stay in Heaven. [*Rf.* *Ma'ayan ha-Hokmah* 58–60 and other midrashim.]

Angel of Rage—called N'mosnikttiel in M. Gaster, *The Sword of Moses.* [*Cf.* Angels of Wrath.]

Angel of Rain—in rabbinic lore, at least 5 qualify as angels of rain: Matriel, Matarel, Matariel, Ridya (Ridia), and Zalbesael (Zelebsel). *3 Enoch* (the Hebrew Book of Enoch) vouches for "Batarrel standing for Matarel." In ancient Persian writings, the angel of rain (as also for rivers) was Dara.

Angel of Rarified Air—in Parsi angelology the angel is Ram-Khvastra; in Mandaean lore, it is Ayar Ziwa.

Angel of Repentance—according to various sources, the angel of repentance is Shepherd, Michael, Raphael, Suriel, Salathiel, Phanuel (Penuel). [*Rf.* *Shepherd of Hermas; Enoch I; The Interpreter's Bible* (*Commentary*).]

Angel of Resurrection—the angel who rolled away the stone before Jesus' tomb. In Matthew 28 he is called the angel of the Lord. [*Cf.* Gabriel.]

Angel of Revelation—Gabriel. [See Blake's poem, "Glad Day."]

Angel of the Right—in the Valentinian (gnostic) theory of Excerpts, the Angels of the Right were those who had prior knowledge of

the birth of Christ. [*Rf.* Newbold, "The Descent of Christ in the Odes of Solomon" in *Journal of Biblical Literature*, December 1912.]

Angel of Righteousness—Michael. In *The Shepherd of Hermas*, the angel (unnamed) is described as "mild, modest, gentle and quiet" and as one of 2 angels "with man," the other being an "angel of iniquity" (*q.v.*).

Angel of the River Jordan—called Silmai; also Nidbai.

Angel of Rivers—in M. Gaster, *The Sword of Moses*, the angel of rivers is Trsiel; in Persian lore the angel is Dara (*q.v.*).

Angel of Rome—usually spoken of as Sammael, who is Satan in post-Biblical lore. Edom (*q.v.*) was a designation for Rome.

Angel of Running Streams—Nahaliel (*q.v.*).

Angel of the Sabbath—named Sabbath in Jewish (rabbinic) writings, where he is represented as one of the great hierarchs in Heaven. "The angel named Sabbath who sat on a throne of glory and the chiefs of all the angels of all the heavens and the abysses danced and rejoiced before him." [*Rf.* Ginzberg, *The Legends of the Jews* I, 84.]

Angel of Sagittarius—the angel of the sign of Sagittarius in the zodiac is Ayil or Sizajasel. According to Rabbi Chomer (Levi, *Transcendental Magic*), the 2 governing spirits of the sign are Vhnori and Saritaiel (Saritiel). In Heywood, *The Hierarchy of the Blessèd Angels*, the ruler of Sagittarius is Adnachiel.

Angel of Salvation—Haurvatat, who is one of the amesha spentas (archangels) in Zoroastrianism. In noncanonical lore (Enoch and Baruch apocrypha), the angel of salvation is Uriel. [*Rf.* Graves and Patai, *Hebrew Myths*, p. 103.]

Angel of Sanctification—equated with the angel of glory and the angel of the presence. Chief among the angels of sanctification are Phanuel, Suriel, Metatron, Michael, Zagzagael. Like the angels of the presence, the angels of sanctification were created already circumcised, a "fact" attested to in the pre-Christian *The Book of Jubilees*.

Angel of the Sanctuary—Sar ha-Kodesh. Also identified as Michael, Metatron, Yefefiah.

Angel of Saturday—Cassiel, Machatan, Uriel. In the Talismans of Paracelsus, the angel of Saturday is Orifiel. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

Angel of Saturn—Orifiel, Kafziel, Michael, Maion, Orifel, Mael, Zaphiel, Schebtaiel. In the works of Zanchy, Agrippa, and Trithemius the angel of the planet Saturn is Zapkiel. Agrippa also lists Orifiel. In Longfellow, *The Golden Legend* (1st edition, 1851), the angel governing Saturn is Anachiel. In later editions Longfellow substituted Orifel for Anachiel. [*Rf.* Camfield, *A Theological Discourse of Angels.*]

Angel of Scandal—Zahun, according to Levi, *Transcendental Magic*, p. 502. In Apollonius of Tyana, *The Nuctemeron*, Zahun is cited as one of the genii of the 1st hour.

Angel of Science—Raphael, who is also the angel of knowledge.

Angel of Scorpio—Sosol. According to Rabbi Chomer, quoted in Levi, *Transcendental Magic*, the 2 governing spirits of Scorpio are Riehol and Saissaeiel (Sartziel).

Angel of the Sea—Rahab. He is so called in Scripture and Talmud. Rahab was destroyed twice—once for refusing to divide the upper and lower waters at the time of Creation, and again for trying to save from drowning the Egyptian hosts in pursuit of the fleeing Hebrews across the Red (more correctly Reed) Sea. [*See* Tamiel; Angel of the Deep.]

Angels of the (Four) Seasons—Farlas (Winter); Telvi (Spring); Casmaran (Summer); Andarcel (Autumn). In medieval Hebrew texts the angels of the 4 seasons are Malkiel, Helemmelek, Melejal, and Narel. [*Rf.* "Angels," in *Interpreter's Dictionary of the Bible.*]

Angels of the Second Heaven—2 are usually cited: Raphael and Zachariel. But since it was in the 2nd Heaven that Moses encountered the angel Nuriel "with his retinue of 50 myriads of angels" (Ginzberg, *The Legends of the Jews* II, 306). Nuriel might be added to the rulers of this Heaven.

Angel of September—Uriel or Zuriel. The ruler of the month of Tishri (September–October) is Pahadron. However, if September is equated with the Hebrew month of Eloul, the angel is Elogium. In ancient Persian lore, the angel of September was Miher (Mihr).

Angels of Service—according to Rabbi Akiba the angels of service are "the fowl of heaven" (*Cf.* Psalm 104). *The Zohar* speaks of these angels as having 6 wings.

Angels of the Seven Days—Michael, Gabriel, Samael, Raphael, Sachiel, Anael, and Cassiel. According to Barrett, *The Magus* II (plate facing p. 105), the rulership is as follows, with the sigil of each angel reproduced in the Barrett book: Michael, lord of Sunday; Gabriel, lord of Monday; Samael, lord of Tuesday; Raphael, lord of Wednesday; Sachiel, lord of Thursday; Anael, lord of Friday; Cassiel, lord of Saturday.

Angels of the Seven Heavens—the ruling princes of the 7 Heavens are: Gabriel, 1st Heaven; Raphael, Zachariel, Galizur, 2nd Heaven; Jabniel, Rabacyel, Dalquiel, 3rd Heaven; Michael, 4th Heaven; Samael, Gadriel, 5th Heaven; Zachiel, Zebul, Sandalphon, Sabath, 6th Heaven; Cassiel (Kafziel) 7th Heaven. According to hechaloth lore, while some of the rulers reside in their respective Heavens, they are also found in other Heavens as guardians of the great halls. In Jewish legend, for example, Samael resides in the 7th Heaven (where, it is said, he is a prisoner).

Angel of the Seven Last Plagues—in Revelation 15–17 there are 7 angels of the 7 last plagues "to whom are given 7 golden vials full of the wrath of God." The angels are not named.

Angel of Showers [Zaa'fiel]

Angel of Silence [Shateiel, Duma(h)]

Angel of the Sirocco [Sikiel]

Angel of the Sixth Heaven—Zachiel, Zebul, Sabath, Sandalphon. "Here dwells the Guardian Angel of heaven and earth," according to the Muslims. The ruling prince of the 6th Heaven is Bodiel [*Rf. Hechaloth Zoterathi*].

Angel of the Sky [Sahaqiel]

Angel of Sleep—the unnamed angel who deprived King Ahasuerus of sleep in the Esther episode. [*Rf. Ozar Midrashim* I, p. 56.]

Angel over Small Birds [Tubiel]

Angels of Snow—Shalgiel, Michael. The angels of snow, unnamed, are spoken of in the apocryphal *Revelation of John*.

Angel of Solitudes—Cassiel, who is also the Angel of Tears (as is Sandalphon).

Angel of Song—Radueriel (Vretil), who is also choirmaster of the muses. In Koranic lore, the angel of song is Israfel or Uriel. In rabbinic lore, the angel is Shemiel (Shemael, Shammiel) or Metatron. The last named is called "Master of Heavenly Song."

Angels Over Sorceries—"the wizard Aod of the priests of Midian used the angels set over sorceries to make the sun shine at night," according to *The Biblical Antiquities of Philo*. [*Cf.* fallen angels, who make known secret arts to mankind, as related in *Enoch I*.]

Angel of the Sorrows of Death [Paraqlitos]

Angel of the Souls of Men [Remiel (Jeremiel)]

Angel of the South [Kerkoutha, Cedar, Raphael]

Angel of the Southwest [Naoutha]

Angel of the Spheres [Salatheel (Sealtiel); Jehudiel]

Angels of the Spring—in occult lore, there are 4: Amatiel, Caracasa, Core, Commissoros. The head of the sign of Spring is Spugliguel. The ruling angel is Milkiel.

Angel of the Star of Love [Anael]

Angel of the Stars [Kakabel, Kohabiel, Kochabiel, Kokbiel]

Angel of Sterility [Akriel]

Angel of Storm [Zakkiel, Zaamael]

Angel of Strength [Zeruch (Zeruel, Cerviel)]

Angel of Summer—Gargatel; Gaviel; Tariel. The head of the sign of summer is Tubiel.

Angels of the Summer Equinox—in this group there are 9 or more angels, with Oranir serving as chief. All are effective as amulets against the evil eye. For the names of 9 of these angels, *see* Appendix.

Angels of the Sun—in the cabala and occult lore, the angels of the sun include an array of hierarchs: Arithiel, Galgaliel, Gazardia (spelt variously), Korshid-Metatron, Michael, Och, Raphael, Uriel, Zerachiel, etc. *The Zohar* (Exodus, 188a) speaks of "the angel appointed to rule and guide the sun," declaring that at dawn this angel "steps forth with the holy letters of the supernal blessed Name inscribed upon his brow, and in the power of those letters opens all the windows of Heaven." In ancient Persian lore, the angel of the disk of the sun was Chur (*q.v.*).

Angel of Sunday—Michael (1st hour); Anael (2nd hour); Raphael (3rd hour); Gabriel (4th hour); Cassiel (5th hour); Sachiel (6th hour); Samael (7th hour); Michael (8th hour); Anael (9th hour); Raphael (10th hour); Gabriel (11th hour); Cassiel (12th hour). It will be observed that Michael, Anael, Raphael, Cassiel and Gabriel do double duty on the Sabbath day. [*Rf.* Shah, *Occultism*, pp. 55–56.]

Angel of the Sun's Rays [Schachlil]

Angel of the Supreme Mysteries [Raziel]

Angel of Sweet-Smelling Herbs [Arias]

Angel of the Sword—the chief angel of the sword is usually given as Soqed Hezi (variously spelt). But there are numerous other angels so designated, as in M. Gaster, *The Sword of Moses.*

Angel over Tame Beasts [Behemiel]

Angel over Tartarus (Hades)—Uriel; also the eponymous chief Tartaruchi.

Angel of Taurus—in ceremonial magic, the chief angel of this zodiacal sign (the Bull) is Tual, otherwise Asmodel. According to Rabbi Chomer, quoted by Levi in *Transcendental Magic*, the governing spirits of Taurus are Bagdal and Araziel.

Angel of Tears—Sandalphon and Cassiel (*qq.v.*). In Islamic lore, the Angel of Tears (not named) dwells in the 4th Heaven.

Angels of Terror—these angels are equated with the angels of quaking. They are the strongest among the hierarchs and surround the throne of glory. In Jewish mysticism, Pahadron is the chief angel of terror. He governs the month of Tishri (September–October).

Angel of the Testament—John the Baptist, according to Salkeld in *A Treatise of Angels* (1613), quoting Malachi 3:1: "and the angel of the testament whom you desire," etc. This would apply to Christ, says Lactantius in Schneweis, *Angels and Demons According to Lactantius.* The passage in Malachi is also translated as "messenger" of the covenant. [*Cf.* Matthew 2:10: "Behold, I send my messenger before thy face, which shall prepare thy way for thee."] In the view of Régamey (*What Is an Angel?*) the foregoing would denote that "Christ is to proclaim himself the angel of the testament and to cause John the Baptist to be recognized as the messenger" merely.

Angels of the Third Heaven—among the principal rulers here are Jabniel, Rabacyel, Dalquiel, Baradiel, and Shaphiel. It was in the 3rd Heaven that Moses encountered an angel "so tall, it would take a human 500 years to climb to his height; he had 70,000 heads, each head as many mouths, each mouth as many tongues, etc. Mohammed also saw such an angel in Heaven, but neither in Talmud nor in the Koran is he named. A good guess would be Erelim, eponymous head of the order of erelim; or Raziel, sometimes credited with being chief of the order. The term erelim derives from Isaiah 33:7. In de Abano, *The*

Heptameron, the angels of the 3rd Heaven include Milliel, Ucirmuel, Nelapa, Jerescue, and Babel. Some sources place the erelim in the 4th Heaven.

Angels of the Throne—the Hebrew equivalent of the order of thrones is arelim or ophanim, according to *The Book of the Angel Raziel*: "there were seven who stand before the throne." However, according to a Jewish legend, there were (or are) 70. Among the chiefs of the order the following may be mentioned: Orifiel, Ophaniel (eponymous head of the ophanim), Raziel, Zabkiel, Jophiel, Ambriel, Tychagar, Barael, Quelamia, Paschar, Boel, Raum, Murmur. A number of these hierarchs are no longer found in Heaven and are to be numbered among the fallen angels in Hell. In the Dionysian scheme, the thrones as an order are placed 3rd in the 1st triad of the celestial hierarchy. Their dominant characteristic or virtue is steadfastness.

Angel of Thunder—Ra'miel, and/or Uriel. The latter also serves as the angel of fire and lightning. In Assyro-Babylonian mythology, the god of thunder was Adad; see picturization in *Larousse Encyclopedia of Mythology*, p. 59. Another Babylonian god of thunder was Rimmon.

Angels of Thursday—Sachiel, Castiel, and Assasiel. In Paracelsus, *Talismans*, the angel of Thursday is Zachariel. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

Angel of Time—so called but not otherwise named in the Tarot (Tarot card No. 14). The angel of time "stands between earth and heaven, clothed in a white robe, with wings of flame and a golden halo around his head . . . one foot on land, the other on the sea, behind him the sun rising . . . on his brow the sign of eternity and life: the circle." In the hermetic hierarchy, says Christian, *The History and Practice of Magic*, the genius of time is Rempha.

Angel of the Torah [Yefefiah; Iofiel (or Yofiel); Zagzageal; Metatron]

Angel of Torment [Aftemelouchos]

Angel of Treasures [Parasiel]

Angel of the Treasures of the Dead [Remiel (i.e., Jeremiel)]

Angel Over Trees [Maktiel]

Angel of Trembling [Pahadron; also Angel of Quaking or Terror]

Angels of the Triplicities—in ceremonial magic, the angels who rule the zodiacal triplicities are: Michael (over the fiery triplicity); Raphael (over the airy triplicity); Gabriel (over the watery triplicity); and Uriel (over the earthy triplicity).

Angels of the Triune God—Meacheul, Lebatei, Ketuel. [*Rf.* Barrett, *The Magus*; *The Sixth and Seventh Books of Moses* (pp. 127–130).]

Angel of Truth—Amitiel; Michael; Gabriel. In Jewish legend, the angel of truth (unnamed) opposed the creation of man when God first broached the idea; for this opposition he was burned, along with the angel of peace (who also opposed the idea) and the hosts under them. Since Gabriel and Michael escaped being burned, it must have been Amitiel who was reduced to a cinder. In Muslim lore, Gabriel is the spirit of truth.

Angel of Tuesday—Samael; Satael; Amabiel; Friagne; Carmax; Arragon; and Hyniel.

Angel of Twilight [Aftiel]

Angel of Vegetables—Sealiah and Sofiel, who are also the angels over fruit.

Angels of Vengeance—the 12 angels of vengeance were among the 1st formed at Creation, although, according to Catholic doctrine, all angels were formed at one and the same time. Only 6 of these angels of vengeance are known by name—Satanel, Michael, Gabriel, Uriel, Raphael, and Nathanel (Zathael). Now, since the angels of the presence seem to be interchangeable (in Jewish lore) with the angels of vengeance, and since 12 of the former are known by name, 6 of these may be "taken over" and included in the listing of the vengeances—Suriel, Jehoel, Zagzagel, Akatriel, Metatron, and Yefefiah. The French painter Prud'hon (1758–1823) did a head of Vengeance in

his painting "Divine Vengeance and Justice Pursuing Crime," which hangs in the Louvre. The head suggests that Prud'hon had the angel Uriel in mind.

Angel of (the planet) Venus—Anael (Haniel), Hasdiel, Eurabatres, Raphael, Hagiel, and Noguel.

Angel of Victory—Bahram, or Var (Adar) Bahram, who is a yazata in Parsi lore. *The Dabistan* and *The Mandaeans of Iraq and Iran* associate the angel of victory with the ascent of the soul of man.

Angel of Vindication—Douma(h) or Duma, who is also the angel of silence and the angel of the stillness of death. With Uzziel (Rahab), Douma was the governing *sar* (i.e., angel prince) of Egypt. [*Rf.* Waite, *The Holy Kabbalah*.]

Angel of Virgo (Virgin)—Voil or Voel. According to Rabbi Chomer in Levi, *Transcendental Magic*, the ruling spirits of this zodiacal sign are Iadara and Schaltiel.

Angels of (the order of) Virtues—more than a score of the angels of this order are named in G. Davidson's article, "The Celestial Virtues." Among the ruling princes of the order are Ariel, Barbiel, Haniel (Anael), Peliel, Nathanael, Atuniel.

Angel of Voyages—Susabo, who is one of the presiding genii of the 6th hour, in Apollonius of Tyana, *The Nuctemeron*.

Angel of War—Michael, Gabriel, and Gadriel. In the cabala there is Phaleg, called "the war lord" by Cornelius Agrippa.

Angel of Water (waters of the earth)—Tharsis or Tharsus; also Arariel, Talliud, Phul, Michael, Anafiel (all to be found in occult lore). In Persian lore, the angel of water is Harudha.

Angel of the Waters—in his cabalistic works, Cornelius Agrippa calls Phul (one of the 7 supreme spirits ruling the 196 provinces of Heaven) "the supreme lord of the waters." In Revelation 16:5, he is referred to but unnamed: "And I heard the angel of the waters say," etc. [*See* Arariel.]

Angel of Water Insects [Shakziel]

Angel of Weakness—Amaliel, who is also one of the angels of punishment. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*, suppl.]

Angel of Wednesday [Raphael; Miel: Seraphiel]

Angel of the West—Gabriel, who is called "the guardian of the west." [*Rf.* Ambelain, *La Kabbale Pratique*.]

Angel of the Wheel of the Moon—Ofaniel, among others. [*Rf. Enoch*.]

Angel of the Wheel of the Sun [Galgaliel]

Angel of the Whirlwind—Ra'shiel or Zavael, according to *3 Enoch*. [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Angel of the Wild Beasts—Mtniel, Jehiel (Hayyel). [*Rf.* M. Gaster, *The Sword of Moses*; "Angelology," in *Jewish Encyclopedia*.]

Angel Over Wild Fowl and Creeping Things [Trgiaob]

Angel of the Wilderness—in Jewish cabala, and according to Levi, *Transcendental Magic*, the angel of the wilderness is the planet Saturn. The angel Orifiel has also been named a ruling spirit of the wilderness.

Angel of the Wind—in Revelation 7:1, there is mention of 4 angels of the wind. In occult works (M. Gaster, *The Sword of Moses*), in *The Book of Jubilees*, and in *3 Enoch*, the following are named as angelic rulers: Moriel, Ruhiel, Rujiel, Ben Nez, and the celestial Ephemerae. In his poem "Sandalphon" Longfellow sings of the angels of wind and of fire that "chant only one hymn and expire." Dürer engraved the 4 angels in control of the winds (see reproduction on p. 310, from Régamey's *Anges*). The cherubim were regarded as personifications of the wind. [*Rf.* Psalms 18:10.]

Angel of Winter—Amabael, Cetarari. The head of the sign of winter is Attaris (Altarib). [*Rf.* De Plancy, *Dictionnaire Infernal*; de Abano, *The Heptameron*; *The Book of Jubilees*.]

Angel of Wisdom—Zagzagel; also Metatron

(when Metatron goes under the name of Sasnigiel); also Dina (when Dina goes under the name of Yefefiah or Yofiel). According to legend, Zagzagel was ordered by God to carry Moses to a place where myriads of scholars congregated, all of them occupied with expounding the Torah. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*]

Angel of the Womb [Armisael]

Angels of Women's Paradise—there were 9 of these female angels; they were once the mothers, wives, or daughters of the Hebrew patriarchs, and they occupied a place apart in one of the Heavens. Philo "allegorises away the wives of the Jewish patriarchs into the several Virtues" (see Philo, *About Cherubim,* chap. 13). [*Rf.* Conybeare, *Myth, Magic, and Morals,* p. 199.]

Angel (or Prince) of the World—Satan (see Pauline Epistles), Michael, Jehoel, Metatron, or Sar ha-Olam (which literally means, in Hebrew, prince of the world). Mammon is also described as "holding the throne of this world." [*Rf.* the Talmud; Bamberger, *Fallen Angels,* p. 58.]

Angels at the World's End—according to the *Revelation of Esdras* and as revealed to Esdras himself, the angels who will govern or rule "at the end of the world" are 9 in number: Michael, Gabriel, Uriel, Raphael, *Gabuthelon, *Beburos, *Zebuleon, *Aker, *Arphugitonos. Of these 9, the 5 preceded by an asterisk are found nowhere else in apocryphal or apocalyptic lore [*Rf. Ante-Nicene Fathers Library* VIII, 573]. *See* entry "Five Angels Who Lead the Souls of Men to Judgment."

Angels of Wrath—Hemah, Af, Mzpopiasaiel, Ezrael. In the *Revelation of Moses,* the Lawgiver, during his visit to Paradise, encountered the angels of anger and wrath in the 7th Heaven and found them composed "wholly of fire." [*Rf. The Zohar* I; M. Gaster, *The Sword of Moses*; Ginzberg, *The Legends of the Jews*; *Apocalypse of Peter.*] In the *Midrash Tehillim,* the angel of wrath is Kezef.

Angels of the Wrath of God—there are (or were) 7 angels of the wrath of God, as mentioned but not named in Revelation.

Angel of Yahweh—angel of the Lord, i.e., God Himself. Wherever the expression occurs in the Old Testament, it is a periphrasis. The earliest versions of the Old Testament had, in the opinion of later scribes, too many direct interventions of God in human affairs; the use of "angel of Yahweh" or "angel of the Lord" was by way of reducing His earthly appearances and the carrying out of His commands through the agency of angelic intermediaries. [*Rf.* Grant, *Gnosticism and Early Christianity.*]

Angel-Year—the angel-year, according to Cornelius Agrippa and other occultists, is either 145 years or 365 years.

Angel of Yetzirah—Sammael or Satan. [*Rf.* Fuller, *The Secret Wisdom of the Qabalah.*] The word yetzirah is Hebrew for formation. In the cabala, the world consisted of 4 great divisions, of which yetzirah was one.

Angels of the Zodiac—Malahidael (over Aries), Asmodel (over Taurus), Ambriel (over Gemini), Manuel or Muriel (over Cancer), Verchiel (over Leo), Hamaliel (over Virgo), Zuriel (over Libra), Barchiel (over Scorpio), Advachiel or Adnachiel (over Sagittarius), Hamael (over Capricorn), Cambiel (over Aquarius), Barchiel (over Pisces). [*Rf.* Barrett, *The Magus* II.] The overall ruler of the zodiac is Masleh (*q.v.*). Cornelius Agrippa, *Three Books of Occult Philosophy* III, gives additional governing angels: Acrabiel, Betuliel, Chesetiel, Dagymiel, Daliel, Geminiel, Masniel, Sartamiel, Teletiel, Tomimiel.

Angerecton (Angrecton)—in the *Grimorium Verum,* a great angel, invoked in magical rites, specifically in the invocation at fumigation. He is mentioned also in Waite, *The Book of Ceremonial Magic.*

Angromainyus—an early form of Ahriman, the Zoroastrian equivalent of the Judaeo-Christian Satan, although he is not a fallen angel and is not subject to the overlordship of God. Angromainyus was God's opposite and opponent from the beginning (in Persian lore). In the Zendavesta, Angromainyus, pregnant with death, leaps from

Heaven in the form of a serpent—a form in which he is not infrequently represented. He tries to deceive Zoroaster (Zarathustra) and to cause the latter to rebel against Ahura Mazda (the Persian equivalent of the sovereign power), but fails. [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*.]

Aniel (Haniel)—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Anihi'el—in M. Gaster, *The Sword of Moses*, one of the angel princes whom God appointed to the sword.

Animastic (the Animated)—an order of angels, "blessed souls which, by the Hebrews, is called issim, that is, nobles, lords and princes," according to Voltaire in his "Of Angels, Genii and Devils." Also, a presiding angel of the order referred to as "the soul of the Messiah, Merattron, soul of the world." Animastic is, in addition, referred to as the ruling or guardian angel of Moses. [*Rf.* Barrett, *The Magus* I, 38.]

Animated, The [Animastic]

Aniquel (Anituel)—one of the 7 great princes of the spirits, represented in the form of a serpent of paradise. He serves Aniquelis (or Antiquelis). In a Vatican Faustian manual [*Rf.* Butler, *Ritual Magic*] Aniquel—spelled also Aniquiel—is one of the 7 grand dukes of the infernal regions. See also *The Sixth and Seventh Books of Moses*, p. 111.

Anitor—a high holy angel of God, invoked in magical rites after proper investiture by the invocant. [*Rf.* Waite, *The Greater Key of Solomon*; *Grimorium Verum*; *The Book of Black Magic and of Pacts*.]

Anituel [Aniquel]

Anixiel—one of the 28 angels governing the 28 mansions of the moon. For the names of all 28 angels, *see* Appendix.

Aniyel [Anafiel]

Anmael (Chnum)—one of the leaders of the fallen angels, sometimes identified with Semyaza, for Anmael, like Semyaza, makes a bargain with a mortal woman (Istahar) in connection with the revelation of the Explicit Name (of God). [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; and popular legends in Talmudic lore, poetic fiction, etc.]

Annael—alternate spelling (as used by H.D. in her poem "Sagesse") for Aniel or Anael (*q.v.*).

Annauel—one of the 72 angels bearing the name of God Shemhamphorae. For a list of all 72 names, *see* Appendix.

Anointed Cherub—the Prince of Tyre is so called in Ezekiel 28:14.

Anpiel (see Anfiel)—in rabbinic lore, an angel in charge of the protection of birds. He resides in the 6th Heaven, where he is a supervising chief of 70 gates. With 70 crowns, he (Anpiel) crowns all prayers that ascend to Heaven from the earth, and then transmits the prayers to the 7th Heaven for additional sanctification. [*Rf. The Zohar*; Spence, *An Encyclopaedia of Occultism*.] In Ginzberg, *The Legends of the Jews* I, 138, Anpiel conveyed Enoch to Heaven.

Anshe Shem ("men of name")—in magical incantations, the fallen angels are addressed by this term (Anshe Shem) although it should be restricted to apply to 2 angels only: Azza and Azzael. [*Rf. The Zohar*; Bamberger, *Fallen Angels*.]

Ansiel ("the constrainer")—an angel invoked in magical rites. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.]

Antichrist—usually Beliar or Belier (*q.v.*); a term applied also to Nero. For illustration, see Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 48.

Antiel—an angel's name found inscribed on an oriental Hebrew charm for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Antiquelis [Aniquel]

Anunna—in Akkadian theology, the anunna are "angels who are almost always terrestrial spirits." [*Rf.* Lenormant, *Chaldean Magic*.]

Anush—one of 3 ministering angels (the other 2 being Aebel and Shetel) whom God appointed to serve Adam. The celestial trio "roasted meat" for our first parent and even "cooled his wine"—according to *Yalkut Reubeni*. [*Rf. The Book of Adam and Eve.*]

Apar or **Aparsiel**—in M. Gaster, *Wisdom of the Chaldeans*, an angel in service to Sadqiel, ruler of the 5th day.

Apharoph (Apholph, Afarof)—an angel equated with Raphael and believed to be "the only true name of God." [*Rf. The Testament of Solomon; Pistis Sophia*; M. Gaster, *The Sword of Moses.*]

Aphiriza [Alphariza]

Aphredon—in gnosticism, a great celestial entity dwelling in the Pleroma with his 12 Just Ones. He is a ruler of the Indivisible.

Apollion (Appolyon, Apollyon)—the Greek form for the Hebrew Abaddon, meaning "destroyer." In Revelation 9:11 Apollion is the angel of the bottomless pit. In Revelation 20:1 he "laid hold of the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." According to the foregoing, Apollion is a holy (good) angel, servant and messenger of God; but in occult and, generally, in noncanonical writings, he is evil—as in the last-century *The Biblical Antiquities of Philo* and the 3rd-century *The Acts of Thomas*. The term also applied to the abode of evil spirits (Hell). In Bunyan's *Pilgrim's Progress* Apollion is the devil. Bunyan thus describes him: "clothed with scales like a fish and wings like a dragon, feet like a bear, and out of his belly came fire and smoke." He is so pictured by a 17th-century artist, the sketch reproduced in an early edition of *Pilgrim's Progress*. The exegete Volter identifies Apollion with Ahriman, the Persian devil. [*Rf.* Charles, *Critical Commentary on the Revelation of St. John*, p. 247.] In Barrett, *The Magus*, where Apollion is pictured in color, he is distinct from Abaddon (also pictured in color). The 2 are denominated "vessels of iniquity" (i.e., fallen angels or demons). Dürer did an engraving showing the "Angel with the Key to the Abyss," reproduced on p. 3.

Apostate Angel—Satan. So named by Gregory the Great in his *Moralia* on Job, where he says: "Forasmuch then, as mankind is brought to the light of Repentance by the coming of the Redeemer, but the Apostate Angel is not recalled by any hope of pardon," etc. It was Gregory's view that man was created to replace the fallen legions of Satan.

Apparitions—according to Robert Fludd, *Utriusque cosmi majoris et minoris historia*, apparitions are one of 3 primary hierarchies (each again subdivided into 3 secondary hierarchies). [*See* Acclamations; Voices.]

Apragsin (Apragsih)—a divine messenger appointed by God to the sword, as listed in M. Gaster, *The Sword of Moses*. Apragsin is also known as Assi Asisih.

Apsinthus [Wormwood]

Apsu—in Babylonian mythology, Apsu is a female (?) angel of the abyss; "father" of the Babylonian gods as well as "wife" of Tamat. Apsu is finally slain by his (her) son Ea. [*Rf.* Lenormant, *Chaldean Magic*; Mackenzie, *Myths of Babylonia and Assyria.*]

Apudiel—one of the 7 underworld planetary rulers, called Electors by Cornelius Agrippa. The demon Ganael serves under the joint overlordship of Apudiel and Camael. [*Rf.* Conybeare, *The Testament of Solomon.*]

Aputel—an invocation angel mentioned in Mathers, *The Greater Key of Solomon*; also the name that a priest bore on his breast when entering the holy of holies. The name was reputed to have had the virtue, when pronounced, of reviving the dead; when engraved on vessels of gold or brass, it loosened every form of evil.

Aqrab—in Arabic mythology, an angel used for conjuring. [*Rf.* Shah, *Occultism, Its Theory and Practice.*]

Aquachai (or Aqua)—a holy name—one of

the *nomina barbara*—used in Solomonic conjurations to command demons. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Arabonas—a spirit invoked in prayer by the Master of the Art, in Solomonic rites [*Rf. Grimorium Verum*; Waite, *The Book of Black Magic and of Pacts.*]

Araboth—the 7th Heaven, where the major experiences of Enoch occurred. Also the dwelling place of God. Here, in Araboth, dwell the seraphim, ofanim, and the angels of love, fear, grace, and dread. [*Rf. 3 Enoch*; Müller, *History of Jewish Mysticism*; Ginzberg, *The Legends of the Jews.*]

Araciel [Araqiel]

Arad—an Indo-Persian angel who protects religion and science; he is mentioned in Hyde, *Historia Religionis Veterum Persarum.*

Araebel—an angel of the 6th hour, serving under Samil. [*Rf.* Waite, *The Lemegeton.*]

Arael (Ariel)—"one of the spirits which the rabbis of the Talmud made prince over the people of the birds," according to Malchus, *The Ancient's Book of Magic*, p. 115.

Arafiel—one of the great angelic princes representing "the divine strength, majesty, and power." [*Rf. 3 Enoch* or the *Hebrew Book of Enoch.*]

Arakiba (Arakab, Aristiqifa, Artaqifa)—an evil (fallen) angel who brought sin to earth—as cited in *Enoch I*, where Arakiba is designated one of the "chiefs of ten" of the apostate troops.

Arakiel [Araqiel]

Aralim [Erelim]

Aramaiti (Armaiti)—one of the 6 amesha spentas (*q.v.*), representing holy harmony. [*Rf.* Gaynor, *Dictionary of Mysticism.*]

Araphiel ("neck of God") one of the guardians of the 2nd hall in the 7th Heaven. "When Araphiel H', the prince, sees Asrulyu, the prince, he removes the crown of glory from his head and falls on his face," in obeisance. [*3 Enoch*, 18.]

Araqael [Araqiel]

Araqiel (Araquiel, Arakiel, Araciel, Arqael, Saraquael, Arkiel, Arkas)—one of the 200 fallen angels mentioned in *Enoch I.* Araqiel taught human beings the signs of the earth. However, in the *Sibylline Oracles* (see fn. in Charles, *The Book of Enoch*, 8:3) Araqiel does not seem to be a fallen angel. He is, indeed, one of the 5 angels who lead the souls of men to judgment, the other 4 angels being Ramiel, Uriel, Samiel, Aziel. The name Araqiel denotes one who exercises dominion over the earth.

Arariel (Azareel, Uzziel?)—curer of stupidity and one of the 7 angels with dominion over the earth. Arariel is specifically an angel who presides over the waters of the earth (according to the Talmudists). He is invoked by fishermen so that they may, with luck, catch big fish [*Rf.* Spence, *An Encyclopaedia of Occultism*; *Universal Jewish Encyclopedia*; Gaynor, *Dictionary of Mysticism*].

Ararita (Araritha)—a name inscribed on a cabalistic sigil in connection with Solomonic conjurations and employed to command demons; if the name is inscribed on a gold plate, the invocant is assured he will not die a sudden death. Ararita is considered to be the "verbum inenerrabile" (the ineffable word or name) of God. [*Rf.* Barrett, *The Magus* II; Mathers, *The Greater Key of Solomon.*]

Arasbarasbiel—an angelic guard of the 6th Heaven, as listed in *Ozar Midrashim* I, 116.

Arasek—a form of Nisroc (*q.v.*) mentioned by Josephus. [*Rf.* Hayley (ed.), *The Poetical Works of John Milton.*]

Arathiel—a chief angel of the 1st hour of the night, serving under Gamiel. [*Rf.* Waite, *The Lemegeton.*]

Arathron (Aratron)—1st of the Olympian spirits governing the planet Saturn; he rules 49 of the 196 Olympic Provinces. Arathron's sigil is pictured on p. 22 of *The Secret Grimoire of Turiel.* [*Rf.* the *Arbatel of Magic*, and Girardius' arcanic book (1730.)] Arathron teaches alchemy, magic, and medicine, and is able to make a person invisible. He can also cause barren women to become fertile.

Arauchia—an angel's name found inscribed in Hebrew characters on the 3rd pentacle of the planet Saturn. [*Rf.* Shah, *The Secret Lore of Magic*; Mathers, *The Greater Key of Solomon.*]

Araxiel—in *Enoch I*, Araxiel is mentioned as one of the fallen angels.

Arayekael—one of the many angel princes appointed by God to the sword. [*Rf.* M. Gaster, *The Sword of Moses.*]

Araziel (Arazjal, Arazyal, Atriel, Esdreel, Sahariel, Seriel, Sariel, etc.,—"my moon is God") —an angel who sinned when he descended to earth to unite with mortal women. Araziel governed, with Bagdal, the sign of the Bull (Taurus). [*Rf. Enoch I*; Levi, *Transcendental Magic*; *Prince of Darkness.*]

Arbatel—a "revealing" angel, mentioned in the *Arbatel of Magic.* [*Rf.* Waite, *The Lemegeton.*]

Arbgdor—in *The Book of the Angel Raziel* (*Sefer Raziel*), an angel that governs one of the months. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Arbiel—an angel serving Anael, ruler of the 6th day. [*Rf.* M. Gaster, *Wisdom of the Chaldeans.*]

Arcade (fictional)—in Anatole France's *Revolt of the Angels*, a guardian angel, otherwise known as Abdiel (*q.v.*).

Arcan—king of the angels of the air, ruler of Monday. Arcan's ministers are Bilet, Missabu. Abuhaza. [*Rf.* Barrett, *The Magus* II.]

Archan—an angel who exercised dominion over the lower rays of the moon. May be the same as Arcan. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Archana—an angel's name found inscribed in Hebrew characters on the 5th pentacle of the planet Saturn. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Archangel of the Covenant—a term applied to Michael in the Coptic *Apocalypse of Paul.*

Archangel Ruin'd—Satan is so called by Milton in *Paradise Lost* I, 593.

Archangels—the term archangel applies generically to all angels above the grade of (the order of) angels; it also serves to designate a specific rank of angels in the celestial hierarchy. In the pseudo-Dionysian scheme of 9 orders or choirs, the order of archangel is placed 8th—that is, next to the last in rank, immediately above the order of angels. This is a bit confusing, since the greatest angels are referred to as archangels, as in the Old Testament, where Daniel calls Michael "one of the chief princes," which is taken to mean one of the archangels. In the New Testament the term archangels occurs only twice: in I Thessalonians and in Jude. In the latter only, however, is Michael specifically designated an archangel. In Revelation 8:2, John refers to the "seven angels who stand before God," and this is commonly interpreted to mean the 7 archangels. *The Book of Enoch* (*Enoch I*) names the 7: Uriel, Raguel, Michael, Seraqael, Gabriel, Haniel, Raphael. Later Judaism gives Phanuel as an alternate for Uriel. Other lists in apocrypha and pseudepigrapha give, as variants, such angels as Barachiel, Jehudiel, Sealtiel, Oriphiel, Zadkiel, and Anael (Haniel). The archangels, according to the *Testament of Levi*, "minister and make propitiation to the Lord for the sins of ignorance and of the righteous." The ruling prince of the order is usually given as Raphael or Michael. The Koran recognizes 4 archangels but names only 2: Gabriel (Jibril), who is the angel of revelation, and Michael, the warrior angel who fights the battle of the faithful. The 2 unnamed angels are Azrael, angel of death; and Israfel, angel of music, who will sound the trumpet (one of 3 or 4 trumpets) on the Day of Judgment. The earliest source for the names of the archangels is traced to Al-Barceloni, a writer of mystic works in the post-Talmudic period, who related them to the planets. In other writings "we meet with the conception of 12 archangels connected with the signs of the zodiac." [*Rf. The Book of the Angel Raziel* 52a, 61a; Ginzberg, *The Legends of the Jews* V, 24.] For the names of the 12 and their zodiacal signs, *see* Appendix. The cabala cites 10 archangels (actually 9) and places them in the world of Briah (2nd of the 4 created worlds), thus: Methratton, Ratziel Tzaphqiel, Tzadqiel, Kham-

ael, Mikhale, Haniel, Raphael, Gabriel, Methratton. It will be noted the Methrattin, i.e., Metatron, appears twice, heading and concluding the list of 10—or rather 9. [*Rf.* Mathers, *The Kabbalah Unveiled.*] "The archangels," says Dionysius in his *Mystical Theology and the Celestial Hierarchy*, "are the messengers bearing divine decrees."

Archangels of the 10 Sefiroth—Mathers, *The Kabbalah Unveiled*, lists the archangels of the Sefiroth as follows: 1. Methattron, for Kether (crown); 2. Ratziel, for Chokmah (wisdom); 3. Tzaphqiel, for Binah (understanding); 4. Tzadqiel, for Chesed (mercy); 5. Khamael, for Geburah (strength or fortitude); 6. Mikhael, for Tiphereth (beauty); 7. Haniel, for Netzach (victory); 8. Raphael, for Hod (splendor); 9. Gabriel, for Yesod (foundation); 10. Methattron or the Shekinah, for Malkuth (kingdom).

Archarzel—an angel invoked in ritual magic by the Master of the Arts. [*Rf. Grimorium Verum.*]

Archer—a governing spirit of Aquarius. Archer shares this post with Ssakmakiel. [*Rf.* Levi, *Transcendental Magic.*]

Archistratege (Arhistratig—"chief of hosts") —when counseling Enoch, God call Michael "my intercessor, my archistratege" (*Enoch I*, 33:11). The same title is given Michael (Mihail) in the Roumanian text of *The Apocalypse of Abraham.* In this apocalypse, the tears that Michael, "herald of death," sheds over the coming demise of Abraham, "fall into a basin and turn into precious jewels." The story is found also in Ginzberg, *The Legends of the Jews* I, 300.

Archons ("rulers")—angels set over nations and identified or equated with aeons. Shamshiel or Shemuiel is "the great archon, mediator between the prayers of Israel and the princes of the 7th Heaven" [*Rf.* Scholem, *Major Trends in Jewish Mysticism*]. In occultism the archons are primordial planetary spirits. In Manicheanism they were the "Sons of Dark who swallowed the bright elements of Primal Man." Scholem uses "archon" interchangeably with "great angel." In *Major Trends* he writes that "archons and angels storm against the traveler in his ascent [or descent] to the Merkabah." The *Papyri Graecae Magicae* names 5 of the archons: Uriel, Michael, Raphael, Gabriel, Shamuil. In the Ophitic (gnostic) system, 7 archons are designated: Jaldabaoth, Jao, Sabaoth, Adonaios, Astanphaios, Ailoaios, Oraios. In other lists other angels appear as archons: Katspiel, Erathaol, Domiel, etc. [*Rf.* Danielou, *The Angels and Their Mission*; Doresse, *The Secret Books of the Egyptian Gnostics*; Gaynor, *Dictionary of Mysticism.*]

Arciciah—an angel of earth, cited in Schwab, *Vocabulaire de l'Angélologie.*

Ardarel—in occult lore, the angel of fire. *Cf.* Gabriel, Nathanel, etc. [*Rf.* Papus, *Traité Élémentaire de Science Occulte.*]

Ardefiel or Ardesiel—one of the 28 angels ruling the 28 mansions of the moon. [*Rf.* Barrett, *The Magus.*]

Ardibehist—in ancient Persian religion, the angel of April and one of the amesha spentas. Ardibehist governed the 3rd day of the month. [*Rf. The Dabistan*, pp. 35, 136.]

Ardors—a term used in *Paradise Lost* V, 249 as an order of angels, among whom Milton counts Raphael. In de Vigny's poem "Eloa," ardors is also spoken of as an order in the celestial hierarchy.

Ardouisur (Arduisher)—in Zoroastrianism, Ardouisur is a female ized (i.e., cherub). Among the attributes of this cherub is making females prolific and giving them easy childbirth, and even supplying them with breast milk. [*Rf. The Dabistan*, p. 167.] Her title is "giver of living water," says King in *The Gnostics and Their Remains*, p. 106.

Ardour (Ardur)—an angel ruling the month of Tammuz (June–July), according to Schwab, *Vocabulaire de l'Angélologie.*

Arehanah—the name of an angel inscribed on the 3rd pentacle of the planet Saturn. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Arel—an angel of fire. The name Arel is found inscribed on the 7th pentacle of the sun. In



Angels at the Tomb of Christ by Edouard Manet. Reproduced from Régamey, *Anges*.

M. Gaster, *The Sword of Moses*, Arel is an angel invoked in ritual magic.

Arel(l)im [Erelim]

Arfiel—another name for the angel Raphael. In *Pirke Hechaloth*, Arfiel is an angelic guard stationed in the 2nd Heaven. [*Rf.* Schwab, *Vocabulaire del'Angélologie*, supp.]

Argeniton—an angel mentioned in Hyde, *Historia Religionis Veterum Persarum.*

Arghiel—an angel invoked in magical rites. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Arhistratig [Archistratege]

Arhum Hii (Rhum)—in Mandaean lore, one of the *malki* (*uthri*, angels) of the North Star.

Arias—an angel who rules over sweet-smelling herbs. In occultism, Arias is regarded as a demon and is one of the 12 marquises of the infernal empire. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Ariel (Arael, Ariael, meaning "lion of God")—the name of an angel in the apocryphal *Ezra*; also in Mathers, *The Greater Key of Solomon*, the *Grand Grimoire*, and other tracts of magic, where he is pictured as lion-headed. Cornelius Agrippa says: "Ariel is the name of an angel, sometimes also of a demon, and of a city, whence called Ariopolis, where the idol is worshipped." In Heywood, *The Hierarchy of the Blessèd Angels*, Ariel ranks as one of 7 princes who rule the waters and is "Earth's great Lord." Jewish mystics used Ariel as a poetic name for Jerusalem. In the Bible the name denotes, variously, a man, a city (Isaiah 29), and an altar. In occult writings Ariel is the "3rd archon of the winds." Mention is also made of Ariel as an angel who assists Raphael in the cure of disease. [*Rf.* M. Gaster, *Wisdom of the Chaldeans.*] In the Coptic *Pistis Sophia*, Ariel is in charge of punishment in the lower world, corresponding with Ur of the Mandaeans (*q.v.*). In *The Testament of Solomon*, he controls demons. In gnostic lore generally he is a ruler of winds and equated with Ialdabaoth as an older name for this god. In practical cabala he is regarded as originally of the order of virtues. According to John Dee, astrologer royal in Queen Elizabeth's day, Ariel is a conglomerate of Anael and Uriel. In *The Tempest*, Shakespeare casts Ariel as a sprite. To Milton he is a rebel angel, overcome by the seraph Abdiel in the first day of fighting in Heaven. The poet Shelley referred to himself as Ariel, and André Maurois is the author of a life of Shelley called *Ariel.* Sayce ("Athenaeum," October 1886) sees a connection between Ariel and the arelim (erelim), the valiant ones spoken of in Isaiah 33:7, an order of angels equated with the order of thrones. [*Rf. Texts of the Saviour*; Butler, *Ritual Magic*; Bonner, *Studies in Magical Amulets.*]

Ariman [Ahriman]

Arioc (Ariukh, Oriockh)—in Jewish legend, a guardian angel of the ancestors or offspring of Enoch, appointed by God to preserve the Enoch writings. In Genesis, Arioc is the name of an executioner. [*See* Arioch.]

Arioch ("fierce lion")—a demon of vengeance, a follower of Satan, a fallen angel (as in *Paradise Lost* VI, where he is overthrown by the angel Abdiel during the war in Heaven). In Nash, *Pierce Penniless*, reference is made to "the great Arioch that is termed the spirit of revenge." [*Rf.* Schwab, *Vocabulaire de l'Angélologie*; De Plancy, *Dictionnaire Infernal*, 1863 ed., where Arioch is pictured as the bat-winged demon of vengeance; *The Ancient's Book of Magic.*]

Ariukh [Oriockh]

Arkhas—from the invisible depths God summons Arkhas "firm and heavy and very red" and commands this primordial spirit to be divided. And when Arkhas divided himself, "the world came forth, very dark and great, bringing the creation of all things below." This account of the formation (not the creation) of the earth is found in *Enoch II*, 26.

Armaita (Aramaiti, Armaiti)—in Persian mythology, one of the 6 or 7 amesha spentas or archangels. She is the spirit of truth, wisdom, and goodness who became incarnate and visited the earth "to help the good." [*Rf. Grundriss der iranischen Philologie* III; Forlong, *Encyclopedia of*

Religions; Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Armaros (Armers, Pharmaros, Abaros, Arearos)—one of the fallen angels as listed in *Enoch I.* Armaros taught "the resolving of enchantments." According to R. H. Charles, the term Armaros may be a corruption of Araros.

Armas—an angel invoked in magical rites at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 102.]

Armasa ("the great lord")—an angel in Aramaic incantations, cited in Montgomery, *Aramaic Incantation Texts from Nippur.*

Armaziel (Armisael?)—a gnostic entity mentioned in *The Secret Books of the Egyptian Gnostics*, p. 198.

Armen (Ramiel? Arakiel? Baraqel?)—one of the fallen angels listed in *Enoch I*, 69.

Armers (*see* Armaros)—the name occurs in Mark Van Doren's poem "The Prophet Enoch," where Armers is included among the fallen angels.

Armesi—an angel of the 10th hour of the day, serving under the suzerainty of the angel Oriel. [*Rf.* Waite, *The Lemegeton*, p. 68.]

Armesiel—in Waite, *The Lemegeton*, p. 69, an angel of the 4th hour of the night, serving under Jefischa.

Armiel—an angel officer of the 11th hour of the night, serving under Dardariel.

Armies—a term for one of the celestial orders, as used by Milton in *Paradise Lost*. [*Rf.* West, *Milton and the Angels*, p. 135.]

Armimas (Armimimas)—an angel invoked in magical rites at the close of the Sabbath. *Cf.* Hermes or Ormuzd. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 100.]

Armisael—angel of the womb. In Talmud it is recommended that, to ease a confinement, one should recité Psalm 20 nine times, but if this does not prove efficacious, then one should try the following invocation: "I conjure you, Armisael, angel who governs the womb, that you help this woman and the child in her body." [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 202.]

Armogen [Harmozei]

Armon—one of the angels of the 2nd chora or altitude invoked in magic prayer, as set forth in *The Almadel of Solomon.*

Arphugitonos—one of the 9 angels who will rule "at the end of the world," according to the *Revelation of Esdras.* [*Rf. The Ante-Nicene Fathers* 8, 573.] For the names of the other 8 angels, *see* Angels at the End of the World.

Arsyalalyur—an angel sent to Enoch with a special message from God; also to Lamech's son Noah to warn him of the impending flood, according to *The Book of Adam and Eve.* The name is a corruption or amalgamation of Israel and Uriel. [*Rf. Enoch I*, 10 (Dillman's text).]

Artakifa—an archangel mentioned in Enoch lore.

Aruru—in Sumerian mythology, a female messenger of the gods who created man from clay. She was the mother of the hero Gilgamesh.

Arvial (Avial)—one of the angels guarding the 4th Heaven. Cited in *Ozar Midrashim* I, 116.

Arzal (Arzel)—one of the 4 angels of the east who are "glorious and benevolent angels" invoked when the invocant wishes to partake of the secret wisdom of the Creator. See *Clavicula Salomonis.*

Asac(h)—an angel invoked in magical prayer. [*Rf. Grimorium Verum.*]

Asacro (Asarca)—in black magic, an angel invoked in prayer and conjuration rites.

Asael ("whom God made")—an angel under Semyaza who cohabited with the daughters of men; hence, a fallen angel. [*See* Azazel.]

Asaliah—in the cabala, an angel of the order of virtues, under the ethnarchy of Raphael. He has dominion over justice. In *The Magus* he is one of the 72 angels bearing the mystical name of God

Shemhamphorae. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 281.

Asamkis—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Asaph (Asaf)—leader, at night, of hosts of angels in the chanting of hymns to God—just as the angel Heman leads the hosts in morning chants, and Jeduthun leads in evening chants. [*Rf. The Zohar* (Kedoshim).] Psalms 50 and 73–83 are ascribed to Asaph. In Jewish legend, Asaph was the father of medicine. Nahmanides in his *Torat ha-Adam* refers to "the Jew Asaf" and his book on healing.

Asarca [Asacro]

Asariel ("whom God has bound," i.e., by an oath)—one of the 28 angels ruling over the 28 mansions of the moon.

Asasiah—one of the many names of the angel Metatron.

Asasiel—angel of Thursday, who shares his rule with Sachiel and Cassiel. Asasiel is also one of the presiding spirits of the planet Jupiter. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II; *The Secret Grimoire of Turiel.*]

Asath (Asach)—an angel invoked in Solomonic magical rites. [*Rf. Grimorium Verum.*]

Asbeel ("deserter from God")—in *Enoch I*, Asbeel is included among the fallen angels. "He imparted to the holy sons of God evil counsel and led them astray through the daughters of men."

Asbogah [Azbugay YHWH]

Ascobai—in Solomonic magical operations, an angel summoned in exorcisms of Wax. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Asderel (Asredel, Asradel Shariel)—the name is a corruption of Sahariel. Asderel is an evil archangel who taught the course of the moon. [*Rf.* Charles, *Apocrypha and Pseudepigrapha of the Old Testament.*]

Asentacer—corresponding angel for the angel Lelahel.

Aseu—corresponding angel for the angel Anauel.

Asfa'el ("God adds")—in *Enoch I* and *Enoch II*, Asfa'el is a luminary of one of the months and "head of a thousand." Charles in *The Book of Enoch* refers to Asfa'el as a "chiliarch who has to do with the intercalary day under one of the 4 leaders." Asfa'el is said to be an inversion of Hilujaseph or Joseph-el.

Ashael X—an invocation angel, mentioned in M. Gaster, *The Sword of Moses.*

Ashamdon—variant for Shamdan (*q.v.*). [*Rf.* Bamberger, *Fallen Angels*, p. 171.]

Asha Vahishta—in Zoroastrian lore, one of the 6 amesha spentas (*q.v.*). An archangel of righteousness. [*Rf. Grundriss der iranischen Philologie* III.]

Ashkanizkael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Ashmedai (Ashmodai, Asmodée, Asmadai, Asmodeus, Chammaday, Sydonay, etc.)—in rabbinic lore, a messenger of God, hence an angel. However, being an opponent of Solomon and ruler of the south, with 66 legions of spirits under him, he is usually regarded as an evil spirit himself, some occult sources going so far as to identify him with the serpent who seduced Eve in the garden of Eden. [*Rf.* Mathers, *The Greater Key of Solomon.*] Good or evil, angel or demon, he is not considered harmful; he has been characterized as a cherub, "prince of sheddim," and as "the great philosopher." [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*; Müller, *History of Jewish Mysticism.*]

Ashmodiel—in occultism, a zodiacal angel governing the sign of Taurus. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Ashraud—"a prince over all the angels and Caesars," according to Mathers, *The Greater Key of Solomon.*

Ashriel (Azrael, Azriel, Azariel—"vow of God")—one of the 7 angels with dominion over

the earth. He is the angel who separates the soul from the body at death. In the cabala, he is invoked as a curer of stupidity. See writings of Moses Botarel.

Ashrulyu (Ashrulyai, Asrulyu—"who causes to dwell")—a great angelic prince, one of the 20 names of the godhead, residing in the 1st Heaven. He is president of the institute of learning and one of the *sarim* (princes) of the Torah. *See* Yefefiah. [*Rf. 3 Enoch.*]

Ashu [Sirushi]

Asiel ("created of God")—in *Esdras II*, an apocryphal work, Asiel is one of 5 "men" (i.e., angels) appointed by God to transcribe the 204 books dictated by Ezra. The other 4 "men" were Dabria (Ecanus), Selemia, Selecucia, and Sarea (Sarga). Of the books, 70 were to be delivered or made available only to the wise among men; the rest of the books were for use by the general public. In *The Testament of Solomon* Asiel is a fiend who detects thieves and can reveal hidden treasure. He figures in a talisman against sudden death reproduced in Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 342.

Asimon (Atimon)—an angel listed in *Malache Elyon* (*Angels on High*), where reference is made to *The Zohar*.

Asimor—in hechaloth lore, Asimor is one of 7 angelic princes of power, the other 6 being Kalmiya, Boel, Psachar, Gabriel, Sandalphon, and Uzziel. [*Rf.* Margouliath, *Malache Elyon*, p. 17.]

Asiyah [Assiah]

Asmadai—one of the 2 "potent thrones," as cited in Milton's *Paradise Lost* VI, 365. Uriel and Raphael succeed in vanquishing Asmadai (along with Adramalec), 2 powers, says Milton, "to be less than Gods/Disdain'd." (*See* Asmoday.)

Asmodal—an angel dealt with in Solomonic Wax exorcisms. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Asmoday (Ashmeday, Asmodius, Sydoney)—a fallen angel "who has wings and flies about, and has knowledge of the future," according to Budge, *Amulets and Talismans*, p. 377. Asmoday teaches mathematics and can make men invisible. He "giveth the ring of Vertues" and governs 72 legions of infernal spirits. When invoked, he manifests as a creature with 3 heads (bull, ram, man). Asmoday is a character in John Dryden's dramatic poem, *The State of Innocence*. A variant spelling of the name is Hasmoday, who is one of the demons of the moon. [*Rf.* De Plancy, *Dictionnaire Infernal*; Butler, *Ritual Magic*; Waite, *The Lemegeton*; Shah, *The Secret Lore of Magic.*]

Asmodee (*see* Ashmedai)—a French form for Asmodeus and (according to De Plancy) identical with Sammael or Satan.

Asmodel—in ceremonial magic, the angel with dominion over the month of April. He is also (as cited in Camfield, *A Theological Discourse of Angels*) ruler of the zodiacal sign of Taurus. (*See* Tual, Hamabiel.) Formerly, Asmodel was one of the chiefs of the order of cherubim. He is now a demon of punishment (as recorded in the Coptic gnostic *Pistis Sophia*). The cabala includes him among the 10 evil sefiroth (*q.v.*). [*Rf.* Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal*; Ambelain, *La Kabbale Pratique.*]

Asmodeus ("creature of judgment")—the name is derived from ashma daeva (*see* Asmoday, Chammaday). Asmodeus is a Persian rather than a Jewish devil; however, incorporated into Jewish lore, he is there regarded as an evil spirit. According to Forlong, *Encyclopedia of Religions*, Asmodeus is "the talmudic Ashmedai, a demon borrowed from the Zend Aeshmadeva," a "raging fiend" (*The Book of Tobit* 3:8). It was Ashmadai (Ashmedai), says Forlong, who made Noah drunk, and who, in *Tobit*, slew the 7 bridegrooms of the young Sarah, and who, overcome by the angel Raphael, was finally "banished to upper Egypt." In demonology, Asmodeus in Hell is controller of all gaming houses. Wierus the demonographer says Asmodeus must be invoked only when the invocant is bareheaded, otherwise the demon will trick him. Barrett, *The Magus* II, pictures Asmodeus in color as one of the "Vessels of Wrath."

In Le Sage's romance *The Devil on Two Sticks* Asmodeus is the main character. In James Branch Cabell's *The Devil's Own Dear Son*, Asmodeus is the son of Adam's first wife Lilith by Samael. However, in *The Book of the Sacred Magic of Abra-Melin the Mage*, we find this report: "Some rabbins say that Asmodeus was the child of the incest of Tubal-Cain and his sister Naamah; others say he was the demon of impurity." Jewish lore charges Asmodeus with being the father-in-law of the demon Bar Shalmon [*Rf. Jewish Encyclopedia*, p. 510]. In Solomonic legends, Asmodeus also goes by the name of Saturn, Marcolf or Morolf. He is credited with being the inventor of carousels, music, dancing, drama, "and all the new French fashions." [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman*; Waite, *The Book of Black Magic and of Pacts*; *Malleus Maleficarum* (p. 30); Voltaire, "Of Angels, Genii, and Devils."]

Asradel [Asderel]

Asrael—an angel in a 4-act opera of that name composed by Alberto Franchetti, with libretto by Fontana. Based on the old Flemish legend, Asrael falls in love with another angel called Nefta (female), loses her, and finally is reunited with her in Heaven. The opera had its first American performance in 1890 at the Metropolitan in New York.

Asrafil—in Arabic lore, the angel of the last judgment. A "terrible angel," says De Plancy, who includes Asrafil in his *Dictionnaire Infernal* (ed. 1863) as a demon and pictures him as such. Often mistaken for Azrael, angel of death.

Asriel X (or Asrael X—"vow of God")—chief of the 63 angel-guardians of the 7 Heavens. In hechaloth lore, Asriel X is an invocation angel. [*Rf.* M. Gaster, *The Sword of Moses*; "Angel" in *New Schaff-Herzog Encyclopedia*.]

Asron—one of numerous guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Assad—in Arabic lore, an angel invoked in conjuring rites. [*Rf.* Shah, *Occultism*, p. 152.]

Assafsisiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Assarel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Asser Criel—an unutterable name (of a spirit) engraven on the breastplate of Moses and Aaron, according to the cabala. Whoever, it is said, wears the breastplate so engraved will not die a sudden death. [*Rf. The Sixth and Seventh Books of Moses.*]

Assi Asisih—a messenger of the Lord's sword sent to man. [*Rf. The Sword of Moses*, p. 30.]

Assiah (Asiyah)—in cabalistic cosmology, one of the lowest of the 4 worlds, "the world of making," or the world of action, the world of Oliphoth, that is, the world of shells or demons. It is the abode of Sammael, prince of darkness. [*Rf.* Fuller, *The Secret Wisdom of the Qabalah.*]

Assiel—angel of healing, as cited in *The Book of the Angel Raziel* and in Schwab, *Vocabulaire de l'Angélologie*, suppl. [*Cf.* Raphael.]

Assimonem—in Mathers, *The Greater Key of Solomon*, p. 45, the Assimonem are angels invoked in Solomonic conjurations to command demons to confer on the invocant the gift of invisibility.

Astachoth (Astrachios, Astroschio)—an angel invoked in the exorcism of water. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Astad—in ancient Persian lore, the angel of the 26th day of each month. Astad was found at the 64th gate (of the 100 gates) of Paradise. [*Rf. The Dabistan*, p. 166.]

Astagna (Astrgna)—as listed in Barrett, *The Magus*, an angel resident in the 5th Heaven. He rules on Tuesday. When invoking this angel the invocant must face west.

Astaniel—one of the chief angel-princes appointed by God to the sword.

Astanphaeus (Astaphaeus, Astaphai, Astaphaios)—in gnostic lore, one of the 7 elohim

(angels) of the presence. In the Ophitic system, he is a Hebdomad—one of the 7 potentates or archons engendered by the god Ildabaoth "in his own image." He is also lord of the 3rd gate "leading to the aeon of the archons" (according to Origen in *Contra Celsum*, who claims the name derives from the art of magic). Astanphaeus is likewise declared to be one of the 7 sons of Sydik (Melchisedec). On the other hand, the name is said to be a variant form of Satan. In Phoenician theogony, Astanphaeus is a primordial power. C. W. King, *The Gnostics and Their Remains* (pp. 214–215), declares Astanphaeus to be "the Jewish angel of the planet Mercury" and of Magian origin. King reproduces a gnostic gem (Plate VI) with the name of Astanphaeus inscribed on it. [*Rf.* "Gnosticism" in *Catholic Encyclopedia*; Grant, *Gnosticism and Early Christianity*.]

Astaribo—a name for Lilith in medieval magic.

Astaroth (Asteroth)—once a seraph, Astaroth is now, according to Waite, *The Lemegeton*, a great duke in the infernal regions. There he "discourses willingly on the fall [of the angels] but pretends that he himself was exempt from their lapse" (see Wierus, *Pseudo-Monarchia*). "In the Greek language," says Barrett in *The Magus* I, "Astaroth is called Diabolus." When Astaroth is invoked, he manifests as "a beautiful angel astride a dragon and carrying a viper in his right hand." His sigil is shown in Waite, *The Book of Black Magic and of Pacts*. Before Astaroth fell, he was (declares the *Admirable History of the Possession and Conversion of a Penitent Woman*) a prince of the order of thrones. Spence, *An Encyclopaedia of Occultism*, maintains, to the contrary, that he belonged to the order of seraphim. Voltaire finds that Astaroth was an ancient god of Syria. According to the *Grimorium Verum*, Astaroth has set up residence in America. "In the English tradition," says De Plancy, Astaroth was "one of the 7 princes of Hell who visited Faust."

Astarte (Ashteroth, Ashtoreth, Ishtar-Venus, etc.)—chief female deity of the ancient Phoenicians, Syrians, Carthaginians. Astarte was a Syrian moon goddess of fertility. As Ashteroth she was worshipped by the Jews in times when idolatry was prevalent in Palestine: "Ashtoreth, the abomination of the Zidonians" (II Kings, 23:13), the Zidonians being the Phoenicians. Jeremiah called Ashtoreth the "queen of heaven." The Greeks borrowed their Aphrodite from Astarte. Finally, Astarte shows up, in occult lore, as the demon for the month of April. In *Paradise Lost* (I, 438), Astarte is a fallen angel, equated with Astoreth. [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands*; De Plancy, *Dictionnaire Infernal* IV, 138; and near-Eastern mythologies.]

Astel—a spirit operating on the planet Saturn. [*Rf. The Secret Grimoire of Turiel*.]

Asteraoth—one of the 7 great planetary rulers; an angel who was able to overcome the demoness called Powers (one of the 7 demonesses summoned by King Solomon, according to legend). [*Rf. 3 Enoch*; Conybeare, *The Testament of Solomon*.]

Astiro—the corresponding angel for Mehiel (*q.v.*).

Astm (surname Kunya X)—one of the 14 conjuring angels mentioned in M. Gaster, *The Sword of Moses*. Astm is also one of the ineffable names of God.

Astoreth—in *Paradise Lost* I, 438, Astoreth is a fallen angel. She is equated with Astarte.

Astrachios (*see* Astachoth)—in Mathers, *The Greater Key of Solomon*, Astrachios is called Herachio. He is an angel invoked in the exorcism of the water. [*Rf. Grimorium Verum*.]

Astrael Iao Sabao—also known simply as Istrael or Astrael. He is an angel whose name is found inscribed on magical amulets. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*; Conybeare, *The Testament of Solomon*.]

Astrompsuchos (Etrempsuchos, also Strempsuchos)—in the Bodleian *Bruce Papyrus*, Astrompsuchos is a celestial guardian of one of the 7 Heavens. Hippolytus gives the name as one of the powers worshipped by the Peratae. [*Rf.* Legge, *Forerunners and Rivals of Christianity* I, 107 fn.]

Astrgna [Astagna]

Astrocon—an angel of the 8th hour of the night, serving under Narcoriel. [*Rf.* Waite, *The Lemegeton.*]

Astroniel—an angel of the 9th hour of the day, serving under Vadriel. [*Rf.* Waite, *The Lemegeton.*]

Asuras or **Ahuras**—angels in Aryan lore; in Hindu lore, esoterically, the azuras became evil spirits and lower gods who waged war eternally with the great deities (the suryas); they were once gods of the Secret Wisdom, and may be compared to the fallen angels of Christian doctrine. [*Rf.* Hunter, *History of India*, chap. 4; Lenormant, *Chaldean Magic*, p. 77.]

Ataf—an evil angel who is invoked to overcome an enemy, as recorded in M. Gaster, *The Sword of Moses.* He is effective in separating a husband from his wife.

Ata'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Ataliel (Atliel)—one of the 28 angels who rule over the 28 Mansions of the Moon. [*Rf. The Sixth and Seventh Books of Moses.*]

Ataphiel—an angel who supports heaven with 3 fingers. [*Rf.* Barattiel in *3 Enoch.*]

Atar ("fire" in Zend and Sanskrit)—a Zoroastrian genius of fire and chief of the celestial beings called Yazatas (*q.v.*). [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Atarculph—according to Voltaire in his "Of Angels, Genii, and Devils," Atarculph was one of the leaders of the fallen angels as listed in *Enoch.*

Atarniel (*see* Atrugiel).

Atarph—corresponding angel for Hahaiah (*q.v.*).

Atatiyah—a secret name for Michael or Metatron. [*Rf. Visions of Ezekiel*; Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*; *Sefer ha-Heshek.*]

Atbah—in gnosticism, a secret name for the dekas, who are great archons. [*Rf. Lesser Hechaloth.*]

Atbah Ah—lord of hosts, invoked by the angel Akatriel. *See* hechaloth text, Oxford MS., referred to in Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*

Atel—in de Abano, *The Heptameron*, an angel of the 4th Heaven, an angel of the air ruling on Lord's Day, invoked from the east.

Atembui—corresponding angel for Mumiah (*q.v.*).

Aterchinis—an angel of an hour, and corresponding angel for Teiazel (*q.v.*). [*Rf.* Ambelain, *La Kabbale Pratique.*] "H. D." mentions Aterchinis in her poem "Sagesse."

Aterestin—a most holy name (of an angel or of God) invoked in the discovery of hidden treasure. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Athamas—an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Athanatos—a conjuring spirit of the planet Mercury; a name of God used in the discovery of hidden treasure; in the cabala, a spirit invoked in the general citation of Moses, Aaron, and Solomon. [*Rf.* Scot, *Discoverie of Witchcraft.*]

Atheniel—one of the 28 angels governing the 28 Mansions of the Moon. [*Rf.* Barrett, *The Magus.*]

Athoth—in gnosticism, one of the 12 powers engendered by Iadalbaoth (*q.v.*).

Atiel—one of the chief angel-princes of the Sword; mentioned in *Malache Elyon* as equated with A'hiel. [*Rf.* M. Gaster, *The Sword of Moses.*]

Atliel [Ataliel]

Atmon—one of the many names of the angel Metatron.

Atriel [Araziel]

Atropatos—one of the many names of the angel Metatron.

Atrugiel (Atrigiel, Atarniel, Tagriel, Atrugniel)—a guardian angel of the 7th heavenly hall. (*See* Kafziel.) Atrugiel is one of the names of Metatron.

Atrugniel [Atrugiel]

Atsaftsaf and **Atshatsah**—in hechaloth lore (*Ma'asseh Merkabah*), angelic guards of the 6th heavenly hall.

Atsiluth (or Atziluth)—in cabalistic cosmogony, the world of emanation, i.e., highest of the 4 worlds, the residence of God and the superior angels.

Attarib (or Attaris)—one of the 4 angels of winter and head of the sign of winter. [*Rf.* Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal.*]

At-Taum ("the twin")—in Manicheanism, the angel from whom Mani received revelations; he is identified with the Holy Ghost in Christian doctrine. [*Rf.* Doresse, *The Secret Books of Egyptian Gnostics.*]

Atuesuel—in the cabala, one of the 8 angels of omnipotence. He is invoked "to smoke out the monsters of hell" in the special citation of Leviathans, as set forth in *The Sixth and Seventh Books of Moses.*

Atufiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Atuniel ("furnace")—an angel of fire in rabbinic angelology; also, one of the angels belonging to the order of virtues. Atuniel is to be compared with Nathanel (*q.v.*). [*Rf.* Ginzberg, *The Legends of the Jews* VI.]

Aub—an angel's name found inscribed on the 3rd pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 81.] When Aub is invoked, versicle 13 from Psalm 40 should be recited: "Be pleased, O Lord, to deliver me."

Auel (or Amet)—an angel of the sun invoked by cabalists in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Aufiel (Auphiel)—an angel with dominion over birds. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Aufniel [Ofniel]

Auphanim [Ofanim]

Aupiel (Anafiel)—a variant spelling, considered the correct one, for Anafiel, the great angel who bore Enoch to Heaven when the antediluvian patriarch was still in the flesh. Aupiel is the tallest angel in Heaven, exceeding Metatron (the next tallest) by many hundred parasangs. In Ginzberg, *The Legends of the Jews* I, 138, where the translation of Enoch to Heaven by Aupiel is recounted, he is called "the angel Anpiel."

Auriel (Oriel; Hebrew for Uriel, "light of God")—one of the 72 angels of the 72 quinaries of the degrees of the zodiac, invoked in the conjuration of the Sword. [*Rf.* Runes, *Wisdom of the Kabbala.*]

Aurkhi Be-Ram El—an angel who had sexual relations with mortal women before the Flood, according to the story in Schwab, *Vocabulaire de l'Angélologie*. Probably the same as the fallen angel Ramiel in Enoch lore.

Ausiul (Ausiel)—an angel with dominion over Aquarius (water carrier). Ausiul is invoked in ceremonial magic rites. [*Rf.* Waite, *The Lemegeton.*]

Authorities—alternate term for powers or virtues, or a distinct order of angels (pre-Dionysian) and not the equivalent of powers or virtues. In the *Constitution of the Apostles* (liturgy of the Mass called Clementina) and in John of Damascus, the orders powers (*dunamis*) and authorities (*exousia*) are considered 2 distinct orders. Enumerating the 9 Dionysian orders in *Exposition of the Orthodox Faith* (*De Fide Orthodoxa*) John of Damascus gives powers as 5th and authorities (virtues) as 6th in the sequence. In the *Testament of Levi* the authorities dwell in the 4th Heaven,

where the thrones dwell also. [*Rf.* Caird, *Principalities and Powers*; Dionysius, *Celestial Hierarchy*; also Appendix, "The Orders of the Celestial Hierarchy."]

Autogenes—in gnostic lore, Autogenes is an aeon around whom stand 4 great luminaries: Harmozel (Armogen), Daveithe, Oroiael (Uriel?), Eleleth. [*Rf. Apocryphon of John*; Grant, *Gnosticism and Early Christianity*, p. 43.]

Autopator—one of the 3 powers established by the Virgin (Pistis Sophia?) of the lower world and entrusted with the hidden things reserved for the perfect. [*Rf. The Secret Books of the Egyptian Gnostics.*]

Auza (Azza, Oza)—a son of the elohim (a son of God), one of the fallen angels who had carnal knowledge of the daughters of men—an incident touched on in Genesis 6. [*Rf.* Mathers, *The Kabbalah Unveiled*, p. 249.]

Auzael [Azazel, Auza]

Auzhaya (Avzhia)—a prince of the divine countenance; one of the many names of the angel Metatron (*q.v.*). [*Rf.* hechaloth text (Oxford MS.) mentioned in Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 53.]

Avagbag—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Avahel—a prince of angels residing in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Avartiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Avatar—in Vedic lore, the avatar was the human or animal incarnation of a deity. There were 10 of these angelic beings, associated chiefly with the 1st avatar, Vishnu. The other 9 are usually listed as Kurmavatar (the tortoise avatar); Barah (the bear avatar); Narsinha (man-lion avatar and lord of heroism); Vamana (dwarf avatar and lord of reason); Paras u Rama (Parasuram) or Chirangivah the immortal; Ram Avatar (Rama or Ramachandra); Krisn Avatar (Krishna); Budh Avatar (Buddha); Kalki Avatar. All these are past, except Kalki the 10th avatar, who will appear in the form of a white horse with wings and come at the end of the 4 ages to destroy the earth. [*Rf. The Dabistan*, pp. 180–183.]

Avenging Angels—the 1st angels created by God, also known as the angels of destruction. The chief dwells in the 5th Heaven, according to Jewish legend. Traditionally there were 12 avenging angels. [*See* Angels of Vengeance.]

Avial—an angelic guard stationed before one of the halls (palaces) of the 7 Heavens. Avial is named in the *Pirke Hechaloth.*

Avirzahe'e—a beloved but fearsome angel-prince guardian stationed at the gate leading to the 6th Heaven—according to the scholar Nachunya ben ha-Kane. [*Rf.* Margouliath, *Malache Elyon.*]

Avitue—one of the 18 names of Lilith in rabbinic lore. [*Rf.* Hanauer, *Folk-Lore of the Holy Land*, p. 325.]

Avniel—one of the chief angel-princes appointed by God to the Sword. [*Rf.* M. Gaster, *The Sword of Moses* XI.]

Avriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Avtsangosh—one of the many names of the angel Metatron.

Avzhia [Auzhaya]

Awar (El Awar)—one of the sons of Eblis (*q.v.*); called the demon of lubricity.

Awel, Awitel, Awoth—angels invoked in cabalistic conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Axineton—an angelic entity; by pronouncing his name God created the world. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 33.]

Ayar Ziva [Ram Khastra]

Ayib—a spirit of the planet Venus whose name is found inscribed on the 4th pentacle of that planet. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 73.]

Ayil—angel of Sagittarius. In ceremonial magic the angel is Sizajasel. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 251.]

Ayscher—in *The Sixth and Seventh Books of Moses*, a ministering angel summoned up by cabalists in magical operations.

Aza [Azza]

Azael (Asiel, "whom God strengthens")—one of 2 fallen angels (Aza is the other) who cohabited with Naamah, Lamech's daughter, and sired the sedim, Assyrian guardian spirits. [*Rf. The Zohar*.] Azael, it is reported, is chained in a desert where he will remain until the day of judgment. [*Rf.* De Plancy, *Dictionnaire Infernal*.] In *Midrash Petirat Mosheh*, Azael is mentioned as one of 2 angels (the other being Ouza) who came down from Heaven and was corrupted. Cornelius Agrippa, in his *Occult Philosophy*, lists 4 evil angels as the opposites of the 4 holy rulers of the elements; among the evil ones Azael is included. Schwab in his *Vocabulaire de l'Angélologie* identifies Shamhazai (Semyaza) with Azael (Aziel), guardian of hidden treasures.

Azaf [Asaph]

Azar (Azur)—angel of November in ancient Persian theogony. Azar governed the 9th day of the month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum*.]

Azaradel—in *The Book of Enoch* (*Enoch I*) Azaradel is one of the fallen angels who taught men the motions of the moon.

Azarel—an angel whose name is found inscribed on the 5th pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Azargushtasp/Azarkhurdad—two of the amesha spentas (Zoroastrian archangels) who are regarded "closest to the just God," in ancient Persian religious lore. [*Rf.* Shea and Troyer, *The Dabistan*, p. 136.]

Azariah or **Azarias** ("whom God helps")—a name that the archangel Raphael assumes in *The Book of Tobit*. Later in the tale, Raphael reveals his true identity as "one of the 7 angels who stand by and enter before the glory of the Lord."

Azariel—in Talmud, Azariel is the angel governing the waters of the earth. In occult lore he is listed among the 28 angels governing the 28 mansions of the moon. [*Rf.* Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal*.]

Azazel (Azael, Hazazel, "God strengthens")—in *Enoch I*, Azazel is one of the chiefs of the 200 fallen angels (Revelation speaks of one-third of the heavenly host being involved in the fall). Azazel "taught men to fashion swords and shields" while women learned from him "finery and the art of beautifying the eyelids." He is the scapegoat in rabbinic literature, Targum, and in Leviticus 16:8, although in the latter he is not actually named. In *The Zohar* (Vayeze 153a) the rider on the serpent is symbolized by "the evil Azazel." Here he is said to be chief of the order of bene elim (otherwise ischim, lower angels, "men-spirits"). Irenaeus calls Azazel "that fallen and yet mighty angel." In *The Apocalypse of Abraham* he is "lord of hell, seducer of mankind," and here his aspect, when revealed in its true form, shows him to be a demon with 7 serpent heads, 14 faces, and 12 wings. Jewish legend speaks of Azazel as the angel who refused to bow down before Adam (in the Koran the angel is Eblis or Iblis) when the 1st human was presented to God to the assembled hierarchs in Heaven. For such refusal, Azazel was thenceforth dubbed "the accursed Satan." [*Rf.* Bamberger, *Fallen Angels*, p. 278.] According to the legend in Islamic lore, when God commanded the angels to worship Adam, Azazel refused, contending "Why should a son of fire [i.e., an angel] fall down before a son of clay [i.e., a mortal]?" Whereupon God cast Azazel out of Heaven and changed his name to Eblis. Milton in *Paradise Lost* I, 534 describes Azazel as "a cherub tall," but also as a fallen angel and Satan's standard bearer.

Originally, according to Maurice Bouisson in *Magic; Its History and Principal Rites*, Azazel was an ancient Semitic god of the flocks who was later degraded to the level of a demon. [*Rf.* Trevor Ling, *The Significance of Satan in New Testament Demonology*.] Bamberger in *Fallen Angels* inclines to the notion that the first star which fell (star here having the meaning of angel) was Azazel.

Azaziel—another name for the seraph Semyaza. In Byron's poem "Heaven and Earth, a Mystery" the legend is told of a pious maiden named Anah, granddaughter of Cain, who tempts Azaziel to reveal to her the Explicit Name. In the poem, Azaziel carries Anah off, at the time of the flood, to a planet other than the earth.

Azbogah [Azbuga YHWH]

Azbuga YHWH ("strength")—one of the 8 great angel princes of the throne of judgment and of a rank superior to that of Metatron (*q.v.*). "Originally," says Gershom Scholem, "Asbogah was a secret name of God in his highest sphere." His chief duty, it appears, was to clothe with righteousness the new arrivals in Heaven—those, that is, who were deemed worthy. A late Hebrew charm contains Asbogah's name as one to be invoked for the "healing of all illness and all hurt and all evil spirit." [*Rf.* Thompson, *Semitic Magic*, p. 161; *Enoch*; and the lesser hechaloth tracts mentioned by Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*.]

Azdai—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Azer—angel of elemental fire; also the name of Zoroaster's father. [*Rf. The Ancient's Book of Magic*.]

Azfiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st of the 7 heavenly halls.

Azibeel—one of the 200 angels who, according to *Enoch I*, descended from Heaven to cohabit with the daughters of men, an incident touched on in Genesis 6. Azibeel thereupon became a fallen angel.

Aziel [Azael]

Aziziel—an angel in Syriac incantation rites. In *The Book of Protection*, Aziziel is grouped with Michael, Harshiel, Prukiel, and other "spellbinding angels."

Azkariel—a corruption of Ak(h)raziel (*q.v.*). [*Rf. II Petirat Mosheh*, pp. 376–377; Ginzberg, *The Legends of the Jews* VI, 147.]

Azkeel—one of the leaders of the 200 fallen angels, in the Enoch listings, who descended from Heaven to cohabit with the daughters of men, an incident touched on in Genesis 6.

Azliel X—an invocation angel, one of 14; also one of the ineffable names of God. [*Rf.* M. Gaster, *The Sword of Moses*.]

Azrael (Azrail, Ashriel, Azriel, Azaril, Gabriel, etc.—"whom God helps")—in Hebrew and Islamic lore, the angel of death, stationed in the 3rd Heaven. To the Moslems, Azrael is another form of Raphael. In their tradition, he has "70,000 feet and 4,000 wings, while his body is provided with as many eyes and tongues as there are men in the world." [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 617.] In Arabic tradition, Azrael is "forever writing in a large book and forever erasing what he writes; what he writes is the birth of a man, what he erases is the name of the man at death." When Michael, Gabriel, and Israfel failed to provide 7 handfuls of earth for the creation of Adam, the 4th angel on this mission, Azrael, succeeded; and because of this feat he was appointed to separate body from soul. [*Cf.* Murdad, the *angelus mortis* in ancient Persian lore.] Oriental legend has it that Azrael accomplishes his mission (i.e., bringing death first and separation afterward) by holding an apple from the Tree of Life to the nostril of the dying person. In Jewish mysticism, Azrael is the embodiment of evil. In *The Book of Protection* he is one of 3 holy angels (the other 2 being Gabriel and Michael) invoked in Syriac charms. He is the angel of death in Longfellow's poem "The Spanish Jew's Tale" and, in the popular edition of *The Complete Poetical Works of Henry Wadsworth Longfellow*, he is

pictorially represented with King Solomon entertaining a "rajah of Hindostan."

Azra'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Azriel—a chief angel supervisor referred to as "Azriel the Ancient," sometimes as "Mahniel" (meaning mighty camp), as in *The Zohar* (Exodus 202a). Here he commands 60 myriads of legions of spirits and is stationed on the northern side of Heaven, where he receives prayers. In *Ozar Midrashim* I, 85, Azriel is one of the chief angels of destruction. His name is found inscribed on oriental charms (*kameoth*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

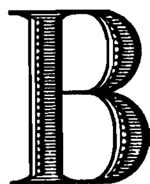
Azur [Azar]

Azza (Shem-yaza, "the strong")—a fallen angel who is, according to rabbinic tradition, suspended between Heaven and earth (along with Azzael) as punishment for having had carnal knowledge of mortal women. Azza (Shemyaza, meaning "the name Azza") is said to be constantly falling, with one eye shut, the other open, so that he can see his plight and suffer the more. There is another explanation for Azza's expulsion from Heaven: it is that he objected to the high rank given Enoch when the latter was transformed from a mortal into the angel Metatron (*see* Iblis or Eblis). In Solomonic lore the story is that Azza was the angel who revealed to the Jewish king the heavenly arcana, thus making Solomon the wisest man on earth. In Talmud, the sedim (Assyrian guardian spirits) are said to have been "begotten by Azza and Azael on the body of the evil Naamah, daughter of Lamech, before the Flood." [*Rf.* Thompson, *Semitic Magic*, pp. 44–45.] In his introduction to *3 Enoch*, Odeberg remarks that, of the 2 groups of angels headed by Metatron, one group (the angels of justice) was under the rulership of Azza. At that time, evidently, Azza was not yet fallen.

Azzael (see Azza)—while Azza and Azzael, in some sources, are referred to as 2 distinct, separate angels, they seem to be one and the same in other sources. Variant spellings are Assiel, Azazel, Azzazel, etc. In the early part of *3 Enoch*, Azzael is represented as one of 3 ministering angels (Uzza and Azza being the other 2), inhabitants of the 7th Heaven; later, however, he is represented as a fallen angel and ranked with Azza as one of the *maskim* (*q.v.*). For cohabiting with the daughters of men, he was punished (with Uzza) by having his nose pierced. He taught witchcraft, by the art of which man can cause (or did cause at one time) the sun, moon and stars to descend from the sky, so as to make them closer objects of worship. [*Rf.* *The Alphabet of Rabbi Akiba*; Bamberger, *Fallen Angels* (p. 127); the *Midrash Petirat Mosheh.*]



The Angel of the Lord, Balaam's Ass, and Balaam (Numbers 22), by Rembrandt. Reproduced from Régamey, *Anges.*



Baabiel—in the cabala, an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Baal Davar—a term for the adversary (*ha-satan*) used by chasidic Jews of the 18th century. [*Rf.* Bamberger, *Fallen Angels.*]

Baal-Peor [Belphegor]

Babel (Babiel)—in de Abano, *The Heptameron,* one of the messengers of the planet Jupiter. He is variously cited as an angel of Wednesday and/or Friday, and is to be invoked only when the invocant faces south or west. In the cabala generally, Babel is a resident of the 3rd Heaven.

Babhne'a—in Babylonian terracotta devil traps, a mighty angel whose name is inscribed in Hebrew characters and invoked for protection against evil. [*Rf.* Budge, *Amulets and Talismans,* p. 288.]

Bachanoe (or Bachanael)—in occultism, an angel of the 1st Heaven and a ruler of Monday.

Bachiel (Baciel)—one of the angels of the air serving in the 4th Heaven and invoked from the east. Bachiel is also identified as one of the spirits of the planet Saturn. In the *Ozar Midrashim* II, 316 he is one of the angelic guards of the West Wind.

Bachliel—one of the angelic guards of the South Wind.

Badariel (Batarjal)—one of the 200 fallen angels. [*Rf. Enoch I,* 69:2.]

Badpatiel—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Bae—in *The Testament of Solomon,* an angel summoned for the exorcising of demons.

Bael (Baal—"lord" or "master")—in *The Zohar,* Bael is equated with the archangel Raphael. However, in the grimoires, and in Wierus, *Pseudo-Monarchia,* he is a great king of the underworld serving in the eastern division of Hell and attended by 60 or 70 legions of devils. He manifests, when invoked, as a creature with 3 heads (toad, man, cat).

Ba-En-Kekon (Bainkhookh)—an aeon-angel mentioned in *Pistis Sophia* gnosticism and referred to as "the soul of darkness." He derives from the Egyptian *Book of the Dead.*

Bagdal—in Levi, *Transcendental Magic,* a genius who, with Araziel, governs the sign of the Bull (Taurus) in the zodiac.

Bagdial (fictional)—a corpulent angel in charge of issuing cards to recent arrivals in the lower Heavens, these cards entitling the holders of them to new "bodies." Bagdial is an invention of Isaac Bashevis Singer and occurs in the latter's short story "The Warehouse," *Cavalier* (January 1966).

Baglis—a genius of measure and balance, according to Apollonius of Tyana, *The Nuctemeron.* Baglis may be invoked only in the 2nd hour of the day.

The Black Angel. In Mohammedan lore he is either Nakir or Monker. Here he is shown with features of a rackhasa (a Hindu evil spirit). Left, two lesser evil spirits. From Mohammed al Sudi's *Treatise on Astrology and Divination,* reproduced from *Larousse Encyclopedia of Mythology.*



Bagnael—one of the numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Bahaliel—one of the numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Bahman [Barman]

Bahram [Barman]

Baijel—in the cabala, Baijel is an angel serving in the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Bainkhookh [Ba-En-Kekon]

Baktamael—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Balam (Balan)—formerly an angel of the order of dominations; now, in hell, a "terrible and powerful king, with 3 heads (bull, ram, man) and the tail of a serpent." He rides naked astride a bear (see picturization in De Plancy, *Dictionnaire Infernal,* 1863 ed.). He commands 40 legions of infernal spirits. [*Rf. Grand Grimoire.*]

Balay—in de Abano, *The Heptameron* and in Barrett, *The Magus,* a Monday angel resident in the 1st Heaven. An invocant must face north when invoking Balay.

Balberith (Berith, Beal, Elberith, Baalberith)—an ex-prince of the order of cherubim. Now in Hell, Balberith is a grand pontiff and master of ceremonies. He is usually the one to countersign or notarize the signatures on the pacts entered into between mortals and the devil. He is called "scriptor" and is so noted on documents executed in the underworld. In *The Encyclopedia of Witchcraft and Demonology,* Balberith appears to be the demon who possessed the body of Sister Madeleine at Aix-en-Provence, and who revealed to her the names of other devils. [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman*; De Plancy, *Dictionnaire Infernal* (ed. 1863), where, as Berith, he is pictured with a crown on his head and astride a horse.]

Baldach—an angel called on in ritual magic, as cited in Waite, *The Greater Key of Solomon.*

Balhiel [Baliel]

Balidet—a Saturday angel of the air, ministering to Maymon (*q.v.*).

Baliel (Balhiel)—a Monday angel (*Cf.* Balay) invoked from the north. Said to reside either in the 1st or 2nd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*] In *Ozar Midrashim* II, 316, as Balhiel, he is one of numerous guards of the gates of the South Wind.

Balkin—in ritual magic, a beneficent master spirit, lord and king of the northern mountains. His aide is Luridan, a domestic spirit. [*Rf.* Scot, *Discoverie of Witchcraft*; Butler, *Ritual Magic.*]

Ballaton—an angel appearing on the external circle of the pentagram of Solomon figured in Waite, *The Lemegeton.*

Baltazard—a spirit invoked in Solomonic magic for procuring a lady's garter. [*Rf. Grimorium Verum.*]

Balthial (Balthiel)—in *3 Enoch*, one of the 7 planetary angels, and the only angel who is able to overcome or thwart the machinations of the evil genius of jealousy. [*Rf. The Testament of Solomon.*]

Banech—one of the angels of the 7 planets invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Baniel—an inferior spirit summoned in Solomonic magical rites. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Baraborat—in occult lore, a spirit of the planet Mercury. He is a Wednesday angel, resident either in the 2nd or 3rd Heaven, and invoked from the east. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Baracata—a spirit invoked in prayer by the Master of the Art in Solomonic conjurations. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Barach—an angel of the Seal, used for conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Barachiel [Barakiel]

Baradiel (Yurkemo, Yurkei, Yurkemoi)—one of the 7 great archangels, a prince of the 3rd Heaven, where Baradiel shares rulership with the angel Shaphiel. Baradiel also exercises dominion over hail, with Nuriel and others. [*Rf. 3 Enoch.*]

Barael—in Jewish mysticism, one of the 7 exalted throne angels resident in the 1st Heaven. He helps "execute the commands of the potentates," according to *The Book of the Angel Raziel.* [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III; de Abano, *Elementia Magica.*]

Barah—the "boar avatar," one of the 10 incarnations of divinity in Vedic lore. [*See* Avatar.]

Barakiel (Barachiel, Barbiel, Barchiel, Barkiel, Baraqiel, etc.—"lightning of God")—one of the 7 archangels, one of the 4 ruling seraphim, angel of the month of February, and prince of the 2nd Heaven as well as of the order of confessors. Barakiel has dominion over lightning and is also one of the chief angels of the 1st and 4th altitudes or chora in the *Almadel of Solomon.* In addition, he is a ruler of the planet Jupiter and the zodiacal sign of Scorpio (as cited by Camfield in *A Theological Discourse of Angels*) and Pisces. With the angels Uriel and Rubiel, Barakiel is invoked to bring success in games of chance, according to De Plancy, *Dictionnaire Infernal.* [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Barakon—an angel invoked in Solomonic conjuring rites. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Baraqel (Barakiel)—one of the fallen angels in the Enoch listings.

Baraqijal—as noted in *The Book of Jubilees*, one of the watchers (grigori) who united with the daughters of men, an incident touched on in Genesis 6. Baraqijal, now a demon and inhabiting the nether realms, is a teacher of astrology. In *Enoch I* he is described as a leader (one of the

"chiefs of ten") of a troop of fallen angels. [*Cf.* Barakiel, of which Baraqijal may be merely a variant.]

Barattiel—in *3 Enoch* 18:6, when Tagas (*q.v.*) sees Barattiel "the great angelic prince of 3 fingers" (with which, it seems, he is able to hold up the highest Heaven), he, Tagas, "removes the crown of glory from his head and falls on his face." [*See* Ataphiel, which may be another form for Barattiel.]

Barbatos—an angel formerly of the order of virtues. "This fact," reports Spence in *An Encyclopaedia of Occultism*, "was proved after infinite research." In Hell, where Barbatos now dwells, he is a great duke, ruling over 30 legions of spirits. He "giveth understanding of the song of birds, knows the past and can foretell the future." He may be invoked in magical rites, and he will appear gladly, but only when the sun is in the sign of Sagittarius. For Barbatos' sigil, see Wierus, *Pseudo-Monarchia*; Waite, *The Book of Black Magic and of Pacts* (p. 108); and *The Lemegeton.*

Barbelo—a great archon (female) "perfect in glory and next in rank to the Father-of-All." She is the consort of Cosmocrator (*q.v.*). [*Rf.* the gnostic *Gospel of Mary* and the *Apocryphon of John.*] In the *Texts of the Saviour*, Barbelo is the daughter of Pistis Sophia, procreator of the superior angels.

Barbiel (Barbuel, Baruel)—once a prince of the order of virtues and of the order of archangels. He is the angel of the month of October and one of the 28 angels of the 28 mansions of the moon. In Barrett, *The Magus*, Barbiel is equated with Barakiel (which would make Barbiel ruler also of the month of February). In the underworld, Barbiel serves as one of the 7 Electors, under the suzerainty of Zaphiel.

Barchiel [Barakiel]

Barcus—in Apollonius of Tyana, *The Nuctemeron*, Barcus is a genius (i.e., angel) of quintessence; he is also one of the genii of the 5th hour.

Bardiel (Barchiel, Baradiel)—in Jewish legend, the angel of hail, along with Nuriel, the twin kadishin (quadisin), and others.

Baresches or **Bareschas** ("beginning")—in the grimoires, a great angel invoked to procure the woman desired by the invocant.

Barginiel—governing angel of the 7th hour of the day. [*Rf.* Waite, *The Lemegeton.*]

Bariel—ruling angel of the 11th hour of the day; also, angel of the 4th pentacle of the planet Jupiter. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 64.]

Barinian—supreme beings, "exalted angels" in ancient Persian lore. They are also called Huristar. [*Rf. The Dabistan.*]

Barkaial [Baraqijal]

Barkeil—an angel in Mandaean tradition. [*Rf.* Pognon, *Inscriptions Mandaïtes Coupes de Khouabir.*]

Barkiel (Barakiel)—in *Ozar Midrashim* II, 316, one of numerous angelic guards of the gates of the East Wind.

Barku (*see* Rimmon)

Barman (Bahman, Bahram)—in ancient Persian cosmology, a great *mihr* (angel) placed over all the animals on earth except man. Barman was also chief of 30 angels appointed to preside over the 30 days of the month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*] In *The Dabistan*, Barman is one of the amesha spentas, "the first intelligence, the first angel . . . from whom other spirits or angels proceed." He is "the mightiest of the angels whom the Muhammedans call Jabriel" (Gabriel). He was the angel of January and governor of the 2nd day of the month. Barman is usually pictured in an image of red stone, in human form, on his head a red crown. Omar Khayyam in the *Rubaiyat* sings of "Bahram, the great Hunter."

Barpharanges (Sesenges - Barharanges) — in gnosticism, Barpharanges is one of the powers in charge of the spring of the waters of life (i.e., heavenly baptism). His name appears in Coptic

magical texts. *Cf.* Raphael, angel of baptismal water. [*Rf. Bruce Codex*; Doresse, *The Secret Books of the Egyptian Gnostics.*]

Barsabel (Barzabel)—in *The Magus*, one of the angels governing the planet Mars. His cabalistic number is 325.

Bartyabel—according to Paracelsus in his doctrine of Talismans, Bartyabel is a spirit of Mars, serving the angel Graphiel, who is the presiding intelligence of the planet. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

Bartzachiah (Barzachia)—found inscribed as an angel's name on the 1st pentacle of the planet Mars, along with the names of Ithuriel, Madiniel, and Eschiel, all these angels' names being set down in Hebrew characters. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Baruch ("blessed")—chief guardian angel of the Tree of Life, according to the *Apocalypse of Baruch*. [*Cf.* Raphael, who is also credited with being the guardian angel of the Tree of Life.] In the Baruch *Apocalypse*, Baruch journeys through 5 Heavens, in the 1st 3 of which he sees "evil-looking monsters." In an early Ophitic (gnostic) system, Baruch was one of 3 angels sent forth by Elohim (God) "to succor the spirit in man." In witchcraft lore Baruch is one of 7 devils who possessed the body of Sister Seraphica of Loudon. [*Rf.* Mead, *Fragments of a Faith Forgotten*, p. 196.]

Baruchiachel—in *3 Enoch*, one of the 7 great planetary rulers; and the only angel able to rout the female demon named Strife [*Rf. The Testament of Solomon*].

Baryá'il—in Islamic apocalyptic writings, an angel encountered by the sufi Abu Yazid in the 7th Heaven. Baryá'il is found to be "of the tallness of the distance of a journey of 500 years." [*Cf.* equally fantastic heights of angels as measured in parasangs in ancient Persian lore.] He is head of innumerable ranks of fellow dwellers on high. As in the case of offers in the lower Heavens (by the angel Láwidh in the 2nd and by the angel Nayá'il in the 4th), Baryá'il offers the sufi "a kingdom such as no tongue can describe," but the offer or bribe is resisted, Abu Yazid remaining throughout his *mir'aj* (heavenly ascent) singleminded in his devotion to God. [*Rf.* Nicholson, "An Early Arabic Version," etc.]

Basasael (Basasaeyal)—in *Enoch I*, an evil archangel.

Bashmallin (Hashmallim)—an order of angels equated with the dominations.

Baskabas—a variant reading for Kasbak, one of the secret names of the angel Metatron.

Basus—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Bataliel—one of the rulers of the 12 signs of the zodiac.

Batarel (Batariel, Badariel, Batrael, Batarjal, Metarel)—one of the 200 fallen angels in the Enoch listings. He may be invoked in ceremonial magic rites. The name Batariel appears in Talisman 4 of the *Sage of the Pyramids*. [See reproduction in Waite, *The Book of Black Magic and of Pacts*, p. 95.]

Batarjal [Batarel]

Bathor—in white magic, one of the 7 olympian spirits, known as Electors or Stewards of Heaven.

Bat(h) Qol (Bath Kol—"heavenly voice" or "daughter of the voice")—a holy guardian angel said to have visited in his cell the 2nd-century sage, Simeon ben Yohai, reputed author of *The Zohar*. Bat Qol is held by many rabbis to be a form of divine pronouncement in the latter days when prophecy had ceased. She (for Bat Qol is female) is symbolized as a dove and may be compared, with the manifestation in this form, to the Holy Ghost in New Testament theophany. [*Rf. Pirke Aboth*; *The Zohar*; Newman and Spitz, *The Talmudic Anthology*; Fuller, *Secret Wisdom of the Qabalah.*] In a Syriac charm invocation (as recorded in *The Book of Protection*), Bat Qol is referred to as "the Voice which called out to Cain the murderer, 'Where is thy brother Abel?' "

Batsran—one of the many names of the angel Metatron.

Bat Zuge—a term for the evil Lilith (*q.v.*) when she is regarded as the 10th of the 10 unholy sefiroth or divine emanations issuing from the left side of God. [*Rf. The Zohar*, suppl.]

Bazathiel—one of the angelic guards of the 1st Heaven. [*Cf. Hechaloth Rabbati.*]

Bazazath (Raphael-Bazazath)—an archangel residing in the 2nd Heaven. In *The Testament of Solomon* and in magical tracts generally, Bazazath (or Bazazarath) is reported to have put to flight, among other feats, a winged dragon (female) by the name of Obizuth.

Baz Baziah—a Talmudic angel invoked to cure cutaneous disorders. [*Rf.* Talmud *Shabbath*, fol. 67.]

Bazkiel—an angelic guard of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 116.]

Baztiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 1st heavenly hall.

Bealphares—although characterized as a demon in Wierus, *Pseudo-Monarchia*, Bealphares is also declared to be "the noblest carrier that ever did serve any man upon the earth." He must therefore be called a benign spirit. Moreover, he is not listed as a demon in the rather exhaustive *Dictionnaire Infernal* or other registers of underworld hierarchs.

Bearechet—an angel of the Seal, cited in *The Sixth and Seventh Books of Moses.*

Beasts of the Field—in *The Zohar* and in cabalistic works generally, "beasts of the field" is often a designation for the higher angels.

Beatiel—an angel serving in the 4th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Beatrice (Portinari)—the Beatrice of Dante's *La Vita Nuova* and *The Divine Comedy* (particularly the *Paradiso*). Dante sees his beloved in Paradise as an angel; she leads him to the Empyrean, which is one of the abodes of God.

Beburos—one of the 9 angels who will rule "at the end of the world," according to *Revelation of Esdras*. [*Rf. The Ante-Nicene Fathers Library* 8, 573.] For the names of the other 8 angels, *see* Angels at the End of the World.

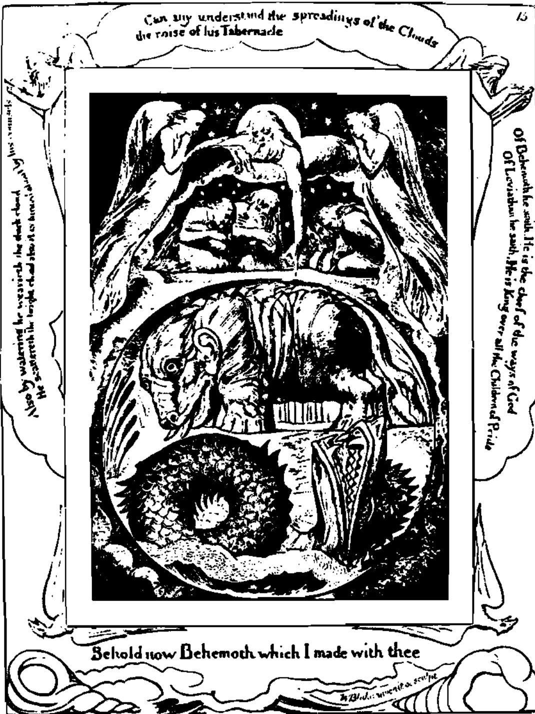
Bedaliel—an angel invoked to command or exorcise demons, as cited in goetic tracts. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Bedrimulael [Abedumabal]

Beelzebub (Belzebud, Belzaboul, Beelzeboul, Baalsebul, etc. "god of flies")—originally a Syrian god, Beelzebub is in II Kings 1:3, a god of Ekron in Philistia. In the cabala, he is chief of the 9 evil hierarchies of the underworld. In Matthew 10:25, Mark 3:22, and Luke 40:15, Beelzebub is chief of the demons, "prince of the devils" (as in Matthew 12:24), but he is to be distinguished from Satan (just as he is in all magic, medieval or otherwise). [*Rf.* Legge, *Forerunners and Rivals of Christianity* 9, 108.] In the *Gospel of Nicodemus*, Christ, during his 3 days in Hell, gives Beelzebub dominion over the underworld in gratitude for permitting him (Christ), over Satan's objections, to take Adam and the other "saints in prison" to Heaven. A popular title of Beelzebub was "lord of flies." Another of his titles was "lord of chaos," as given in the gnostic writings of Valentinus. Dante identifies Beelzebub with Satan, but Milton in *Paradise Lost* I, 79, ranks Beelzebub "next to Satan in power and crime;" in I, 157 Satan addresses Beelzebub as a "fallen cherub." In Hayley's edition of the *Poetical Works of John Milton* (London, 1794), there is an illustration showing "Satan conferring with Belzebuth." In Gurdjieff's *All and Everything, Beelzebub's Tales to His Grandson*, the hero is Beelzebub.

Behemiel (Hariel, Hashmal)—an angel with dominion over tame beasts. Behemiel is chief of the order of hashmallim, an order equated with that of the cherubim.

Behemoth—a male chaos-monster (whale, crocodile, hippopotamus) created on the 5th day and closely associated with the female Leviathan. [*Rf. Apocalypse of Baruch*, 29.] Also identified with Rahab, primordial angel of the sea, and with



William Blake's "Behemoth," an illustration for his *Book of Job.*

the angel of death. In Roman Catholic theology, Behemoth is the principal of darkness, although Job's (40:19) "he is the chief of the ways of God" points in an opposite direction. See picturization of Behemoth, in the form of an elephant with bear's feet, in Seligmann, *The History of Magic,* and Blake's engraving "Behemoth and Leviathan."

Beleth (Bileth, Bilet, Byleth)—once of the order of powers—an order to which he hopes to return—Beleth is a fallen angel in Hell where he rules 85 legions of demons. He is a king, rides a pale horse, and is announced by a blare of trumpets. His sigil is shown in Waite, *The Book of Black Magic and of Pacts,* p. 169, and in *The Lemegeton.* That Beleth was formerly of the order of powers "was proved after infinite research," reports Spence in *An Encyclopaedia of Occultism,* p. 119.

Belhar [Bernael]

Beli—one of the angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Beliael—like Beli, an angelic guard of the gates of the North Wind.

Belial (Beliar or Berial)—in Jacobus de Teramo, *Das Buch Beliel,* this great fallen angel, often equated with Satan, is pictured presenting his credentials to Solomon; also as dancing before the Hebrew king. Paul, in II Corinthians 6:15, asks "What concord hath Christ with Belial?" Here, clearly, Paul regards Belial as chief of demons, or as Satan. In *Paradise Lost* I, 490–492, "Belial came last; than whom a Spirit more lewd/Fell not from Heav'n, or more gross to love/Vice it self." Later, in *Paradise Lost* II, 110–112, Milton speaks of Belial thus: "A fairer person lost not Heav'n; he seemed/For dignity compos'd and high exploit;" but hastens to add: "all was false and hollow." "Possibly an old name for Sheol," says Barton in "Origin of the Names of Angels and Demons." In *The Toilers of the Sea,* Victor Hugo, drawing on occult sources, speaks of Belial as Hell's ambassador to Turkey. [*Cf.* Mastema.] As in the case of Bileth, it was "only after infinite research," reports Spence, *An Encyclopaedia of*

Belial dancing before King Solomon, from *Das Buch Belial* by Jacobus de Teramo. Reproduced from Grillot, *Picture Museum of Sorcery, Magic and Alchemy.*



Occultism (p. 119), that Belial was "proved to have been formerly of the order of virtues."

Beliar ("worthless")—interchangeable, in most sources, with Beliel. Beliar is mentioned in Deuteronomy, Judges, and I Samuel, always as evil, its symbol or personification. In apocryphal writings Beliar is the prince of darkness, supreme adversary of God. In *The Martyrdom of Isaiah* he is the angel of lawlessness. In *The Gospel of Bartholomew*, Bartholomew asks Beliar to tell who he is, and Beliar answers: "At first I was called Satanel, which is interpreted a messenger of God, but when I rejected the image of God my name was calld Satanas, that is, an angel that keepeth Hell (Tartarus). . . . I was formed the first angel . . . Michael second, Gabriel third, Uriel fourth, Raphael fifth, Nathanael sixth. . . . These are the angels of vengeance that were first formed." [*Rf.* James, *The Apocryphal New Testament*, p. 175.] In Waite, *The Lemegeton*, Beliar is said to have been created "next after Lucifer." As a fallen angel Beliar boasts that he "fell first among the worthier sort." Milton calls him a "false-titled son of God." According to the Schoolmen, Beliar was once partly of the order of angels and partly of the order of virtues. However, Glasson, *Greek Influence in Jewish Eschatology*, argues that Beliar was never an angel and compares him with Ahriman, chief devil in Persian mythology, who was "independent of God and God's opposite equal." [*See* Ahriman.] The tradition that Beliar is Hell's primate is carried on in the work of two modern writers, Thomas Mann and Aldous Huxley, both of whom regard Beliar as the exemplar and epitome of evil.

Belphegor or **Belfagor** or **Baal-Peor** ("lord of opening" or "lord Baal of Mt. Phegor")—a Moabite god of licentiousness who was once, according to cabalists, an angel of the order of principalities. In Hell, Belphegor is the demon of discoveries and ingenious inventions. When invoked, he appears in the form of a young woman. Rufinus and Jerome identify Belphegor with Priapus (see Numbers 25:1–3). De Plancy *Dictionnaire Infernal* indicates that certain dignitaries of the infernal empire served as special envoys or ambassadors to the nations of the earth, and that Belphegor was accredited to France. Victor Hugo in *The Toilers of the Sea* confirms De Plancy's accreditation of Belphegor to Paris. [*Rf.* Jonson, *The Devil Is an Ass*; Wilson, *Belphegor or the Marriage of the Devil* (1691).] According to Milton, Belphegor is a variant for Nisroc (*Paradise Lost* VI, 447), whom he lists as "of Principalities the prime." Masters, *Eros and Evil*, suggests that Belphegor is the counterpart of the Hindu Rutrem, who is usually represented with an erect phallus. See picturization of The Demon Belphegor in Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 132.

Belsal—an angel of the 1st hour of the night under the rulership of Gamiel. [*Rf.* Waite, *The Lemegeton.*]

Bel-se-buth [Beelzebub]

Belzeboub (Beelzebub)—Dante identifies him with Satan.

Belzebuth (Beezebuth)—prince of seraphim, so titled by M. Garinet, *History of Magic in France*. In the view of De Plancy (*Dictionnaire Infernal* III and IV) Belzebuth is not an angel but a demon, and the evil genius who governs the month of July (the opposite number to the angel Verchiel, *q.v.*).

Benad Hasche ("daughters of God")—female angels worshipped by Arabs. [*Rf.* Preface to Moore, *The Loves of the Angels.*]

Ben Ani—a name written in Heaven in the characters (tongue) of angels and invoked to command demons. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 33.]

Bencul—one of the 9 holy angels invoked in cabalistic rites in the general citation of Moses. [*Rf. The Sixth and Seventh Books of Moses*, p. 72.]

Bene Elim (b'ne elohim, "sons of God")—angels or archangels who unceasingly sing the praises of God; they belong to the 10th subdivision of the order of thrones, according to *The Zohar* and de Mirville, *Pneumatologie*. Chief of the order is Azazel. In *The Zohar*, the chief of the

order is Hofniel. The bene elim of Genesis 6:2 are sometimes equated with the order of ischim (*q.v.*). Theologians often translate the term as meaning sons of man rather than sons of God—to avoid attributing to angels the sin of sexual involvement with mortals.

Bene ha-Elohim (lit., "children of God")—angels, same as bene elim (above). According to Rabbi Simeon ben Johai, those who translate ha-Elohim as "sons of God" are in error and should be cursed [*Rf.* Bamberger, *Fallen Angels*]. In *Targum of Onkelos and Jonathan*, the title given to the bene ha-Elohim is "Sons of the Chiefs."

Beniel—an angel invoked to command demons for conferring the gift of invisibility. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 45.]

Benign Angel—in *Midrash Aggada Exodus*, the Benign Angel is Uriel; in *The Zohar* I, 93b, it is Gabriel. The Benign Angel was sent down to attack or slay Moses for neglecting to observe the covenant of circumcision with regard to the Law-giver's son. Zipporah (Moses' wife) saved the day by performing the rite (Exodus 4:25).

Ben Nez ("hawk")—a name for the angel Rubiel or Ruhiel. Ben Nez exercises dominion over the wind. According to tradition (Talmud *Baba Bathra*, 25a), he "holds back the South Wind with his pinions lest the world be consumed." Ben Nez is referred to as a mountain as well as an angel. [*Rf.* Budge, *Amulets and Talismans*; Ginzberg, *The Legends of the Jews* I, 12 and V, 47.]

Beodonos—in Mathers, *The Greater Key of Solomon*, an angel invoked in the conjuration of the Reed.

Beratiel—one of the ruling angels of the 12th hour of the day. [*Rf.* Waite, *The Lemegeton.*]

Berekeel ("my blessing is God")—an angel of the seasons in Enoch lore (*Enoch I*, 82:17).

Berial [Belial]

Berith [Balberith]

Berka'el—in Enoch lore, Berka'el is a leading spirit of 3 months of the year, serving under Melkejal (*q.v.*).

Bernael—in Falasha lore, the angel of darkness; when he is identified or equated with Beliel, he is an angel of evil.

Beshter—the name of Michael in ancient Persian lore. He was regarded as providing sustenance for mankind, which would equate him with Metatron (*q.v.*). [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 51.]

Bethor—one of the 7 supreme angels ruling the 196 provinces in which Heaven is divided. Bethor rules 42 Olympic regions and commands kings, princes, dukes, etc., and "governs all things that are ascribed to (the planet) Jupiter." To do Bethor's bidding there are, in addition, 29,000 legions of spirits. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy*, where the sigil of this angel is shown; Budge, *Amulets and Talismans*, where the sigil is reproduced.]

Bethuael ("house or man of God")—one of the 28 angels governing the 28 mansions of the moon.

Bethuel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Betuliel—one of the governing angels of the zodiac. [*Rf.* Agrippa, *Three Books of Occult Philosophy*, III.]

Bezaliel—one of the numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim*, 316.]

Bezrial—one of the angelic guards of the 3rd Heaven, as reported in the *Pirke Hechaloth*.

Bhaga—in Vedic lore, one of 7 (or 12) celestial deities, analogous to Judaeo-Christian angels. [*See* Adityas.]

Bibiyah—one of the many names of the angel Metatron.

Bifiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 6th heavenly hall.

Bigtha (Biztha)—in Ginzberg, *The Legends of the Jews*, one of the 7 angels of confusion: also one

of the 2 pressers of the winepress. In the house of Ahasuerus, Bigtha is an angel of destruction.

Bileth [Beleth]

Binah ("understanding")—the 3rd sefira (*q.v.*). In *The Book of Concealed Mystery*, Binah is called "the sea." [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Biqa (in Amharic, "good person")—the original name of the angel Kasbeel (*q.v.*). After Kasbeel's fall (he sinned by turning away from God the moment he was created), he was renamed Kazbeel, "he who lies to God."

Bird of God—a term used by Dante to denote an angel.

Bizbul (meaning, "in Zebul")—a secret name of Metatron, according to Rabbi Inyanei bar Sisson. [*Rf. The Visions of Ezekiel.*]

Black Angel—in Mohammedan demonology one comes across 2 black angels, named Monker and Nakir (*q.v.*). Another black angel, unnamed, is pictured in the *Treatise on Astrology and Divination* of Mohammed al-Sudi. This angel with the features of a rackhasa is shown with 2 other malevolent spirits in *Larousse Encyclopedia of Mythology* and reproduced on p. 68.

Blaef—in occult lore, a Friday angel of the air, ministering to Sarabotes and subject to the West Wind. [*Rf.* de Claremont, *The Ancient's Book of Magic.*]

Blautel—an angel invoked in necromancy. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Bludon—one of the 7 Electors (underworld planetary spirits or rulers) in Cornelius Agrippa's listing. Bludon replaces Ganael in the planetary rulers cited by Conybeare, *The Testament of Solomon.*

Bne Seraphim—in practical cabala, the angel governing the planet Mercury. In talismanic magic he is the intelligence of the planet Venus. [*Rf.* Barrett, *The Magus* II, 147.]

Boamiel—one of the 6 angels placed over the 4 parts of Heaven, according to *The Book of the Angel Raziel*. The other 5 angels are Scamijm, Gabriel, Adrael, Dohel, Madiel. [*Rf. The Sixth and Seventh Books of Moses.*]

Bodiel—ruling prince of the 6th Heaven, according to *Hechaloth Zoterathi*, quoted in *3 Enoch* 17. The ruling angels usually designated are Sabath, Sandalphon, Zachiel, and Zebul.

Boel ("God is in him"—Boul, Booel, Bohel, Dohel)—one of 7 exalted throne angels resident in the 1st Heaven. Boel holds the 4 keys to the 4 corners of the earth; by means of these keys all the angelic hosts are able to enter the Garden of Eden—when, that is, Boel unlocks the gates and the 2 guardian cherubim permit entry. [*Rf. The Zohar* (Exodus 133b).] According to Barrett, *The Magus*, Boel resides not in the 1st Heaven but in the 7th. The star (more correctly the planet) he governs is Saturn. [*Rf.* de Abano, *The Heptameron*; *The Book of the Angel Raziel*; *The Book of Hechaloth*; *Ozar Midrashim.*]

Briel—one of the 70 childbed amulet angels. For the names of all 70, *see* Appendix.

Brieus—an angel who, it is said, is alone able to overcome the designs and machinations of the demon Rabdos. [*Rf.* Conybeare, *The Testament of Solomon*; Shah, *The Secret Lore of Magic.*]

Bualu—one of the 8 angels of omnipotence employed in conjuring rites. Among the others of this group are Atuesuel, Ebuhuel, Tabatlu, Tulatu, Labusi, Ublisi. [*Rf. The Sixth and Seventh Books of Moses*, p. 85.] The cabalistic instructions for conjuring these angels specify that they "must be called 3 times from the 4 corners of the world with a clear and powerful voice and when the name of each is pronounced 3 times, then 3 sounds must be uttered by the horn."

Buchuel—an angelic name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Buddha [Budh Avatar]

Budh Avatar (Buddha)—the 9th of the 10 avatars in Vedic lore. [*See* Avatar.]

Buhair—in Mandaean lore, one of the 10 *uthri* (angels) that accompany the sun on its daily course.

Bull—in Zoroastrian mythology, the source of all light; he was created by Ormazd and destroyed by Ahriman. Out of Bull's scattered seed, according to legend, sprang the first man and woman.

Burc(h)at—in the cabala, an angel of the air serving in the 4th Heaven; he governs on Lord's Day (Sunday) and is invoked from the west. He is one of the messengers of the sun. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*; Malchus, *The Secret Grimoire of Turiel.*]

Burkhan—in Manicheanism, an incarnate messenger "of the God of Light to man." Zoroaster is spoken of in Manichean lore as a burkhan. [*Rf.* Legge, *Forerunners and Rivals of Christianity* II.]

Busasejal—according to *Enoch I*, one of a troop of fallen angels.

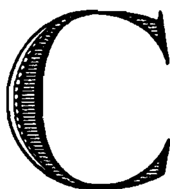
Busthariel—an angelic name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Butator (or Butatar)—the genius or spirit of calculations. Butator serves in the 3rd hour of the day and may be invoked in ritual magic rites, as certified by Apollonius of Tyana in *The Nuctemeron.* [*Rf.* Levi, *Transcendental Magic*, p. 503.]

Byleth [Beleth]



A seraph by Cavallini. Detail from the *Last Judgment* (Rome, 1280). Reproduced from Régamey, *Anges.*



Cabiel—one of the 28 angels ruling over the 28 mansions of the moon.

Cabriel (Cabrael, Kabriel)—an angel with dominion over the sign of Aquarius. He is one of 6 angels placed over the 4 parts of Heaven. [*Rf. The Book of the Angel Raziel*; Heywood, *The Hierarchy of the Blessèd Angels.*]

Cadat—"a most pure angel" invoked in Solomonic magic. [*Rf. Grimorium Verum.*]

Cadulech—a most holy angel of God invoked in the conjuration of the Sword. [*Rf. Grimorium Verum.*]

Cael—an angel representing, or exercising dominion over, the sign of Cancer in the zodiac. [*Rf.* Waite, *The Lemegeton.*]

Cafon [Zephon]

Cahet(h)el—one of the 8 seraphim; he rules over agricultural products and is one of the 72 angels bearing the name of God Shemhamphorae. In the cabala generally he is often invoked to increase or improve crops. His corresponding angel is Asicat. Cahethel's sigil will be found in Ambelain, *La Kabbale Pratique*, p. 260.

Cahor—genius of deception. In Apollonius of Tyana, *The Nuctemeron*, Cahor is described as a genius of the 3rd hour.

Caila—an angel invoked in Solomonic magic in the Uriel conjuration. Caila is "one of the 4 words God spoke with his mouth to his servant Moses," according to the grimoires. The other 3 words were Josta, Agla, and Ablati. [*Rf. Grimorium Verum.*]

Caim (Caym, Camio)—once of the order of angels, Caim is now in Hell, a great president. He manifests in the form of a thrush. As many as 30 legions of infernal spirits attend him. His seal is figured in Waite, *The Book of Black Magic and of Pacts*, p. 182. Luther had a famous encounter with Caim, according to De Plancy, *Dictionnaire Infernal* where (in the 1863 ed.) Caim is pictured as a belted bird.

Caldulech (Caldurech)—"a most pure angel," invoked in ceremonial magic rites. [*Rf.* Shah, *The Secret Lore of Magic.*]

Caliel [Calliel]

Calizantin—a "good angel" invoked in conjuring rites. [*Rf. Verus Jesuitarum Libellus.*]

Calliel (Caliel)—one of the throne angels serving in the 2nd Heaven, invoked to bring prompt help against adversity. Calliel is one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Tersatosoa (or Tepisatosoa). For Calliel's sigil, see Ambelain, *La Kabbale Pratique*, p. 267.

Caluel (Calvel)—a Wednesday angel residing in the 2nd or 3rd Heaven and invoked from the south. Since his corresponding angel is Tersatosoa, Caluel may be a variant for Calliel (*q.v.*).

Calvel [Caluel]

Calzas—a Tuesday angel serving in the 5th Heaven. Calzas must be invoked from the east. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Camael (Camiel, Camiul, Chamuel, Kemuel, Khamael, Camniel, Cancel—"he who sees God") —chief of the order of powers and one of the sefiroth. In occult lore, Camael is of the nether regions and ranks as a Count Palatine. When invoked, he appears in the guise of a leopard crouched on a rock. In the cabala, Camael (Khamael, Kemuel) is one of the 10 (actually 9) archangels of the Briatic world. "It is a name," says Eliphas Levi in *The History of Magic*, "which personifies divine justice." In a footnote to Levi's book, Waite, the editor, in chapter 10, notes that, in Druid mythology, Camael was the god of war. This bears out the frequent citation of Camael in occultism as the ruler of the planet Mars and as among the governing angels of the 7 planets. [*Rf. Complete Book of Fortune*, p. 514, for picturization of "the Talisman of the Angels," where the name Camael occurs.] In *The Magus*, Camael is one of "seven angels which stand in the presence of God." For the legend that Moses destroyed this great angel for trying to prevent the Lawgiver from receiving the Torah at the hand of God, *see* Kemuel. Another legend speaks of Camael (Kemuel) being in charge of 12,000 angels of destruction. [*Rf. The Legends of the Jews* III.] In Clement, *Angels in Art*, Chamuel is the angel who wrestled with Jacob; also the angel (usually identified as Gabriel) who appeared to Jesus during his agony in the Garden of Gethsemane to strengthen Him.

Camal (Hebrew, "to desire God")—the name of one of the archangels in the cabala. [*Rf.* the *Book of The Sacred Magic of Abra-Melin the Mage.*]

Camaysar—in occultism, the angel "of the marriage of contraries." He is a genius of the 5th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Cambiel—according to Trithemius, the ruler of the zodiacal sign of Aquarius, and an angel of the 9th hour.

Cambill—an angel of the 8th hour of the night, serving under Narcorial. [*Rf.* Waite, *The Lemegeton.*]

Cameron—angel of the 12th hour of the day, serving under Beratiel. He is also regarded as a demon; as such he serves in the conjuration of Beelzebuth, as well as in the conjuration of Astaroth. [*Rf. Magia Naturalis et Innaturalis*; Butler, *Ritual Magic*; Shah, *The Secret Lore of Magic.*]

Camio [Caim]

Camuel [Camael]

Caneloas—"a most holy angel" invoked in magical operations, as noted in Mathers, *The Greater Key of Solomon.*

Capabile—one of 3 angel messengers of the Sun. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Capabili—an angel of the 4th Heaven ruling on the Lord's Day and invoked from the west.

Caphriel—in occultism, "a strong and powerful angel," chief ruler of the 7th day (Sabbath). He is invoked in the conjuration of Saturn (the planet). [*Rf.* Barrett, *The Magus* II; de Claremont, *The Ancient's Book of Magic.*]

Capitiel—one of the angels of the 4th chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon.*



Angel head, 15th century. From the great rose window in north transept of St. Ouens, Rouen. Reproduced from Lawrence B. Saint, *Stained Glass of the Middle Ages in England and France*. London: A. and C. Black, Ltd., 1925.

Captains of Fear [Angels of Dread]

Captain of the Host of the Lord—in Joshua 5, the man (i.e., angel) whom Joshua beheld standing over against him with drawn sword and who revealed himself as "the captain of the host of the Lord." He is usually identified as Michael.

Caracasa—in occult lore, an angel of the Spring along with the angels Core, Amatiel, and Comissoros.

Caraniel—in Mosaic mystic lore, an angel serving in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Carcas—one of the 7 angels of confusion. In the legend relating to Ahasuerus, Carcas is the "knocker." [*Rf.* Ginzberg, *The Legends of the Jews* IV, 375.]

Cardiel—in ceremonial magic, an angel invoked in special rites, as in the conjuration of the Sword.

Cardinal Virtues—there are 4 cardinal virtues: justice, prudence, temperance, fortitude. The theological virtues are faith, hope, and charity. These were often personalized as angels and so represented, as in the case of fortitude, in the roundels of Lucca della Robbia in the chapel of Cardinal of Portugal, in the Church of San Miniato al Monte in Florence and reproduced on p. 114.

Caretaking Angels—Temeluch (*q.v.*) and others. "Infants of untimely birth are delivered over to Care-taking Angels," according to Clement of Alexandria, *Prophetic Eclogues*, 48. Methodius in his *Convivia*, II, 6 adds that these angels serve also the offspring of adultery.

Carmax—in occultism, a ministering angel to Samax, ruler of the Tuesday angels of the air. [*Rf.* de Abano, *The Heptameron.*] Serving with Carmax are 2 other angels: Ismoli and Paffran. [*Rf.* Shah, *Occultism, Its Theory and Practice*, p. 50.]

Carniel—an angel serving in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Carnivean (Carniveau)—an ex-prince of the order of powers (*see* Carreau). Carnivean is now a demon, invoked in the litanies of the Witches' Sabbaths. [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman.*]

Carreau (Carnivean)—an ex-prince of the order of powers. In Garinet, *History of Magic in France*, Carreau was one of the devils who possessed the body of Sister Seraphica of Loudun; in the absence of Baruch (another devil so named), Carreau guarded a drop of water that bewitched the sister's stomach (sic).

Carsiol—an angel of the 2nd hour, serving under Anael. [*Rf.* Waite, *The Lemegeton*, p. 67.]

Casmaron—in occult science (as in Papus, *Traité Élémentaire de Science Occulte*), an angel of the air.

Casmiros—an angel of the 11th hour of the night, serving under Dardariel.

Cass Cassiah—an angel invoked for the curing of cutaneous disorders. [*Rf.* Talmud *Shabbath*, fol. 67.]

Cassiel (Casiel, Casziel, Kafziel)—the angel of solitudes and tears who "shews forth the unity of the eternal kingdom." Cassiel is one of the rulers of the planet Saturn, also a ruling prince of the 7th Heaven and one of the *sarim* (princes) of the order of powers. Sometimes he appears as the angel of temperance. Barrett in *The Magus* speaks of Cassiel as one of the 3 angels of Saturday, serving with Machatan and Uriel. In the *Book of Spirits* as well as in *The Magus*, the sigil of Cassiel is given, along with his signature. In the latter work Cassiel Macoton (so named) is pictured in the form of a bearded jinn, astride a dragon. In Grillot, *Picture Museum of Sorcery, Magic and Alchemy* (p. 113), there is a reproduction of a page from the *Book of Spirits* giving the conjuration of Cassiel.



The angel Cassiel, ruler of Saturday, astride a dragon. Reproduced from Francis Barrett, *The Magus.*

Cassiel Macoton—according to Barrett, *The Magus* II, Cassiel and Macoton are 2 separate angels, both doing duty on Saturday.

Castiel—a Thursday angel mentioned in occult lore.

Casujoiah—an angel with dominion over the sign of Capricorn. [*Rf.* Waite, *The Lemegeton.*]

Catroije—in the cabala, an angel serving in the 2nd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Causub—a serpent-charming angel. In Apollonius of Tyana, *The Nuctemeron*, Causub is one

of the genii of the 7th hour. [*Rf.* Levi, *Transcendental Magic.*]

Caym [Caim]

Cazardia—a corruption of Gazardiel (*q.v.*). [*Rf.* Régamey, *What Is An Angel?*]

Cedar—in *The Gospel of Bartholomew* (Latin version, James, *The Apocryphal New Testament*) Cedar is cited as an angel governing the south. In other versions he is called Kerkoutha (*q.v.*).

Cedrion—an angel invoked in the conjuration of the Reed, and governing the south. [*Rf.* Waite, *The Lemegeton.*]

Celestial Hierarchy—based on interpretations of Scriptural passages and as enumerated by St. Ambrose, pseudo-Dionysius, Pope Gregory, and others, the orders or choirs of the celestial hierarchy range from 7 to 10 or 11 in number; they were finally fixed at 9 in triple triads thus: seraphim, cherubim, thrones; dominations (or dominions), powers, virtues; principalities (or princedoms), archangels, angels. The 2nd triad is sometimes given as dominions, virtues, powers. Variants include orders called hosts, aeons, innocents, confessors, lordships, authorities, warriors, etc. In Mathers, *The Greater Key of Solomon*, conjurations are prescribed for "ten choirs of the Holy Angels," to wit: (1) chaioth ha-Qadesh; (2) auphanim; (3) aralim; (4) chashmalim; (5) seraphim; (6) malachim; (7) elohim; (8) beni elohim; (9) kerubim; (10) ishim; these are the 10 mentioned by Maimonides in his *Mishna Thora*. The *Berith Menucha* offers a slightly different list of 10: arellim, ishim, bene elohim, mal'achim, chashmallim, tarshishim, shina'nim, kerubim, ophannim, seraphim. [*Rf.* Charles, *The Book of the Secrets of Enoch* (*Enoch II*), Chap. 20, fn.] After Aquinas "blessed" the Dionysian scheme of 9 choirs in their triple triads, the Church adhered to it. Early Protestants, however, not only disputed it but also rejected it. Some occult works such as Barrett, *The Magus*, added a 4th triad, making 12 orders. It will be recalled that Dante in his *Paradiso*, canto 28, calls Pope Gregory to account for "dissenting" from the Dionysian setup. [*Rf.* *Sefer Yetzirah*; Waite, *The Holy Kabbalah*, pp. 255–256.] For variant lists by various authorities, *see* Appendix.

Celestial Pilot, The—in his poem "The Celestial Pilot," Longfellow calls the ferryman of souls "the bird of God." The poem derives from Dante's Pilot Angel in *Purgatorio* II.

Cendrion—in the grimoires, "a holy angel of God" invoked in cabalistic rites.

Cernaiul—the name of an angel of the 7th sefiroth (Netzach). [*Rf.* *The Sixth and Seventh Books of Moses.*]

Cerviel (Cervihel, Zeruel)—chief of the order of principalities, a post shared with Haniel, Nisroc, and others. Cerviel is the preceptor angel of David. "And God sent Cervihel, the Angel that is over strength, to help David slay Goliath," is the reference in *The Biblical Antiquities of Philo*, p. 234. [*Rf.* Barrett, *The Magus.*]

Cetarari (Ctariri, Crarari)—one of the 4 angels of winter. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Chabalym—a seraph or cherub invoked in cabalistic magic rites.

Chabril—an angel of the 2nd hour of the night, under Farris.

Chachmal (Chachmiel)—one of the 70 childbed amulet angels mentioned in *The Book of the Angel Raziel*. For the list of 70, *see* Appendix.

Chachmiel [Chachmal]

Chadakiel [Hadakiel]

Chafriel—one of the 70 childbed amulet angels.

Chahoel—in the cabala, one of the 72 angels ruling the 72 quinaries of the degrees of the zodiac.

Chaigidiel—in the world of Asaiah, the averse (opposite or left) sefira corresponding to Chochma (wisdom) in the Briatic world. [*Rf.* Waite, *The Holy Kabbalah*, p. 256.]

Chairoum—in *The Gospel of Bartholomew*, p. 176, the angel of the north. [*See* Alfatha and Gabriel, both of whom are in the same way certified

as angels governing the north.] Chairoum is described as holding in his hand "a rod of fire, and restraineth the superfluity of moisture that the earth be not overmuch wet."

Chajoth [Hayyoth]

Chalkatoura—one of the 9 angels that "run together throughout the heavenly and earthly places," according to *The Gospel of Bartholomew*.

Chalkydri (Kalkydra)—archangels of the flying elements of the sun. Mentioned in *Enoch II*, where they are linked with the phoenixes and placed amidst cherubim and seraphim. The chalkydri are 12-winged. At the rising of the sun they burst into song. Their habitat is the 4th Heaven. In gnostic lore, they are demonic. In Charles' Introduction to *Enoch II*, the chalkydri are described as "monstrous serpents with the heads of crocodiles" and as "natural products of the Egyptian imagination."

Chamuel ("he who seeks God"—Kamuel, Haniel, Simiel, etc.)—one of the 7 archangels and chief of the order of dominations; also, with Nisroc and others, chief of the order of powers. Chamuel, like Gabriel, is the angel of Gethsemane: he strengthened Jesus with the assurance of resurrection. [*Rf.* Barrett, *The Magus*; *Enoch I*; R. L. Gales, "The Christian Lore of Angels," *National Review*, September 1910.]

Chamyel—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses. See* Appendix.

Chaniel—one of the 70 childbed amulet angels mentioned in *The Book of the Angel Raziel* and in Budge, *Amulets and Talismans*, p. 255. In *Ozar Midrashim* II, 316, Chaniel is one of the angelic guards of the gates of the East Wind.

Chantare—in occult lore, the corresponding angel of Hahael (*q.v.*).

Charavah [Charbiel]

Charbiel (Charavah—"dryness")—an angel appointed to "draw together and dry up all the waters of the earth." It was Charbiel who dried up the waters after the Flood. [*Rf.* Genesis 8:13.] He is mentioned in the *Baraita de Ma'ase Bereshith* and in *The Book of the Angel Raziel*, ch. 11.

Charby—angel of the 5th hour serving under Abasdarhon. [*Rf.* Waite, *The Lemegeton*.]

Charciel (Charsiel)—in de Abano, *The Heptameron*, an angel resident in the 4th Heaven. He rules on Lord's Day (Sunday) and is invoked from the south.

Chardiel—in Waite, *The Lemegeton*, an angel of the 2nd hour of the day, serving under Anael.

Chardros—an angel of the 11th hour of the day, serving under Bariel.

Chariots—the angelic hosts, as in Psalms 68:17: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place."

Chariots of God—the holy wheels (ophanim). Milton identified this class of angels with the cherubim and seraphim; they were so grouped by the Talmudists. Scholem, *The Zohar*, declares that the patriarchs were made "a holy chariot of God."

Charis ("grace")—in gnosticism, one of the great luminaries emanated from the divine will.

Charman—an angel of the 11th hour of the night, serving under Dardariel.

Charmeas—an angel of the 1st hour of the day, serving under Samael.

Charms—an angel of the 9th hour of the day, serving under Vadriel.

Charnij—an angel of the 10th hour of the day, serving under Oriel.

Charouth—one of the 9 angels that "run together throughout the heavenly and earthly places." [*See* Chalkatoura.]

Charpon—a ruling angel of the 1st hour of the day, serving under Samael.

Charsiel [Charciel]

Charuch—an angel of the 6th hour of the day, serving under Samil.

Chasan—in Mathers, *The Greater Key of Solomon*, an angel of the air; his name is inscribed on the 7th pentacle of the sun.

Chasdiel—in apocalyptic lore, a name for Metatron "when Metatron does kindness to the world." [*Rf. 3 Enoch* 43.]

Chaskiel—one of the 70 childbed amulet angels. For the names of the 70, *see* Appendix.

Chasmal [Hashmal]

Chasmodai—according to Paracelsus in his doctrine of Talismans, Chasmodai is the spirit of the moon, of which "planet" it is said that the governing intelligence is Malach Be. [*Rf.* Christian, *The History and Practice of Magic* I.]

Chassiel—one of the intelligences of the sun, as recorded in *The Secret Grimoire of Turiel*, p. 33.

Chastiser, The—Kolazonta, the destroying angel, so named in the incident involving Aaron, described in Reider, *The Book of Wisdom* 18:2.

Chaumel—one of the 72 angels ruling the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Chavakiah—in Barrett, *The Magus* II, one of the 72 angels bearing the name of God Shemhamphorae.

Chaya—sing. for Hayyoth (*q.v.*).

Chaylim—in *3 Enoch*, the chaylim are "armies of angels ruled over and led by Chayyliel."

Chaylon—a cherub or seraph invoked in ritual magic. [*Rf. The Sixth and Seventh Books of Moses.*]

Chayo—a throne angel invoked in magical conjurations. One of 15 such angels listed in *The Sixth and Seventh Books of Moses. See* Appendix for the names of all 15.

Chayoh [Hayyoth]

Chayyliel H' (Chayyiel, Hayyiel, Hayyal, Haileal—"army")—ruling prince of the chayyoth or hayyoth (*q.v.*). Before Chayyliel "all the children of heaven do tremble." It is said further of this great Merkabah angel that, if he is ever so minded, he can "swallow the whole earth in one moment in a mouthful." When the ministering angels fail to chant the trisagion at the right time, Chayyliel flogs them with lashes of fire. [*Rf. 3 Enoch* 20.]

Chayyoth [Hayyoth]

Chebo—one of the 72 angels ruling the 72 quinaries of the zodiac.

Chedustaniel (Chedusitanick)—a Friday angel resident in the 3rd Heaven, invoked from the east. Chedustaniel is also one of the angelic spirits of the planet Jupiter. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Chemos—equated with Peor and Nisroc. To Milton in *Paradise Lost* I, 312, 406, Chemos is a fallen angel.

Cheratiel—an angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton.*]

Cheriour—a "terrible angel," charged with punishment of crime and the pursuit of criminals, according to De Plancy, *Dictionnaire Infernal.*

Chermes—angel of the 9th hour of the night, serving under Nacoriel. [*Rf.* Waite, *The Lemegeton.*]

Chermiel—a Friday angel of the 3rd Heaven invoked from the south. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron.*]

Cherub (sing. for cherubim)—in the cabala, Cherub is one of the angels of the air. As Kerub he is the angel "who was made the Guardian of the Terrestrial Paradise, with a Sword of Flame." [*Rf.* Mathers, *The Greater Key of Solomon*, p. 34.] "The 1st angel who sinned is called, not a seraph, but a cherub," says Aquinas in his *Summa*, vol. 1, 7th art., reply objection 1. In *The Zohar*, Cherub is chief of the order of cherubim. In Ezekiel (28:14–15) God recalls to the Prince of Tyre that he was the "anointed cherub" and was perfect in his ways "till iniquity was found" in him.

Cherubiel (Kerubiel)—eponymous chief of the order of the cherubim. [*See* Gabriel, who is also regarded as chief of the order.]

Cherubim (Kerubim)—in name as well as in concept, the cherubim are Assyrian or Akkadian in origin. The word, in Akkadian, is karibu and means "one who prays" or "one who intercedes," although Dionysius declared the word to mean knowledge. In ancient Assyrian art, the cherubim were pictured as huge, winged creatures with leonine or human faces, bodies of bulls or sphinxes, eagles, etc. They were usually placed at entrances to palaces or temples as guardian spirits. In early Canaanitish lore, the cherubim were not conceived of as angels. [*Cf.* view of Theodorus, Bishop of Heracleâa, who declared "these cherubims not to be any Angelicall powers, but rather some horrible visions of Beasts, which might terrifie Adam from the entrance of paradise"—from Salkeld, *A Treatise of Angels*.] It was only later that the cherubim began to be regarded as heavenly spirits. To Philo ("On the Cherubim") they symbolized God's highest and chiefest potencies, sovereignty, and goodness. They are the 1st angels to be mentioned (and to be construed as angels) in the Old Testament (Genesis 3:22). They guarded with flaming sword the Tree of Life and Eden, hence their designation as the "flame of whirling swords." In Exodus 25:18 we find 2 cherubim "of gold," one on either side of the Ark (see picturization in Schaff, *A Dictionary of the Bible*). [*Cf.* "cherubim of glory shadowing the mercy seat" in Hebrews 9:5.] In Ezekiel (10:14) 4 cherubim, each with 4 faces and 4 wings, appear at the river Chebar where the Hebrew prophet glimpses them. In I Kings 6:23, the 2 cherubim in Solomon's temple are carved out of olive wood. In rabbinic and occult lore, the cherubim are prevailingly thought of as charioteers of God, bearers of His throne, and personifications of the winds. In Revelation (4:8) they are living creatures who render unceasing praise to their Maker. Here St. John refers to them as beasts (holy, divine beasts), 6-winged and "full of eyes within." John of Damascus in his *Exposition of the Orthodox Faith* also speaks of the cherubim as "many-eyed." In Talmud the cherubim are equated with the order ophanim (wheels or chariots) or the order hayyoth (holy beasts) and are said to reside in the 6th or 7th Heaven. In the Dionysian scheme, the cherubim rank 2nd in the 9-choir hierarchy and are guardians of the fixed stars. Chief rulers, as listed in most occult works, include Ophaniel, Rikbiel, Cherubiel, Raphael, Gabriel, Zophiel, and—before his fall—Satan, who was, as Parente says in *The Angels*, "the supreme angel in the choir of cherubim." In the early traditions of Muslim lore it is claimed that the cherubim were formed from the tears Michael shed over the sins of the faithful. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 616, "Demons and Spirits (Muslim)."] In secular lore the cherubim have been called "black cherubim" (Dante), "young-eyed cherubim" (Shakespeare), "helmed cherubim" (Milton). Blake describes Satan as the "covering cherub" and turns

Cherubs. Italian (Neapolitan, late 18th century). Collection of Loretta Hines Howard. From *The Metropolitan Museum of Art Bulletin*, December 1965.





French baroque musical cherubim. Altarpiece at Champagny in Savoy. From *Horizon*, November 1960.

the Ezekiel vision of the 4 creatures into his own *Four Zoas*. The latter sound the 4 trumpets heralding the apocalypse. As angels of light, glory, and keepers of the celestial records, the cherubim excel in knowledge. [*Rf.* Lindsay, *Kerubim in Semitic Religion and Art.*] The notion of winged, multiple-headed beasts serving as guardians of temples and palaces must have been general in many near-Eastern countries, for in addition to appearing in Assyrian-Chaldean-Babylonian art and writings (where the authors of Isaiah and Ezekiel doubtlessly first came upon them), they appear, as already noted, in Canaanitish lore (with which the Israelites were, of course, familiar, and which influenced or colored the accounts in Genesis and other Old Testament books). An ivory from the collection of a king of Megiddo, circa 1200 B.C.E., reproduced on p. 45 of the *Westminster Historical Atlas to the Bible*, shows a Canaanite ruler seated on a throne, "supported by winged lions with human heads." These, say the editors of the *Atlas*, "are the imaginary, composite beings which the Israelites called cherubim." As winged beasts with human heads, 2 cherubim are shown supporting the throne of Hiram, king of ancient Byblos (see reproduction, p. 132, vol. A–D of *Interpreter's Dictionary of the Bible*). Among works of more modern times, Rubens' "Apotheosis of James I" (hanging in the banqueting hall of Whitehall in London and filling the long side panels) shows a procession of cherubs.

Chesed ("mercy," "goodness")—the 4th sefira.

Chesetial—one of the governing angels of the zodiac. [*Rf.* Agrippa, *Three Books of Occult Philosophy* III.]

Chieftains—in the cabala, a term designating the celestial prince-guardians assigned to various nations of the earth. There were 70 of these tutelary spirits, according to *The Zohar*.

Children of Heaven—in *Enoch I*, the children of Heaven are "the sons of the holy angels who fell and violated women." The reference is to Genesis 6:2.

Chirangiyah [Parasurama]

Chismael—a spirit of Jupiter, of which planet Zophiel is the presiding intelligence, according to Paracelsus in his doctrine of Talismans. [*Rf.* Christian, *The History and Practice of Magic* I.]

Chiva [Hayyoth]

Chnum (*see* Anmael).

Chobaliel—according to Voltaire in his "Of Angels, Genii, and Devils," Chobaliel is one of the fallen angels in the Enoch listings.

Choch(k)ma (Hokhmah)—the word in Hebrew has the connotation "wisdom." Chochma is the 2nd of the holy sefiroth (divine emanations) and is equated with the personalized angel Ratziel (Raziel). According to Mathers, *The Kabbala Unveiled*, Chochma is the 1st of God's creations, the only one of the supernal abstractions which seems to have reached actual materialization or personification. [*Rf.* Guignebert, *The Jewish World in the Time of Jesus*; *Sefer Yetzirah.*]

Chochmael (Hochmael)—in Levi, *Transcendental Magic*, an angel of the sefiroth invoked in conjuration rites.

Choesed [Hoesediel]

Chofniel—chief of the angelic order of *bene elohim* (children of God), as listed in the Midrash *Bereshith Menucha.*

Choriel—angel of the 8th hour of the day, serving under Oscaebial. [*Rf.* Waite, *The Lemegeton*; *The Sixth and Seventh Books of Moses.*]

Chorob—angel of the 10th hour of the day, serving under Oriel.

Chosniel ("cover")—in Mosaic incantation rites, an angel invoked for the conferring of good memory and an open heart.

Chrail (Chreil)—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Chromme—corresponding angel of Nanael (*q.v.*).

Chrymos—an angel of the 5th hour of the night, serving under Abasdarhon.

Chuabotheij—in the cabala, an angel of the Seal.

Chur (Churdad)—in ancient Persian mythology, the angel in charge of the disk of the sun. [*Rf.* Clayton, *Angelology*; Hyde, *Historia Religionis Veterum Persarum.*]

Chuscha—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses.* For the names of all 15, *see* Appendix.

Chushiel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 317.]

Chutriel—presiding angel of the Mire of Clay, which is 5th of the 7 lodges of Hell (arka). [*Rf.* the writings of the cabalist Joseph ben Abraham Gikatilla.]

Cochabiel (Coahabiath)—spirit of the planet Mercury, in cabala; derived from Babylonian religious lore. [*Rf.* Lenormant, *Chaldean Magic*, p. 26.] In Mosaic lore, and according to Cornelius Agrippa in *Three Books of Occult Philosophy* III, Cochabiel is one of 7 princes "who stand continually before God and to whom are given the spirit names of the planets."

Cogediel—one of the 28 angels ruling the 28 mansions of the moon.

Cohabiting Glory—a title given the Shekinah (*q.v.*) by Waite, *The Secret Doctrine in Israel*, in designating her as "the guide of man on earth and the womanhood which is part of him."

Colopatiron—in Apollonius of Tyana, *The Nuctemeron*, a genius (spirit) who sets prisons open; also one of the genii of the 9th hour.

Comadiel—an angel of the 3rd hour of the day, serving under Veguaniel.

Comary—an angel of the 9th hour of the night, serving under Nacoriel.

Comato(s)—in Gollancz, *Clavicula Salomonis*, an angel invoked in the exorcism of Wax.

Comforter—"the Comforter, which is the Holy Ghost, whom the Father will send in my name." [*Rf.* John 14:26; *see* Holy Ghost.]

Commissoros—one of the 4 angels of the Spring. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Conamas—in occult magical operations, an angel invoked in the exorcism of Wax.

Confessors—one of 12 (sic) orders of the Celestial Hierarchy as enumerated in Heywood, *The Hierarchy of the Blessèd Angels.* The chief of the order of confessors is the angel Barakiel (*q.v.*).

Coniel—in the cabala, a Friday angel resident in the 3rd Heaven. He is invoked from the west. In *The Secret Grimoire of Turiel,* Coniel is listed among the messengers of the planet Jupiter.

Contemplation—a cherub (so named) in Milton's *Il Penseroso.*

Cophi—in occult lore, an angel invoked in the exorcism of Wax. [*Rf.* Gollancz, *Clavicula Salomonis.*]

Corabael—a Monday angel residing in the 1st Heaven and invoked from the west. [*Rf.* de Abano, *The Heptameron.*]

Corael—an angel petitioned in magical prayer for the fulfillment of the invocant's desires. Corael is invoked along with the angels Setchiel and Chedustaniel in *The Secret Grimoire of Turiel.*

Corat—a Friday angel of the air resident in the 3rd Heaven and invoked from the east.

Core—one of the 4 angels of the Spring. Core is mentioned as a governing spirit of this season in Barrett, *The Magus* and de Abano, *The Heptameron.*

Coriel—an angel of the 7th hour of the night, serving under Mendrion.

Corinne (fictional)—a female angel (so named) in Jonathan Daniels, *Clash of Angels.*

Corobael [Corabael]

Cosel—an angel of the 1st hour of the night, serving under Gamiel. [*Rf.* Waite, *The Book of Ceremonial Magic,* p. 69.]

Cosmagogi—in the Chaldean cosmological scheme, the 3 intellectual angelic guides of the universe. [*Rf.* Aude, *Chaldean Oracles of Zoroaster.*]

Cosmiel—the genius who accompanied the 17th-century Jesuit Athanasius Kircher on his visits to various planets. Kircher tells of this "ecstatic voyage" in his *Oedipus Egyptiacus.* [*Rf.* Christian, *The History and Practice of Magic* I, p. 73.]

Cosmocrator—in Valentinian gnosticism, Cosmocrator is ruler of the material cosmos in the guise of Diabolos (the devil). His consort is Barbelo (*q.v.*) and together "they sing praises to the Powers of the Light," which would indicate that Cosmocrator is not wholly evil. [*Rf. Pistis Sophia.*]

Covering Cherub—the covering cherub was, according to Blake, "Lucifer in his former glory." [*Rf.* Blake, *Vala.*]

Craoscha [Sraosha]

Cripon—"a holy angel of God," invoked in magical rites, specifically in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon*; Waite, *The Lemegeton.*]

Crocell (Crokel, Procel, Pucel, Pocel)—once of the order of potestates (i.e., powers), now a great duke in Hell commanding 48 legions of infernal spirits. Crocell confided to Solomon that he expects to return to his former throne (in Heaven). Meantime he teaches geometry and the liberal arts. May be the same as Procel, in which case his sigil is shown in Waite, *The Book of Ceremonial Magic,* p. 211.

Crociel—an angel of the 7th hour of the day, serving under Barginiel.

Crowned Seraph—the devil, 6-winged, is pictured as a crowned seraph in his capacity of tempter in Eden. [See reproduction in Wall, *Devils,* p. 42.] According to Fabricius, the Devil (Lucifer) could be distinguished from all seraphs by his crown, worn by virtue of his office of light-bearer.

Cruciel—an angel of the 3rd hour of the night, serving under Sarquamich.

Ctarari—one of the 2 angels of Winter, the

other angel being Amabael. [*Rf.* de Abano, *The Heptameron.*]

Cukbiel—an angel invoked in Syrian invocation rites, as described in *The Book of Protection* and in Budge, *Amulets and Talismans.* Cukbiel figures in the "Binding [of] the Tongue of the Ruler," a special binding spell.

Cuniali—the genius (spirit) of association and one of the governing genii of the 8th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Cupra—one of the Novensiles (*q.v.*). Cupra is the personification of light.

Curaniel—an angel of Monday, resident of the 1st Heaven, invoked from the south.

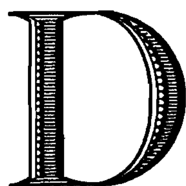
Cureton—"a holy angel of God" invoked in black magical conjurations, as described in the grimoires. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Curson [Purson]

Cynabal—a minister-angel serving under Varcan (king of the air ruling on the Lord's Day). [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron*; and Shah, *Occultism, Its Theory and Practice.*]



Jacob Wrestling with the Angel by Delacroix. The angel has been variously identified as Metatron, Peniel, Sammael. Reproduced from Régamey, *Anges.*



Daath ("knowledge")—in the cabalistic system of divine emanations, Daath combines the 2nd and 3rd sefiroth (*q.v.*). [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Dabariel—variant for Radueriel. [*Rf. 3 Enoch,* chap. 27.]

Dabria—one of the 5 "men" (actually angels) who transcribed the 204 (or 94) books dictated by Ezra. The other 4 heavenly scribes were Ecanus, Sarea, Selemiah (Seleucia), Asiel. [*Rf. Revelation of Esdras IV.*]

Dabriel—the heavenly scribe, equated with Vretil (*q.v.*). Dabriel is also a Monday angel said to reside in the 1st Heaven. He is invoked from the north. [*Rf.* de Abano, *The Heptameron.*]

Daden—in gnosticism, a great celestial power dwelling in the 6th Heaven. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Daemon (demon)—one of 2 sets of watchers or guardian angels, according to Hesiod in his *Works and Days.* Also, "spirits of the men of the golden age." In Greek lore, daemons were benevolent spirits, familiars, or angels. Socrates had his daemon, an attending spirit. In Mead, *Thrice-Greatest Hermes,* an invocation to Hermes is addressed to "the Good Daimon Sire of all things good, and nurse of the whole world," where Daimon, as Mead suggests, stands for the "father-mother of the universe." [*Rf.* Glasson, *Greek Influence in Jewish Eschatology,* p. 69.]

Daeva (Deva)—in early Persian mythology, the daevas were evil spirits created by Ahriman; but in Hinduism they were divine and benevolent spirits. In theosophy they constitute "one of the ranks or orders of spirits who compose the hierarchy which rules the universe under the deity." [*Rf.* Spence, *An Encyclopaedia of Occultism,* p. 121.]

Daghiel [Dagiel]

Dagiel (Daghiel, Daiel)—an angel whose dominion is over fish. According to Barrett, *The Magus,* Dagiel is invoked in Friday conjuration rites. He is addressed, in such rites as "great angel, strong and powerful prince," and is supplicated in the name of the "star" Venus. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*; *The Book of the Sacred*



Dagon, the national god of the Philistines, commonly represented with the body of a fish. A bas relief reproduced from Schaff, *A Dictionary of the Bible.*

Magic of Abra-Melin the Mage; and de Claremont, *The Ancient's Book of Magic.*]

Dagon—a fallen angel in *Paradise Lost* I, 457. To the ancient Phoenicians, however, Dagon was a national god, represented with the face and hands of a man and the body of a fish.

Dagymiel—a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Dahak [Ahriman, the Satan of Persia]

Dahariel (Dariel)—in *Pirke Hechaloth,* a guard of the 1st Heaven, and an angel of the order of shinanim (*q.v.*). In *Hechaloth Rabbati* Dahariel is a guard of the 5th Heaven.

Dahavauron—prince of the face and one of the angelic guards of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 117.]

Dahaviel (Kahaviel)—one of the 7 guards of the 1st Heaven. [*Rf. Hechaloth Rabbati.*]

Dahnay—one of the "holy angels of God" who, nevertheless, may be invoked in black-magic conjurations, as prescribed in the grimoires. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Dai (Dey)—in *The Sixth and Seventh Books of Moses*, an angel of the order of powers. In ancient Persian lore, Dai was the angel of December.

Daiel [Dagiel]

Daimon [Daemon]

Daksha—one of 7 shining gods of Vedic religion. [*See* Adityas.]

Dalkiel—angel of Hell, ruler of Sheol, and equated with Rugziel (*q.v.*). In *Baraita de Massachet Gehinnom*, Dalkiel operates in the 7th compartment of the underworld, "punishing 10 nations," and serving under orders of Duma(h), who is the angel of the stillness of death. [See writings of Joseph Gikatilla ben Abraham (1248–1305).]

Dalmai(i) (Dalmay, Damlay)—in occultism, "a holy angel of God" invoked in the exorcism of fire. [*Rf. Grimorium Verum*; *The Book of Ceremonial Magic.*]

Dalquiel—in the cabala, one of the 3 princes of the 3rd Heaven, the other 2 being Jabniel and Rabacyal. All 3 rule over fire, under the ethnarchy of Anahel. Dalquiel's special aide is the angel called Oul (*q.v.*).

Damabiah—an angel of the order of angels, with dominion over naval construction. Damabiah is one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Ptebiou. For the sigil of Damabiah, see Ambelain, *La Kabbale Pratique*, p. 294.

Damabiath—an angel of the order of powers, invoked in cabalistic rites. He manifests in the form of a beautiful mortal via the 5th seal. [*Rf. The Sixth and Seventh Books of Moses.*]

Dameal—a Tuesday angel resident in the 5th Heaven. He is invoked from the east. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Dameb'el—one of the 72 angels ruling the 72 quinaries of the zodiac, according to Runes, *The Wisdom of the Kabbalah.*

Damiel—angel of the 5th hour, serving under the rulership of Sazquiel; or angel of the 9th hour, serving under the rulership of Vadriel. Damiel is

invoked in the conjuration of the Sword. [*Rf.* Waite, *The Lemegeton*; Mathers, *The Greater Key of Solomon*.]

Damlay [Dalmai]

Daniel ("God is my judge")—an angel of the order of principalities, according to Waite, *The Lemegeton*. Daniel (as Danjal) is one of a troop of fallen angels, listed in *Enoch I*. In the lower regions he exercises authority over lawyers. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 289. On the other hand, according to Barrett, *The Magus*, Daniel is a high holy angel (one of 72) who bears the name of God Shemhamphorae.

Danjal [Daniel]

Dara—in Persian mythology, angel of rains and rivers. [*Rf. The Dabistan*, p. 378.]

Darbiel—an angel of the 10th hour of the day, serving under Oriel. [*Rf.* Waite, *The Lemegeton*.]

Dardael [Dardiel]

Darda'il—in Arabic lore a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Dardariel—chief ruling angel of the 11th hour of the night.

Dardiel—one of the 3 angels of the Lord's Day, the other 2 angels being Michael and Hurtapel. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron*.]

Daresiel—an angel of the 1st hour of the day, serving under Samael.

Dargitael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 5th heavenly hall.

Dariel [Dahariel]

Dark Angel, The—the angel-man-God who wrestled with Jacob at Peniel, an incident related in Genesis 32:30. Variously identified as Michael, Metatron, Uriel, or the Lord Himself. According to *The Zohar* (Vayishlah 170a) the angel was Samael, "chieftain of Esau." In Talmudic sources, the angel was Michael-Metatron. According to Clement of Alexandria, the angel was the Holy Ghost. [*Rf.* Clement of Alexandria *Instructor* I, 7, and, for Talmudic sources, Ginzberg, *The Legends of the Jews* V, 305.] The subject is illustrated by Rembrandt and Doré, among others.

Darkiel—one of the numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Darmosiel—an angel of the 12th hour of the night, serving under Sarindiel.

Darquiel—an angel of Monday, residing in the 1st Heaven. He is invoked from the south. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron*.]

Daryoel—variant form of Radueriel. [*Rf. 3 Enoch*, chap. 27.]

Dasim—one of the 5 sons of the Muslim fallen archangel Iblis or Eblis. Dasim is the demon of discord. The other 4 sons are Awar, demon of lubricity; Sut, demon of lies; Tir, demon of fatal accidents; Zalambur, demon of mercantile dishonesty.

Daveithe—in gnosticism, one of the 4 great luminaries surrounding the Self-Begotten (i.e., God).

David—one of the 7 archons in gnosticism, according to the *Catholic Encyclopedia*, "Gnosticism."

Days—in the view of Theodotus, angels are called days. See "Excerpts of Theodotus" in the *Ante-Nicene Fathers Library*.

Dealzhat—in Mosaic cabalistic lore, a mighty and secret name of God, or a great luminary whom Joshua invoked (along with the name of Baahando) to cause the sun to stand still—an incident related in Joshua 10:12–13.

Degaliel—an angel's name found inscribed on the 3rd pentacle of the planet Venus. [*Rf.* Mathers, *The Greater Key of Solomon*; Shah, *The Secret Lore of Magic*, p. 49.]

Degalim—an angelic suborder of the Song-Uttering Choirs, serving under Tagas. [*Rf. 3 Enoch*.]

Deharhiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 5th heavenly hall.

Deheborym—in the *Pirke Hechaloth*, an angelic guard of the 1st Heaven.

Deliel—one of the angels of the 4th chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon*. Cornelius Agrippa cites Deliel as a governing angel of the zodiac. [*Rf. Three Books of Occult Philosophy* III.]

Delukiel—one of the angelic guards of the 7th Heaven. [*Rf. Ozar Midrashim* I, 119.]

Demiurge (Demiourgos)—the gnostic writer Basilides called Demiurge the great archon (ruler). To Valentinus he was "an angel like God" and identified with the God of the Jews. Demiurge has always been identified with Mithras. A title for the Demiurge, "Architect of the Universe," denotes or suggests that it was Demiurge, not God, who formed the world, at the instance of En Soph, the Unknowable. [*Rf.* Legge, *Forerunners and Rivals of Christianity*, p. 107 fn.; Irenaeus, *Contra Haereses* I, 1.] In the cabala, says Westcott in his *The Study of the Kabalah*, the Greek Demiourgos is Metatron.

Demon [Daimon]

Demoniarch—a title for Satan. [*Rf.* Schneweis, *Angels and Demons According to Lactantius*, p. 105.]

Deputies—in his "Of Angels, Genii, and Devils" Voltaire speaks of deputies as an order of angels, "one of 10 classes in Talmud and Targum."

Deputy Angels—in Jewish magic, the deputy angels are the *memunim*, a class of spirits who appear to do the invocant's bidding when properly invoked. Usually they are regarded as evil, but Eleazar of Worms (13th-century sage) insists they are holy angels. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.]

Deramiel—an angel serving in the 3rd Heaven, as cited in *The Sixth and Seventh Books of Moses*.

Derdekea—a heavenly female power who descends to earth for the salvation of man. In the gnostic *Paraphrase of Shem*, Derdekea is referred to as the Supreme Mother. [*See* Drop.]

Destroying Angel (Angel of Destruction)—a term for the angel of death. David met and appeased the destroying angel at Mt. Moriah. In *The Book of Wisdom* (ed. Reider) the destroying angel is Kolazonta, the "chastiser." The Danites, a Christian band organized for secret assassination, were called "Destroying Angels." They were incorrectly associated with the early Mormon Church. [*Cf.* Manoah of the Danite clan in Judges 13:2; *Rf.* Jobes, *Dictionary of Mythology, Folklore and Symbols*.]

Destroying Angel of the Apocalypse—Abaddon or Apollyon, who is also called "chief of the demons of the 7th dynasty." This is according to Christian demonologists, says Grillot in *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 128.

Devatas—in Vedic lore, the devatas are analogous to the Judaeo-Christian angels. The term is often used interchangeably with the suryas (*q.v.*).

Devil, The [Satan]

Dey [Dai]

Diabolus or **Diabolos** [Asteroth]—to Bunyan in his *Holy War*, Diabolus is the devil. His aides in the war against Shaddai (God) include Apollyon, Python, Cerberus, Legion, Lucifer, and other "diabolonians."

Dibburiel—variant form of Radueriel. [*Rf. 3 Enoch*, chap. 27.]

Didnaor—an angel mentioned in *The Book of the Angel Raziel* (*Sefer Raziel*).

Dina—a guardian angel of the Law (Torah) and of wisdom. Dina is also known as Yefefiah and as Iofiel). He is credited with having taught 70 languages to souls created at the time of Creation. He dwells in the 7th Heaven. [*Rf. Revelation of Moses* in M. Gaster, *Studies and Texts in Folklore*.]

Diniel—an angel invoked in Syriac incantation rites. Diniel is also cited as one of the 70 childbed amulet angels. In *The Book of Protection* he is grouped with Michael, Prukiel, Zadikiel, and other "spellbinding angels" in the "binding [of]

the tongue of the ruler." [*Rf.* Budge, *Amulets and Talismans*, p. 278.]

Dirachiel—one of the 28 angels ruling the 28 mansions of the moon. In the view of Barrett, *The Magus* II, Dirachiel is an "extra" among the 7 Electors of Hell.

Dirael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 6th heavenly hall.

Divine Beasts—the holy hayyoth (*q.v.*).

Divine Wisdom—in the cabala, divine wisdom or chochma is the 2nd of the holy sefiroth, and personified in the angel Raziel (*q.v.*).

Djibril (Jibril, Gabriel)—called, in the Koran, the "Faithful Spirit."

Dobiel [Dubbiel]

Dodekas—in Valentinian gnosticism, divine powers operating under the rule of Ogdoas (*q.v.*).

Dohel [Boel]

Dokiel—"the weighing angel" or, as Dokiel is called in *The Testament of Abraham* XIII, "the archangel who is like the sun, holding the balance in his hand." The name is derived from Isaiah 40:15: "by the dust [dk] in the balance."

Domedon-Doxomedon—described as the "aeon of aeons" and one of the Ogdoas (*q.v.*). [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 178.]

Domiel (Dumiel; Abir Gahidriom)—in Merkabah mysticism, a guardian angel of the 6th hall of the 7th Heaven. Domiel is an archon, "prince of majesty, fear, and trembling." He is also a ruler of the 4 elements. [*Rf.* Barrett, *The Magus*; Schwab, *Vocabulaire de l'Angélologie*.] As the gatekeeper of Hell, says Scholem, *Major Trends in Jewish Mysticism*, p. 362, Domiel is mistakenly confused with Duma.

Dominations (dominions, lords, lordships)—in the Dionysian scheme, the dominations rank 4th in the celestial hierarchy. In Hebrew lore they are the hashmallim, according to Barrett, *The Magus*, where the chief of the order is given as Hashmal or Zadkiel. Says Dionysius: "they regulate angels' duties and are perpetually aspiring to true lordship; through them the majesty of God is manifested." The order is headed by Pi-Zeus (in horoscopy). [*Cf.* Colossians 1:16: "Dominions or principalities or powers" and *Enoch II*, 20:1: "lordships and principalities and powers."] In *The Book of Enoch*, lordships is given in lieu of dominions or dominations. Emblems of authority: sceptres, orbs.

Dominion—the name of "the oldest angel," according to Philo. [*Rf.* Mead, *Thrice-Greatest Hermes*.]

Domos—an angel invoked in magical operations; also one of the 12 names for the Evil Eye. A variation of Domol. [*Rf.* Budge, *Amulets and Talismans*.]

Donachiel—in occult lore, an angel invoked to command demons. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Donahan—in the cabala, an archangel summoned in magical rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Donel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Doniel—one of the 72 angel rulers of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah*.]

Donquel—a prince (angel) of love invoked to procure the woman of an invocant's desire. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 301.]

Doremiel—a Friday angel invoked from the north. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*.]

Dormiel—one of numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Doucheil—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Douth—one of the 9 angels that "run together throughout the heavenly and earthly places," as

recorded in *The Gospel of Bartholomew*, p. 177, where the names of the 9 angels are revealed by Beliar to Bartholomew.

Doxomedon—one of the great luminaries cited in the gnostic *Revelations of Zostrian*.

Dracon—an angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton*, p. 69.]

Dragon—in Revelation 12:9, Satan is termed "the great dragon . . . that old serpent" who was "cast out into the earth," along with the angels who followed him. In Psalms 91:13, "the saints shall trample the dragon under their feet." Michael (St. Michael) is usually represented as the slayer of the dragon. He is thus the forerunner of St. George. In classical legend, the dragon guarded the golden apples in the garden of Hesperides. In gnosticism, dragon is a term for the angel of dawn. [*Rf.* Jobes, *Dictionary of Mythology, Folklore and Symbols.*]

Dramazod—an angel of the 6th hour of the night, serving under Zaazonash.

Dramozin—an angel of the 8th hour of the night, serving under Narcoriel.

Drelmeth—an angel of the 3rd hour of the day, serving under Veguaniel.

Drial—one of the angelic guards stationed in the 5th Heaven. [*Rf. Pirke Hechaloth.*]

Drop—in the gnostic *Berlin Codex*, a female heavenly power who descends to earth for the salvation of mankind. [*See* Derdekea.]

Drsmiel—an evil angel, one of the *nomina barbara*, summoned in conjuration rites for separating a husband from his wife. [*Rf.* M. Gaster, *The Sword of Moses.*]

Dubbiel (Dubiel, Dobiel—"bear-god")—guardian angel of Persia and one of the special accusers of Israel. It is rumored that Dubbiel once officiated in Heaven for 21 days as proxy for Gabriel when the latter (over whom Dubbiel scored a victory) was in temporary disgrace. [*Rf.* Talmud *Yoma* 79a.] In the light of the legend that all 70 or 72 tutelary angels of nations (except Michael, protector of Israel) became corrupted

Vision of the ram and the he-goat (*Rf.* Daniel 8) with Daniel kneeling before the angel Gabriel. From Strachan, *Pictures from a Mediaeval Bible.* [*Note*—The ram represents the kings of Media and Persia, while the he-goat represents the king of Greece.]





Woodcut from the Cologne Bible. Left, Michael spearing the dragon (also known as the devil and Satan). Center, the beast with the 7 crowned heads. Right, a beast with horns like a lamb, and fire dropping from heaven. Illustration for Revelation 12, 7–10 and 13, 1. From Strachan, *Pictures from a Mediaeval Bible.*

through national bias, Dubbiel must be regarded corrupt and an evil angel, a demon.

Duchiel—an angel invoked in Solomonic magic for commanding demons. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Duhael—an angel of non-Hebraic origin. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Duma(h) or **Douma** (Aramaic, "silence")—the angel of silence and of the stillness of death. Duma is also the tutelary angel of Egypt, prince of Hell, and angel of vindication. *The Zohar* speaks of him as having "tens of thousands of angels of destruction" under him, and as being "chief of demons in Gehinnom [i.e., Hell] with 12,000 myriads of attendants, all charged with the punishment of the souls of sinners." [*Rf.* Müller, *History of Jewish Mysticism.*] In the Babylonian legend of the descent of Istar into Hades, Duma shows up as the guardian of the 14th gate. [*Rf.* Forlong, *Encyclopedia of Religions.*] Duma is a popular figure in Yiddish folklore. I. B. Singer's *Short Friday* (1964), a collection of stories, mentions Duma(h) as a "thousand-eyed angel of death, armed with a fiery rod or flaming sword."

Dumariel—an angel of the 11th hour of the night, serving under Dardariel. [*Rf.* Waite, *The Lemegeton.*]

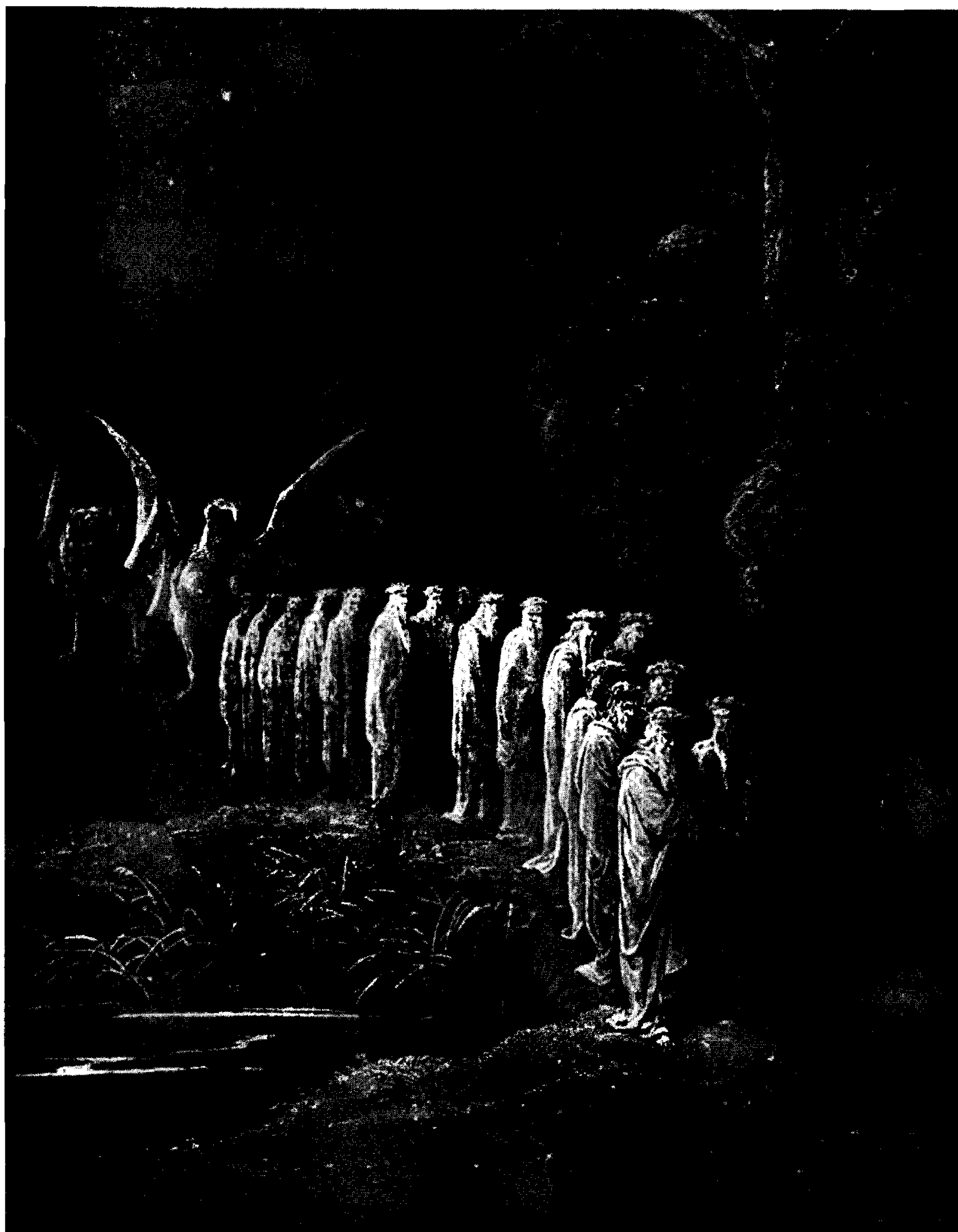
Dumiel [Domiel]

Dunahel [Alimiel]

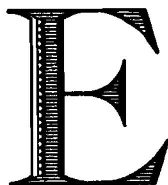
Durba'il—in Arabic lore a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Duvdeviyah—one of the many names of the angel Metatron.

Dynamis (or Dunamis)—one of the 7 aeons who, as is said of Pistis Sophia, procreated the superior angels. In gnosticism, Dynamis is the chief male personification of power, just as Pistis Sophia is chief female personification of wisdom. *Cf.* Matthew 26:64: "Hereafter shall ye see the Son of man sitting on the right hand of power." [See Preisendanz, *Papyri Graecae Magicae* II.] In hechaloth lore, according to Scholem in *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, Dynamis is a secret name of Metatron. Steiner, *The Work of the Angels in Man's Astral Body*, equates Dynamis with Mights.



The Elders in the Mystic Procession by Doré. Illustration to Canto 29 of Dante's *Purgatorio*. From Dante, *The Divine Comedy*, translated by Lawrence Grant White.



Ea [Taurine Angel]

Ebed—one of the many names of the angel Metatron.

Eblis (Iblis, Haris—"despair")—in Persian and Arabic lore, Eblis is the equivalent of the Christian Satan. As an angel in good standing he was once treasurer of the heavenly Paradise, according to Ibn Abbas in Jung's *Fallen Angels in Jewish, Christian and Mohammedan Literature*. Beckford in the oriental romance *Vathek* introduces Eblis thus: "Before his fall he [Eblis] was called Azazel. When Adam was created, God commanded all the angels to worship him [Adam], but Eblis refused." *Cf.* Koran, *sura* 18; also the legend related in Ginzberg, *The Legends of the Jews* I, 63: "Me thou hast created of smokeless fire, and shall I reverence a creature made of dust?" Thereupon God turned Eblis into a *shetan* (devil) and he became the father of devils. To Augustine (*Enchiridion*, 28) and to Mohammed (in the Koran) Eblis is a jinn rather than an angel or a fallen angel. The Arabs have 3 categories of spirits: angels, jinn (good and evil), and demons. There is a tradition that the great grandson of Eblis was taught by Mohammed certain *suras* of the Koran. [*Rf.* *The Encyclopaedia of Islam* III, 191.]

Ebriel—the 9th of the 10 unholy sefiroth (*q.v.*). [*Rf.* Isaac ha-Cohen of Soria's texts.]

Ebuhuel—an angel of omnipotence, one of 8, as recorded in *The Sixth and Seventh Books of Moses.* Ebuhuel may be invoked in cabalistic conjurations.

Ecanus (Elkanah)—as noted in the apocalyptic *Esdras* (*IV Esdras*, 14:42) Ecanus is one of 5 "men" (i.e., angels) who, on orders from God, transcribed the 94 (or 204) books dictated to them by Ezra. The 5 "men" were, including Ecanus, Sarea, Dabria, Selemia, Asiel. Some versions give Ethan for Ecanus. Of the books, 70 were to be kept hidden, "reserved for the wise among the Jews." These contained esoteric knowledge; the rest were for public use.

Efchal (Efchiel)—another name for the angel Zophiel? [See *The Book of the Angel Raziel* I, 42b; Schwab, *Vocabulaire de l'Angélologie*; West, "Names

of Milton's Angels," in *Studies in Philology* XLVII, 2 (April 1950).]

Efniel—an angel belonging to the order of cherubim. In *The Book of the Angel Raziel*, the name Efniel, which occurs there, might have been Milton's inspiration (says R. H. West, quoted in the Efchal entry) for Zephon.

Egibiel—one of the 28 angels governing the 28 mansions of the moon. [*See* Appendix for the names of all 28 angels.]

Egion—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Egoroi [Grigori]

Egregori [Grigori]

Egrimiel (Egrumiel)—in *Pirke Hechaloth*, an angelic guard stationed in one of the halls of the 6th Heaven.

Eheres—in occult lore, an angel invoked in the exorcism of Wax. [*Rf. Clavicula Salomonis*; Shah, *Occultism, Its Theory and Practice*, p. 25.] Lewis Spence claims that the name is "attributed to the Holy Spirit."

Eiael—an angel with dominion over occult sciences, longevity, etc. Eiael is also one of the 72 angels bearing the mystical name of God Shemhamphorae. His corresponding angel is Abiou. The sigil of Eiael is reproduced in Ambelain, *La Kabbale Pratique*, p. 294. When Eiael is conjured up, the invocant must recite the 4th verse of Psalm 36.

Eighth Heaven—this Heaven in Hebrew is called Muzaloth. *Enoch II* says it is the home of the 12 signs of the zodiac; but the 9th heaven is also given as the home of the signs.

Eirnilus—in Apollonius of Tyana, *The Nuctemeron*, a genius (angel) with dominion over fruit. He serves also as one of the genii of the 6th hour.

Eisheth Zenunim (Isheth Zenunim)—in Zoharistic cabala, an angel of whoredom or prostitution, one of the 4 mates of the evil Sammael (*q.v.*). The other 3 angels in the profession are Lilith, Naamah, and Agrat bat Mahlah(t).

Eistibus—genius of divination, one of the genii of the 4th hour.

El (pl. elohim)—a term for God or angel. In Canaanitish epic lore, El is the angel who begot Shahar and Shalim by a mortal woman.

Eladel—one of the 72 angels ruling the zodiac, as listed in Runes, *The Wisdom of the Kabbalah*.

El-Adrel—in Shah, *The Secret Lore of Magic*, p. 248, a genius (angel) who is invoked to bring the invocant the music of his choice. El-Adrel is mentioned in the *Book of Powers*.

Elamiz—an angel of the 11th hour of the night, serving under Dardariel. [*Rf.* Waite, *The Lemegeton*, p. 70.]

Elamos—in Solomonic conjuring rites, a spirit invoked in prayer by the Master of the Art. [*Rf. Grimorium Verum.*]

El Auria—angel of flame. El Auria is equated with Ouriel or Uriel.

Elders—the Revelation of St. John speaks of 24 Elders sitting on 24 thrones around the throne of God, clothed in white garments, "having each a harp and golden bowls full of incense, which are the prayers of the saints." According to Charles, *Critical Commentary on the Revelation of St. John* (p. 130), the Elders are angels, acting as "angeli interpretes" to John. They constitute, Charles believes, "a college or order of angels," deriving originally from the 24 Babylonian star-gods, and are the angelic representatives of the 24 priestly orders. In *Enoch II* (Slavonic Enoch), the Elders are to be found in the 1st of the 7 heavens. In the pseudepigraphical *Vision of Paul* the 24 Elders are among cherubim and archangels in Heaven, "singing hymns." Dante in *Purgatorio*, canto 29, speaks of the "four and twenty elders, two-by-two, upon their brows crowns of fleurs-de-lis." Gustave Doré did an engraving for *The Divine Comedy* showing the Elders in mystic procession. Prudentius (Latin Christian poet, 4th–5th century



St. John and the Twenty-four Elders in Heaven by Dürer. From Willi Kurth, *The Complete Woodcuts of Dürer.*

C.E.) describes the Elders in a poem called "Diptychon," written to accompany paintings or mosaics for a church [*Rf.* Cockerell, *Book of the Old Testament Illustrations*].

Elect One, The—in *Enoch I* (*The Book of Enoch*), the elect one is identified as Metatron (*q.v.*) and the Son of Man, or the lord of spirits.

Electors—in Conybeare, *The Testament of Solomon*, there are 7 planetary spirits or angels of Hell, the notion deriving from the *maskim* of the Akkadians. The 7 are: Barbiel (under the rule of Zaphiel), Mephistophiel (under Zadkiel), Ganael (under Apadiel and Camael), Aciel (under Raphael), Anael (under Haniel), Ariel (under Michael), Marbuel (under Gabriel). In the *Magia Naturalis et Innaturalis*, the electors are fiends (not angels), and their names are given as: Dirachiel, Amnodiel, Adriel, Amudiel, Tagriel, Annixiel, Geliel, Eequiel. Agrippa's list of the 7 electors, which more or less agrees with the list in *The Testament of Solomon*, has Bludon and Apadiel in place of Anael and Ganael.

Eleinos—in gnostic lore, one of the powers or aeons. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

El El—one of the angelic guards of the gates of the North Wind. Cited in *Ozar Midrashim* II, 316.

Eleleth (Heleleth)—in the *Apocryphon of John*, one of the 4 luminaries that stand around the arch-aeon Autogenes. [*Cf.* Phronesis; *see* Heleleth.]

Elemiah—one of the 8 seraphim of the Tree of Life in the *Book of Yetsirah*, and an angel (one of 72) bearing the mystical name of God Shemhamphorae. Elemiah rules over voyages and maritime expeditions. His corresponding angel is Senacher. For the sigil of Elemiah, see Ambelain, *La Kabbale Pratique*, p. 260.

Eliel (Elael)—in Montgomery's *Aramaic Incantation Texts from Nippur*, an angel "that may be invoked in ritual magic."

Elijah (Gr. Elias—"my God is Jehovah")—in the Old Testament, 2 Hebrew patriarchs were translated to Heaven while they were still in the flesh: God "took" Enoch (Genesis 5); Elijah was transported in a fiery chariot (II Kings 2:11). Enoch was transformed into the angel Metatron; Elijah into Sandalphon (although there is a legend that Elijah was an angel from the very beginning: "one of the greatest and mightiest of the fiery angel host"). Another legend relates that Elijah fought the angel of death, subdued him, and would have annihilated him but for the intervention of God (Who had, it seems, further use for the angel of death—at least, for this particular one). In Talmud there is a similar tale relating to Moses' encounter with an angel of death—in fact, with several of them. Malachi 4:5 prophesies that Elijah would be the forerunner of the Messiah. In Luke, Elijah appears with Moses on the Mount of Transfiguration, in conversation with Jesus. In Heaven, according to *Pirke Rabbi Eliezer*, Elijah is the "psychopomp whose duty is to stand at the crossways of Paradise and guide the pious to their appointed places." The hasidic Rabbi Elimelekh of Lizhensk (d. 1786) referred to Elijah after his transfiguration as the "Angel of the Covenant" (*q.v.*). In Jewish homes, at Passover festivals, the cup of Elijah is filled with wine, and a place is left vacant at the seder for him, "the expected guest." [*Rf.* Ginzberg, *The Legends of the Jews.*] The British Museum, Oriental Division, owns a manuscript (6673) showing Elijah eating the fruit of the Tree of Life in Paradise, at which he is joined by Enoch. The drawing is reproduced in Budge, *Amulets and Talismans*, p. 277. Blake, in his *Marriage of Heaven and Hell*, pictures Elijah as a composite devil and angel. "I beheld the Angel who stretched out his arms embracing the flame of fire, and he was consumed and arose as Elijah. Blake adds a note: "This Angel, who is now become a Devil, is my particular friend."

Elilaios—in gnosticism, Elilaios is one of 7 archons, resident of the 6th Heaven. [*Rf.* "Gnosticism," *Catholic Encyclopedia*; Doresse, *The Secret Books of the Egyptian Gnostics.*]

Elim ("trees"; in Hebrew, "mighty ones")—the guardian angel of Libbeus the Apostle. The term elim also denotes a high order of angels (mentioned in *3 Enoch*) along with the orders of erelim and tafsarim (*q.v.*).

Elimelech ("my God is king")—an angel of Summer, according to R. M. Grant, *Gnosticism and Early Christianity*, p. 43, who claims the name is derived from *Enoch I*, 82:13–20. Associated with the angel He'el, "leader of the heads of thousands."

Elimiel—in Jewish cabala, the angel (spirit, intelligence) of the moon.

Eliphaniasai—an angel of the 3rd chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon*.

Elion or Elyon (Phoenician, "the most high") —an aide to Ofaniel in the 1st Heaven. Elion is an angel invoked in the conjuration of the Reed; also a ministering angel. By invoking Elion, Moses was able to bring down hail on Egypt at the time of the plagues. Elion is also the deity of Melchizedek whom Abraham is represented to have identified with Yahweh (God). *Cf.* Genesis 14, 18, 19, 22. [*Rf.* Forlong, *Encyclopedia of Religions.*]

Elkanah [Ecanus]

Eloa—the great (male) angel in Klopstock, *The Messiah*. In Alfred de Vigny's poem "Eloa" (1823) it is the name of a female angel born of a tear shed by Jesus.

Eloai—according to Origen, one of the 7 archons in the Ophitic (gnostic) system.

Eloeus—in Phoenician mythology, one of the 7 elohim (angels) of the presence, builders of the universe. In Ophitic (gnostic) lore, he is one of 7 potentates, rulers of the 7 Heavens, who constitute the Hebdomad. [*Rf.* Epiphanius, *Penarion.*]

Elogium—an angel who rules over the month of Elul (September), in the Hebrew calendar. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*] Ordinarily the ruling angel of September is Uriel (Zuriel).

Eloha (pl. Elohaym or Elohim)—an angel of the order of powers, as named in *The Sixth and Seventh Books of Moses*. Eloha is summoned up in conjuring rites by cabalists.

Eloheij—an angel of the Seal, as cited in *The Sixth and Seventh Books of Moses.*

Elohi—an angel invoked in the exorcism of fire. Elohi is 5th of the angelic hierarchies answering to the 10 divine names. In Solomonic conjuration rites, Elohi is invoked in prayer by the Master of the Art. [*Rf.* Spence, *An Encyclopaedia of Occultism*; Mathers, *The Greater Key of Solomon.*] According to Mathers, when the name of Elohi is pronounced "God will dry up the sea and the rivers."

Elohim—in Hebrew, elohim stands for Jehovah (YHWH) in the singular or plural. The term derives from the female singular "eloh" plus the masculine plural "im," God thus being conceived originally as androgynous. In I Samuel 28:13, where the woman (not the witch) of Endor tells Saul "I saw gods [the Hebrew here gives elohim] ascending out of the earth," the word would seem to designate spirits of the departed (from below, not from above) rather than God or gods. In *The Zohar* (Numbers 208b), Rabbi Isaac, commenting on the passage in Deuteronomy "And God [Elohim] came to Balaam," says: "What we have learnt is that Elohim in this passage designates an angel, because sometimes the angel is called by the superior name." In the Mirandola listing of the celestial hierarchy, the elohim rank 9th (where Dionysius gives the order as angels). In the *Book of Formation*, elohim is listed 7th of the 10 sefiroth and corresponds to netzach (victory). See Blake's drawing, "Elohim Giving Life to Adam."

Eloi (Eloiein)—one of the 7 angels created by Ildabaoth "in his own image." [*Rf.* King, *The Gnostics and Their Remains*, p. 15.]

Eloiein (Eloi)—one of the 7 archons (celestial powers) in gnostic cosmology. [*Rf.* "Gnosticism," *Catholic Encyclopedia.*]

Elomeel (Ilylumiel)—in Enoch lore (*Enoch I*, 82:14), one of the leaders of the angels of the seasons.

Elomnia (Elomina)—one of the 5 chief angel princes of the 3rd altitude. [*Rf. The Almadel of Solomon.*]

Elorkhaios—a mysterious entity to whom the secrets of creation were divulged, as related in the gnostic *Paraphrase of Shem.*

Elubatel—one of the 8 angels of omnipotence. Two angels of omnipotence in *The Sixth and Seventh Books of Moses* are Ebuhuel and Atuesuel. They are conjured in the citation of Leviathans. In the dismissal, each angel's name "must be called 3 times toward the 4 quarters of the earth, and 3 times must be blown with the horn."

Emekmiyahu—one of the many names of the angel Metatron.

Emial—in occultism, an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Emmanuel ("God with us")—the angel in the fiery furnace who appeared beside Sidras, Misac, and Abednego. In conjuring rites, Emmanuel is summoned up under the 3rd Seal. In de Vigny's poem "Le Déluge," Emmanuel is the name of an angel as well as the name of the son of an angel by a mortal woman. In the cabala, Emmanuel is a sefira of Malkuth (the Kingdom) in the Briatic world. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Empire—an angelic order cited in lieu of virtues in White, *A History of the Warfare of Science with Theology in Christendom.*

Empyrean—in Christian angelology, the empyrean is the abode of God and the angels. To Ptolemy, it is the 5th Heaven, seat of the deity, as it is to Dante and Milton.

Enediel—one of the 28 angels governing the 28 mansions of the moon. Enediel is, specifically, a spirit of the 2nd day of the moon in its waning phase. [*Rf.* Barrett, *The Magus* II; Levi, *Transcendental Magic.*]

Eneije—in occult lore, an angel of the Seal invoked in magical rites.

Enga—one of the ineffable names of God used in Monday conjurations addressed to Lucifer. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Enoch-Metatron—the patriarch Enoch, on his translation to Heaven (Genesis 5:24), became Metatron, one of the greatest of the hierarchs, "king over all the angels." *Cf.* the Assyrian legend in the *Epic of Izdubar*. On earth, as a mortal, Enoch is said to have composed 366 books (the Enoch literature). Legend has it that Enoch-Metatron is twin-brother to Sandalphon (*q.v.*); that when he was glorified he was given 365,000 eyes and 36 pairs of wings. [*Rf.* Ginzberg, *The Legends of the Jews* I.] The spectacular mode of Elijah's conveyance to Heaven, as reported in II Kings 2, had, it seems, an earlier parallel in the case of Enoch, for the latter also was whisked away "in a fiery chariot drawn by fiery chargers," as related in *The Legends of the Jews* I, 130; however, a few pages farther on (p. 138) it transpires that it wasn't a horse or a team of horses, but an angel (Anpiel) who transported the antediluvian patriarch from earth to Heaven. But that may have been on a different journey. To the Arabs, Enoch was Idris (Koran, *sura* 19, 56). In the *Pirke Rabbi Eliezer* the invention of astronomy and arithmetic is laid to Enoch. Legend connects Enoch-Metatron with Behemoth. [*Rf.* Forlong, *Encyclopedia of Religions.*]

En Suf (Ain Soph—"the boundless")—in the cabala, a name for the supreme, invisible, unimaginable creator of the universe, the substance of God which became personalized in the Partsufim. *Cf.* the Zoroastrian Zervan Akarana; the writings of Cordovero and Scholem.

Entities—an order of angels in occult lore. These angels were sheathed in gold lamé. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Enwo—in Mandaean lore, a spirit of one of the 7 planets; specifically he is the *uthra* (angel) of science and wisdom, to be compared wth Raphael in Judaeo-Christian angelology.

Eoluth—a cherub or seraph used for conjuring by cabalists. [*Rf.* *The Sixth and Seventh Books of Moses.*]

Eomiahe—in occult lore, an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Eon [Aeon]

Ephemerae—angels that lived only for a day or less, expiring right after they finished chanting

the Te Deum. [*Rf.* Daniel 7:10; Talmud *Hagiga* 14a.]

Epima—the corresponding angel for Eiael (*q.v.*).

Epinoia—in Valentinian gnosticism, the 1st female manifestation of God. *Cf.* the Shekinah, also Holy Ghost (the latter being regarded in some sources as the mother of the living, Zoe, hence female). [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 202.]

Epititiokh—a virgin aeon, mentioned in gnostic lore. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 178.]

Eradin—the name of an angel invoked in special ceremonial rites. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Erastiel—an angel serving in the 4th division of the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses*, p. 139.]

Erathaol (Erathaoth)—one of the 7 archons in gnostic theology. Origen (in *Contra Celsum* VI, 30), drawing on Ophitic sources, lists Erathaol or Erathaoth, along with Michael, Raphael, Gabriel, Onoel, Thautabaoth, and Suriel. When invoked, Erathaol manifests in the form of a dog. [*Rf.* Mead, *Thrice-Greatest Hermes* I, 294.]

Erathaoth [Erathaol]

Eregbuo—corresponding angel for the angel Daniel (*q.v.*).

Erel—the name of a holy angel or of God by which demons are commanded to appear in Solomonic conjuration rites. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Erel(l)im or **Arelim** ("the valiant ones")—also called ishim; an order of angels in the celestial hierarchy equated with the order of thrones. The name is derived from Isaiah 33:7. The erelim, composed of white fire, are stationed in the 3rd (or 4th or 5th) Heaven and consist of 70,000 myriads. In Ginzberg, *The Legends of the Jews*, the erelim are said to be appointed over grass, trees, fruit, and grain. They were pointed out to Moses by Metatron when the Lawgiver visited Paradise. [*Rf. Revelation of Moses.*] Talmud *Kathaboth* 104a speaks of the "angelic order aralim and the most distinguished of men being caught at the sacred ark," and that "the angelic order prevailed, and the sacred ark was captured." The erelim are "one of 10 classes of angels under the rulership of Michael," according to *Maseket Azilut*. [*Rf. 3 Enoch.*]

Eremiel (Jerimiel, Hierimiel, Jeremiel, Remiel, etc.)—an angel who watches over souls in the underworld. In *Apocalypse of Elias* (ed. Steindorff), Eremiel is equated with Uriel. Variants appear in *IV Esdras* and *Apocalypse of Sophonias*.

Ergedial—one of the 28 angels governing the 28 mansions of the moon. [*Rf.* Barrett, *The Magus* II.]

Erionas (Erione)—in occult lore, an angel invoked in the exorcism of Wax. [*Rf.* Gollancz, *Clavicula Salomonis.*]

Ermosiel—an angel of the 2nd hour, serving under Anael.

Ero—the corresponding angel for Haziel (*q.v.*).

Erotosi—planetary genius of Mars, invoked in talismanic magic. [*Rf. The History and Practice of Magic* (I, 68, 317; II, 475). In hermetics, Erotosi is head of the order of powers.

Ertrael—a fallen angel listed in *The Book of Enoch*.

Erygion—the name of an angel (or of God) that Joshua invoked in order to gain victory over the Moabites. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Erzla—in the *Clavicula Salomonis*, a benign angel invoked in conjuring rites.

Esabiel—an angel of the order of powers; he is mentioned in Schwab, *Vocabulaire de l'Angélologie*, suppl.

Escavor—in the *Grimorium Verum*, an angel invoked in Solomonic magical rites.

Eschiel (Eshiel)—one of 4 angels whose names are inscribed on the 1st pentacle of the planet

Mars, the names of the other 3 angels being Ithuriel, Madiniel, and Bortzachiak (Barzachia).

Eschiros—in the cabala, an angel of the 7 planets invoked in conjuring rites. [*Rf. The Secret Grimoire of Turiel.*]

Eserchie/Oriston—the name of an angel (or of God) invoked by Moses when the latter brought forth frogs in Egypt as one of the plagues (frogs were also brought forth by invoking the name of Zabaoth). [*Rf.* Waite, *The Book of Black Magic and of Pacts.*] According to Barrett, *The Magus* II, the name of Eserchie/Oriston was invoked by Moses when turning the rivers of Egypt into blood.

Eshiniel—in *The Book of Protection*, an angel invoked in Syriac spellbinding charms.

Eshmadai—in rabbinic literature, a king of demons; he is compared by some with the Persian Aeshma Deva, by others with the Hebrew Shamad the Destroyer. [*Rf.* Bouisson, *Magic, Its History and Principal Rites*; *see* Ashmedai.]

Esor—a cherub or a seraph used by cabalists in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Esphares—the name of an angel or of God used in conjuring rites. Mentioned in *The Secret Grimoire of Turiel.*

Espiacent—an angel used in the exorcism of Wax for bringing about the successful accomplishment of one's work. Psalms must be cited after the rites of exorcism. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Estael—in black-magic lore (*The Secret Grimoire of Turiel*) Estael is an intelligence of the planet Jupiter. He is usually invoked in the company of 3 other intelligences of the planet—Kadiel, Maltiel, and Huphatriel.

Estes—one of the many names of the angel Metatron.

Eth ("time")—an angelic power, a ministering angel, charged with seeing to it that "all events occur at their appointed time." [*Rf. The Zohar* (Miqez, 194a); *see also* Time.]

Ethan [Ecanus]

Ethnarchs—angels that exercise authority over nations (the tutelary angels, of which there were 70). [*See* Guardian Angels; *Rf.* Danielou, *The Angels and their Mission.*]

Etraphill—one of the Arabic angels who will sound the trumpet on the Day of Judgment. Etraphill is very likely a variant form for Israfel.

Etrempsuchos (Astrompsuchos)—one of the celestial guardians of one of the 7 Heavens. Cited in the Bodleian Library *Bruce Papyrus.*

Euchey—an angel invoked in the exorcism of evil spirits through the application of incense and fumigation. [*Rf. Grimorium Verum.*]

Eudaemon—a good spirit, a daemon. One of the Greek terms for angel.

Eurabatres—an angel of the planet Venus. [*See* Iurabatres.]

Eve [Angel of Humanity]

Eved—one of the many names of the angel Metatron.

Exael—in *Enoch I*, an angel spoken of as the "10th of the great angels that taught men how to fabricate engines of war, works in silver and gold, the uses of gems and perfume," etc. He operates supposedly from the nether regions. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Exercitus—an appellation (like Strateia, *q.v.*) for an angelic host. [*Rf. Pesikta Rabbati* XV, 69a; "Angelology," in *Jewish Encyclopedia.*]

Existon—an angel invoked in the benediction of the Salt. Existon is cited in *The Greater Key of Solomon.*

Exousia—the Greek term for the angelic order translated variously as power, authority, virtue, in the New Testament. To Steiner (*The Work of the Angels in Man's Astral Body*) the exousia are "Spirits of Form" in the angelic hierarchy.

Extabor—"one of the fair angels of God" employed in the exorcism of Wax. Extabor is

mentioned in Gollancz, *Clavicula Salomonis* and in Shah, *Occultism*, p. 23.

Exterminans—the Latin name for Abaddon (*q.v.*). [*Rf.* Confraternity (Catholic) New Testament in its version of Revelation 9:11.]

Ezeqeel (Hebrew, "strength of God")—in *Enoch I*, a fallen angel who taught "augury from the clouds." [*Rf.* Ginzberg, *The Legends of the Jews* I, 125.]

Ezgadi—an angel's name used in conjuring rites for insuring the successful completion of journeys. Mentioned in *Hechaloth Rabbati*. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*.]

Ezoiil—a spirit (angel?) invoked in the exorcism of the Water. [*Rf.* Mathers, *The Greater Key of Solomon*.]

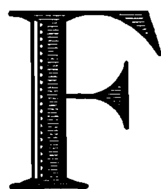
Ezra—the *Apocalypse of Esdras* (IV Esdras), referring to Ezra's translation to Heaven, thereafter accounts him "the scribe of the Most High, for ever and ever." *Cf.* Vretil, Enoch, Dabriel, all of whom are also accounted celestial scribes.

Ezrael (Hebrew "help of God")—an angel of wrath, as cited in the *Apocalypse of Peter*. In *Sefer Gan Eden* an angel is introduced "whose duty it is to save those of 'middle merit' or 'the unstable' ones from the angels of destruction; that angel is Ezrael (from ezra—help)." [*Rf. 3 Enoch*, p. 182.]

Ezriel—an angel's name found inscribed in an Aramaic amulet discovered among the recent Dead Sea scrolls. Ezriel is referred to as an archangel in Montgomery's *Aramaic Incantation Texts from Nippur*. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*.]



Fallen Angels. A 12th-century French-Spanish conception, in the Bibliothèque Nationale. Reproduced from Régamey, *Anges.*



Fabriel—an angel serving in the 4th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Faith—one of the 3 theological virtues (with hope and charity) depicted as angels by 15th-century Florentine masters.

Fakr-Ed-Din ("poor one of faith")—one of the 7 archangels in Yezidic religion. He is invoked in prayer. For the names of the other 6 Yezidic archangels, *see* Appendix. [*Rf.* Forlong, *Encyclopedia of Religions.*]

Fallen Angels—the notion of fallen angels is not found in the Old Testament. In books like Job, the God-appointed adversary is *ha-satan* (meaning "the adversary" and the title of an office, not the designation or name of an angel). The possible exceptions are I Chronicles 21 and II Samuel 24, where Satan seems to emerge as a distinct personality and is identified by name; but scholars are inclined to believe that in these 2 instances the definite article was inadvertently omitted in translation and that the original read "the satan," i.e., "the adversary." In the New Testament, specifically in Revelation 12, the notion of a fallen angel and of fallen angels is spelt out: "And his [the dragon's or Satan's] tail drew the third part of the stars of heaven [angels] and did cast them to earth . . . and Satan, which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him." *Enoch I* claims that 200 fell, naming about 19 (allowing for variant spellings and repetitions) and listing "chiefs of ten," the most prominent among them being Semyaza, Azazel, Sariel, Rumiel, Danjal, Turel, Kokabel. In Ginzberg, *The Legends of the Jews* I, 125, the chiefs are given as Shemhazai (Semyaza), Armaros, Barakel, Kawkabel (Kokabel), Ezekeel, Arakiel, Samsaweel, Seriel. William Auvergne, bishop of Paris (1228–1249), in his *De Universo*, held that, of the 9 orders of angels that were created, a "10th part fell," some (as Cardinal Pullus also claimed) from each order, and that in their fallen state they retained their relative rank. [*Rf.* Lea, *Materials Toward a History of Witchcraft* I, 89.] According to Cardinal Bishop of Tusculum (1273), reaffirmed by Alphonso de Spina (c. 1460), the one-third that fell totaled 133,306,668, those

that remained loyal 266,613,336. As opposed to the contention that angels fell from each of the 9 orders, an opinion backed by papal authority holds that only the angels of the 10th (sic) order fell. The question is, which of the 9 orders is the 10th. [See Moore's *The Loves of the Angels*, p. 155.] In this book, Moore quotes Tertullian (*De Habitu Mulieb*) to the effect that all the chief luxuries of female adornment and enticement—"the necklaces, armlets, rouge, and the black powder for the eye-lashes" are to be traced to the researches and discoveries of the fallen angels. After the apostate angels fell, "the rest were confirmed in the perseverance of eternal beatitude," as Isidor of Seville assures us in his *Sententiae*—although Bible references to God's finding his angels (long after the Fall) untrustworthy point to a contrary conclusion. The cause of Satan's downfall has commonly been attributed to the sin of pride or of ambition ("by that sin fell the angels"). Another explanation sometimes offered with regard to the origin of fallen angels goes back to Genesis 6, where the sons of God (angels) "saw the daughters of men . . . and took them wives" from among them. Enoch saw 7 great stars like burning mountains which (so Enoch's guide told him) were being punished because they failed to rise at the appointed time. In other early writings, fallen angels were said to be shooting stars. Aquinas identified the fallen angels with demons. The Christian writers of the later Middle Ages looked upon all heathen divinities as demons. In most sources, the leader of the apostates is Satan, but in apocryphal writings the leader has also been called Mastema, Beliar (Beliel), Azazel, Belzebub, Sammael, etc. In Mohammedan lore he is Iblis. In *Levi 3* (*Testament of the Twelve Patriarchs*) the fallen angels are "imprisoned in the 2nd Heaven." *Enoch II*, 7:1 also speaks of the fallen angels in the 2nd Heaven as "prisoners suspended [there], reserved for [and] awaiting the eternal judgment." "In most Jewish literature," says Caird in *Principalities and Powers*, "it was on account of mankind that the angels fell," and cites the *Apocalypse of Baruch* which goes so far as to say that it was "the physical nature of man which not only became a danger to his own soul, but resulted in the fall of the angels." According to legend (Budge, *Amulets and Talismans*) the rebel angels fell for 9 days.

Famiel—a Friday angel of the air. Famiel serves in the 3rd Heaven and is invoked from the south.

Fanuel (Phanuel)—one of the 4 angels of the presence, as noted in *Ezra IV*, where Fanuel is said to be "Uriel under another aspect." But *see* Phanuel, where he is equated with Raguel, Ramiel, the Shepherd of Hermes, etc.

Farris—a governing angel of the 2nd hour of the night. [*See* Praxil.]

Farun Faro Vakshur—in ancient Persian theogony, the protecting angel of mankind. *Cf.* Metatron in Judaeo-Christian occult lore, where he is often referred to as the "sustainer of mankind."

Farvardin—angel of March (in ancient Persian lore). Farvardin also governed the 19th day of each month. He is called "one of the cherubim." [*Rf. The Dabistan*, pp. 35–36.]

Favashi (Pravashi, Farohars, Ferouers, Fervers, Farchers)—in Zoroastrianism, the celestial prototype of all created beings, the guardian angels of believers. They possessed a dual character or nature: angels on the one hand and, on the other, beings with human qualities, attributes, and thoughts. They were the fravardin of the Zend-Avesta, "female genii dwelling in all things and protectors of mankind." In Jacob Wassermann's novel *Dr. Kerkhoven*, the favashi are defined as "part of the human soul yet independent of the body . . . not destructible like the conscience and the mind . . . neither are they assigned to one and the same body; they may find themselves another body, provided it belongs to the pure." [*Rf.* Gaynor, *Dictionary of Mysticism*; Heckethorn, *The Secret Societies of All Ages and Countries* I, 25; King, *The Gnostics and Their Remains*.

Feluth [Silat]

Female Angels—in Jewish occult lore, female angels are rare (the Shekinah is one). In gnostic lore there is, pre-eminently, Pistis Sophia

("faith, knowledge"), a great female aeon or archon, or angel. In Arabic legend, female angels are not uncommon and were often objects of worship or veneration; they were called *benad hasche*, that is, daughters of God.

Ferchers [Favashi]

Fiery Angel [Angel of Fire]

Fifth Heaven—the empyrean, seat of God and the angels—according to Ptolemy. Here "crouch the gigantic fallen angels in silent and everlasting despair," says Graves in *Hebrew Myths*, p. 36. These were the grigori, who were in the "northern" regions. Elsewhere in the 5th Heaven, whither a spirit carried him, the prophet Zephaniah beheld "angels that are called lords, and each of the angels had a crown upon his head as well as a throne shining 7 times brighter than the light of the sun"—quoted by Clement of Alexandria from the lost *Apocalypse of Zephaniah*. The prince guardian of the 5th Heaven is Shatqiel (*q.v.*). In Islamic lore, the 5th Heaven is the "seat of Aaron and the Avenging Angel."

Fire-Speaking Angel—Hashmal.

First Heaven, The—in Islamic lore, the abode of the stars, "each with its angel warder." It is also the abode of Adam and Eve.

Five Angels Who Lead the Souls of Men to Judgment—Arakiel, Remiel, Uriel, Samiel, Aziel [*Rf. Sibylline Oracles* II; *see* Angels at the End of the World.]

Flaef—in the cabala, an angelic luminary concerned with human sexuality. [*Rf.* Masters, *Eros and Evil.*]

Flame of the Whirling Swords—a term applied to the cherubim who guarded Eden.

Flames—an order of angels, "one of the classes in Talmud and Targum," says Voltaire in his "Of Angels, Genii, and Devils." Chief of the order is Melha who, in Buddhist theogony, is identified with the Judaeo-Christian angel Michael. [*Cf.* chashmallim, the "scintillating flames" in Ezekiel 4.]

Flaming Angel, The [Angel of Fire]

Flauros [Hauras]

Focalor (Forcalor, Furcalor)—before he fell, Focalor was an angel of the order of thrones. This "fact" was "proved after infinite research," reports Spence in *An Encyclopaedia of Occultism*, p. 119. Focalor is a mighty duke in the infernal regions and commands 30 legions of demonic spirits. His special office or mission is to sink ships of war and slay men. After 1,000 years (or 1,500 years) he "hopes to return to the 7th Heaven," as he confided to Solomon. When invoked, Focalor manifests as a man with the wings of a griffin. Focalor is an anagram for Rofocale (*q.v.*). For Focalor's sigil, see Waite, *The Book of Black Magic and of Pacts*, p. 178.

Forcalor [Focalor]

Forcas (Foras, Forras, Furcas, Fourcas)—in occult lore it is not indicated what rank Forcas once held in the angelic hierarchy, or to what order he belonged; but he is a fallen angel; in Hell he is a renowned president or duke; and here he devotes his time to teaching rhetoric, logic, and mathematics. He can render people invisible; he knows also how to restore lost property. De Plancy, *Dictionnaire Infernal*, calls Forcas a chevalier of the infernal kingdom, with 29 legions of demons to do his bidding. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 175. [*Rf.* Scot, *Discoverie of Witchcraft*; Wierus, *Pseudo-Monarchia.*] A Louis Breton engraving of Forcas is reproduced in Seligmann, *The History of Magic*, p. 230.

Forces—in the view of John of Damascus, forces constitute an angelic order sometimes identified as powers, sometimes as virtues or authorities. John of Damascus places forces 3rd in the 2nd triad of the 9 choirs. Their special duty is or was to govern earthly affairs.

Forerunner Angel, The [John the Baptist; Metatron; Shekinah]

Forfax (Morax, Marax)—in Scot's *Discoverie of Witchcraft*, a great earl and president of the underworld in command of 36 legions of spirits; he

gives skill in astronomy and liberal arts. He is also called Foraii (by Weirus). Manifests in the form of a heifer. His sign is reproduced in Shah, *The Secret Lore of Magic*.

Forneus—before he fell, Forneus was of the order of thrones and partly also of the order of angels. In the underworld he is a great marquis, with 29 legions of infernal spirits ready to carry out his commands. In addition to teaching art, rhetoric, and all languages, he causes men to be loved by their enemies. The sigil of Forneus is shown in Waite, *The Book of Black Magic and of Pacts*, p. 174. It is said that, when he is invoked, Forneus manifests in the form of a sea monster.

Fortitude—one of the cardinal virtues, depicted by the 15th-century Florentine masters as an angel.

Four Angels—Revelation 7 speaks of the 4 angels "standing on the 4 corners of the earth, holding the 4 winds of the earth." The angels are not named. [*See* Angels of the Four Winds.]

The Angel Fortitude. Enameled terracotta roundel by Luca della Robbia in the Church of San Miniato al Monte, Florence, 1461–1466. From *The Metropolitan Museum of Art Bulletin*, December 1961.



Four Angels of the East—in the *Clavicula Salomonis*, the 4 angels of the east are Urzla, Zlar, Larzod, and Arzal. They are "benevolent and glorious angels" and are invoked "so that the invocant may partake of some of the secret wisdom of the Creator."

Four Archangels—as listed in *Enoch I*, the 4 archangels are Michael, Raphael, Gabriel, Phanuel. In the *Universal Standard Encyclopaedia* the 4 are given as Michael, Gabriel, Uriel, and Suriel (the last name being equated with Raphael). According to Arabic traditional lore, the 4 are: Gabriel, angel of revelation; Michael, who fights the battle of faith; Azrael, angel of death; and Israfel, who will sound the trumpet at the Resurrection.

Fourcas [Forcas]

Four Spirits of the Heaven—angels in the guise of black, white, grizzled, and bay horses "which go forth from standing before the Lord of all the earth" (Zechariah 6). The horses, harnessed to chariots, were shown to the Old Testament prophet by an angel (unnamed). In rabbinic lore, Zechariah, 300 years before Daniel, had already graded angels according to rank, but did not name them. It is said, further, that Zechariah drew his inspiration for the "seven eyes of the Lord" (Zechariah 4) from the Parsee archangels, the amesha spentas.

Fourth Angel, The—John, in Revelation 8, speaks of the 4th angel as one of the 7 angels of wrath who sound trumpets. When the trumpet of the 4th angel is sounded, a 3rd part of the sun is smitten, and a 3rd part of the moon, and a 3rd part of the stars.

Fourth Heaven—the abode of Shamshiel, Sapiel, Zagzagel, and Michael. According to Talmud *Hagiga* 12, it contained the heavenly Jerusalem, the temple, and the altar. Here, too, dwelt Sandalphon, angel of tears. [*Rf.* Brewer, *Dictionary of Phrase and Fable*, p. 537.] It was in the 4th Heaven that Mohammed encountered Enoch. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Fowl of Heaven [Angels of Service]

Fraciel—a Tuesday angel of the 5th Heaven, invoked from the north. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Framoch—in Waite, *The Lemegeton*, an angel of the 7th hour of the night, under Mandrion.

Francis, St. [Rhamiel; *see also* St. Francis]

Fravardin [Favashi]

Fravashi [Favashi]

Fravishi [Favashi]

Fremiel—in de Abano, *The Heptameron* and Waite, *The Lemegeton*, an angel of the 4th hour of the night, serving under Jefischa.

Friagne—in occult texts generally, a Tuesday angel serving in the 5th Heaven and invoked from the east.

Fromezin—an angel of the 2nd hour of the night under the command of Farris. [*Rf.* Waite, *The Lemegeton.*]

Fromzon—an angel of the 3rd hour of the night, serving under Sarquamich.

Fuleriel—angel of the 6th hour of the night, serving under Zaazonash.

Furiel—an angel of the 3rd hour of the day, serving under Veguaniel.

Furlac (Phorlakh)—in occult science, an angel of the earth. [*Rf.* Papus, *Traité Élémentaire de Science Occulte.*]

Furmiel—an angel of the 11th hour of the day, serving under Bariel.

Fustiel—an angel of the 5th hour of the day, serving under Sazquiel.

Futiniel—an angel of the 5th hour of the day, serving under Sazquiel.



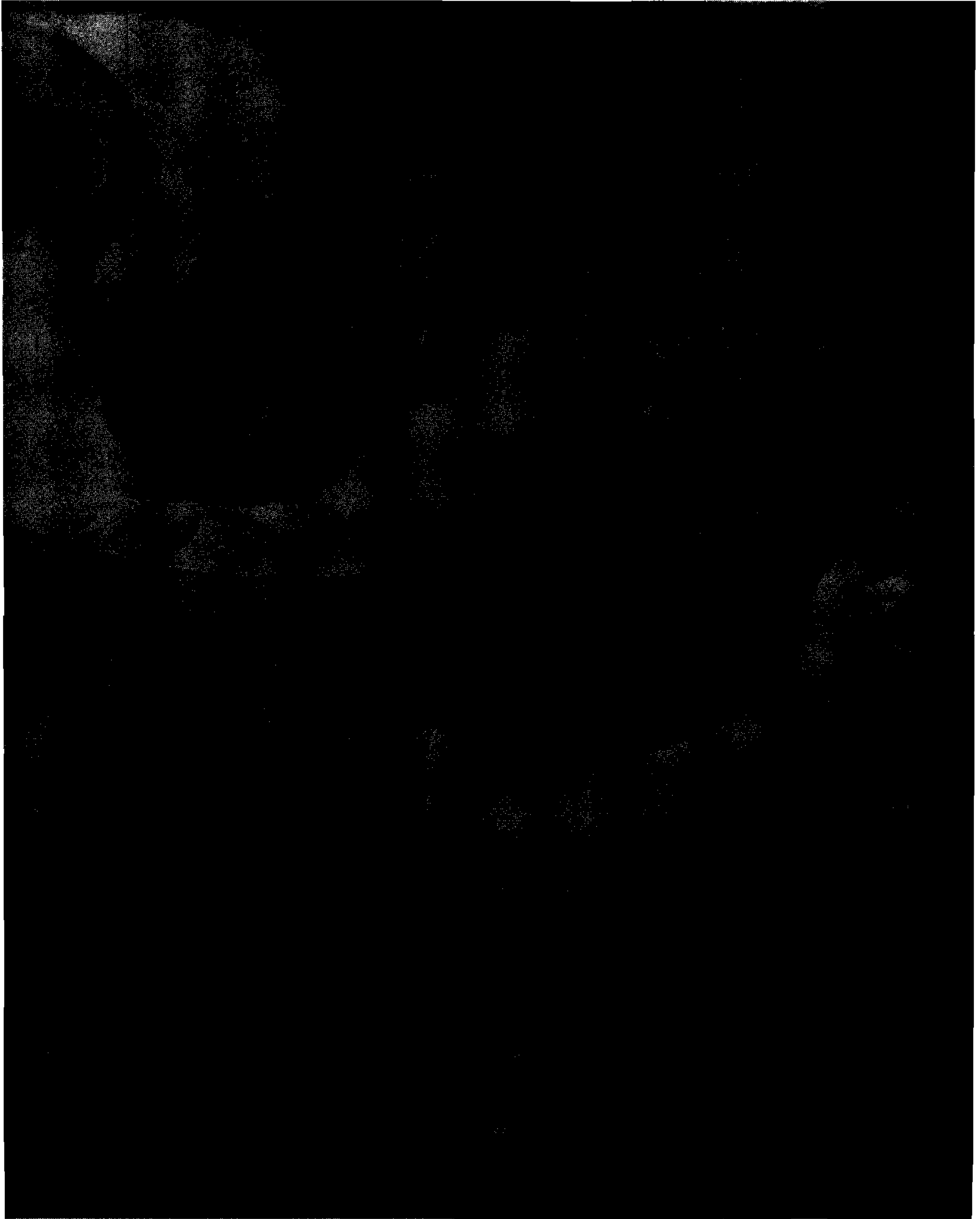
Gabriel pictured in the "Annunciation" by Melozzo Da Forli (1438–1494). Reproduced from Régamey, *Anges.*



Gaap (Tap)—once of the order of potentates (powers), now a fallen angel, Gaap serves, in Hell, as a "great president and a mighty prince." As king of the south, he rules 66 legions of infernal spirits. His sigil is reproduced in *The Book of Black Magic and of Pacts*, p. 176. [See also *The Book of Ceremonial Magic* and the *Lesser Key of Solomon* (the latter known also as *The Lemegeton*).] Gaap is pictured in De Plancy, *Dictionnaire Infernal*, 1863 ed., in the form of a human being with huge bat's wings.

Gabamiah—in Solomonic goetic rites, a great angel invoked by the use of the incantatory power of the name of the angel Uriel. [*Rf. Grimorium Verum.*]

Gabriel ("God is my strength")—one of the 2 highest-ranking angels in Judaeo-Christian and Mohammedan religious lore. He is the angel of annunciation, resurrection, mercy, vengeance, death, revelation. Apart from Michael, he is the only angel mentioned by name in the Old Testament—unless we include among the Old Testament books the *Book of Tobit*, usually considered apocryphal, in which case Raphael, who appears there, becomes the 3rd-named angel in Scripture (but see Gustav Davidson's article "The Named Angels in Scripture," wherein no less than 7 angels are named). Gabriel presides over Paradise, and although he is the ruling prince of the 1st Heaven, he is said to sit on the left-hand side of God (whose dwelling is popularly believed to be the 7th Heaven, or the 10th Heaven). Mohammed claimed it was Gabriel (Jibril in Islamic) of the "140 pairs of wings" who dictated to him the Koran, *sura* by *sura*. To the Mohammedans, Gabriel is the spirit of truth. In Jewish legend it was Gabriel who dealt death and destruction to the sinful cities of the plain (Sodom and Gommorah among them). And it was Gabriel who, according to Talmud *Sanhedrin* 95b, smote Sennacherib's hosts "with a sharpened scythe which had been ready since Creation." Elsewhere in Talmud it is Gabriel who, it is said, prevented Queen Vashti from appearing naked before King Ahasuerus and his guests in order to bring about the election of Esther in her place. In Daniel 8, Daniel falls on his face before Gabriel to learn the meaning of the encounter



Leonardo da Vinci's conception of Gabriel, a detail from the *Annunciation*, in the Uffizi Gallery, Florence. Reproduced from Régamey, *Anges*.

between the ram and the he-goat. The incident is pictured in a woodcut in the famous Cologne Bible. Cabalists identify Gabriel as "the man clothed in linen" (Exekiel 9, 10 ff.). In Daniel 10–11 this man clothed in linen is helped by Michael. In rabbinic literature, Gabriel is the prince of justice [*Rf.* Cordovero, *Palm Tree of Deborah*, p. 56.] Origen in *De Principiis* I, 81, calls Gabriel the angel of war. Jerome equates Gabriel with Hamon (*q.v.*). According to Milton (*Paradise Lost* IV, 549) Gabriel is chief of the angelic guards placed over Paradise. As for the incident of the 3 holy men (Hananiah, Mishael, Azariah) who were rescued from the furnace, it was Gabriel, according to Jewish legend, who performed this miracle. Other sources credit Michael. Gabriel is likewise identified as the man-God-angel who wrestled with Jacob at Peniel, although Michael, Uriel, Metatron, Samael, and Chamuel have also been put forward as "the dark antagonist." Rembrandt did a canvas of the celebrated encounter. A Mohammedan legend, growing out of the Koran, *sura* 20, 88, relates that when the dust from the hoofprints of Gabriel's horse was thrown into the mouth of the Golden Calf, the Calf at once became animated. According to the *Encyclopaedia of Islam* I, 502, Mohammed confused Gabriel with the Holy Ghost—a confusion understandable or explainable by virtue of the conflicting accounts in Matthew 1:20 and Luke 1:26 where, in the 1st instance, it is the Holy Ghost that begets Mary with Child and, in the 2nd instance, it is Gabriel who "came in unto her," and also then informs her that she "had found favor with the Lord" and "would conceive in her womb." In Bamberger's *Fallen Angels*, p. 109, quoting a Babylonian legend, Gabriel once fell into disgrace "for not obeying a command exactly as given, and remained for a while outside the heavenly Curtain." During this period the guardian angel of Persia, Dobiel, acted as Gabriel's proxy. The name Gabriel is of Chaldean origin and was unknown to the Jews prior to the Captivity. In the original listing of 119 angels of the Parsees, Gabriel's name is missing. Gabriel is the preceptor angel of Joseph. In Midrash *Eleh Ezkerah*, Gabriel figures in the tale of the legendary 10 Martyrs (Jewish sages). One of these 10, Rabbi Ishmael ascends to Heaven and asks Gabriel why they merit death. Gabriel replies that they are atoning for the sin of the 10 sons of Jacob who sold Joseph into slavery. According to the court testimony of Joan of Arc, it was Gabriel who inspired her to go to the succor of the King of France. In more recent times, Gabriel figures as the angel who visited Father George Rapp, leader of the 2nd Advent community in New Harmony, Indiana, and left his footprint on a limestone slab preserved in the yard of the Maclure-Owen residence in that city. Longfellow's *The Golden Legend* makes Gabriel the angel of the moon who brings man the gift of hope. There are innumerable paintings by the masters of the Annunciation with Gabriel pictured as the angel who brings the glad tidings to Mary. Word-pictures of the event, in rhyme, are rare. One of these is by the 17th-century English poet, Richard Crashaw. The quatrain is from *Steps to the Temple*: "Heavens Golden-winged Herald, late hee saw/To a poor Galilean virgin sent./How low the Bright Youth bow'd, and with what awe/Immortall flowers to her faire hand present."

Gabuthelon—an angel whose name was revealed to Esdras as among the 9 who will govern "at the end of the world." Apart from Gabuthelon, the others are: Michael, Gabriel, Uriel, Raphael, and Aker, Arphugitonos, Beburos, Zebuleon. [See *Revelation of Esdras* in the *Ante-Nicene Fathers Library* VIII, 573.]

Gadal—an angel invoked in magic rites, according to Waite, *The Book of Ceremonial Magic*, p. 155.

Gadamel [Hagiel]

Gader—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Gadiel—a "most holy angel" invoked in goetic operations, as directed in Mathers, *The Greater Key of Solomon*. Gadiel is a resident of the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*] In *Ozar Midrashim* II, 316, Gadiel is one of numerous angelic guards of the gates of the

South Wind. The fact that Gadiel's name is found inscribed on an oriental charm (*kamea*) suggests that he must have been regarded as a power to protect the wearer against evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Gadreel (Gadriel—Aramaic, "God is my helper")—one of the fallen angels in Enoch lore. It was Gadreel who, reputedly, led Eve astray—which, if true, would make Gadreel rather than Satan the talking serpent and seducer in the Garden of Eden. Like Azazel, Gadreel made man familiar with the weapons of war (*Enoch I*, 69, 6). The *IV Book of Maccabees* refers to the seduction of Eve, but speaks of her as protesting that "no false beguiling serpent" sullied "the purity of my maidenhood." Gadreel is not mentioned by name in this source.

Gadriel—chief ruling angel of the 5th Heaven in charge of wars among nations. [*See* Gadreel.] When a prayer ascends to Heaven, Gadriel crowns it, then accompanies it to the 6th Heaven. [*Rf. The Zohar* (Exodus 202a).] Sandalphon, another great angel, is also said to crown prayers for transmission—not, however, from heaven to heaven, but direct from man to God.

Ga'ga—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gaghiel—an angelic guard of the 6th Heaven. [*Rf. Ozar Midrashim* I, 116.]

Galdel—a Tuesday angel resident of the 5th Heaven; he is to be invoked from the south. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Galearii ("army servants")—according to the *Jewish Encyclopedia*, "Angelology," the galearii are angels of the lowest rank. [*Rf.* Friedmann, *Pesikta Rabbati* V, 45b and XV, 69a.]

Gale Raziya—one of the many names of the angel Metatron.

Galgaliel (Galgliel)—with Raphael, Galgaliel serves as a chief angel of the sun. He is also credited with being the angel governing the wheel of the sun, and as the eponymous head of the order of galgallim.

Galgal(l)im ("spheres")—a superior order of angels of a rank equal to the seraphim. The galgallim are called "the wheels of the Merkabah" (i.e., chariots of God) and are equated with the ophanim (*q.v.*). There are 8 ruling angels in the order, with Galgaliel or Rikbiel generally designated as chief. [*Rf. Pirke Hechaloth*; Odeberg, *3 Enoch.*] The galgallim share with the other Merkabah angels in the performance of the Celestial Song.

Galgliel [Galgaliel]

Galiel—one of the many names of the angel Metatron.

Galizur (Hebrew, "revealer of the rock"—Gallitzur, Gallizur, Raziel, Raguil, Akrasiel)—one of the great angels in Talmudic lore whom Moses encountered in Heaven, as related by Simon ben Lakish. It was Galizur, "surnamed Raziel," who is reputed to have given Adam *The Book of the Angel Raziel* (but *see* Rahab). He is a ruling prince of the 2nd Heaven and an expounder of the Torah's divine wisdom. "He spreads his wings over the hayyoth lest their fiery breath consume the ministering angels." (The hayyoth are the holy beasts who "uphold the universe.") [*Rf. Pirke Rabbi Eliezer*; *Pesikta Rabbati.*]

Gallizur [Galizur]

Galmon—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Gamaliel (Hebrew, "recompense of God")—in the cabala and gnostic writings, one of the great aeons or luminaries, a beneficent spirit associated with Gabriel, Abraxas, Mikhar, and Samlo. However, Levi in his *Philosophie Occulte* rates Gamaliel as evil, "an adversary of the cherubim" serving under Lilith (who is the demon of debauchery). In the *Revelation of Adam to His Son Seth* (a Coptic apocalypse), Gamaliel is one of the high, holy, celestial powers whose mission is "to draw the elect up to Heaven."

Gambiel—ruler of the zodiacal sign of Aquarius, as cited in Camfield, *A Theological Discourse of Angels.* He is mentioned also in *The Sixth and Seventh Books of Moses* as a zodiacal angel.

Gambriel—one of the guardian angels of the 5th Heaven. [*Rf. Pirke Hechaloth.*]

Gamerin—in ceremonial magical rites, an angel called in for special service, according to Waite, *The Book of Ceremonial Magic,* p. 160, quoting from the *Grimorium Verum.* The name Gamerin should be engraved on the Sword of the Art, before the start of the conjuring rite.

Gamidoi—a "most holy angel" invoked in magical operations, as directed in Mathers, *The Greater Key of Solomon.*

Gamiel—supreme ruling angel of the 1st hour of the night, according to Waite, *The Lemegeton.*

Gamorin Debabim (Gamerin)—an angel invoked in the conjuration of the Sword. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Gamrial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Gamsiel—angel of the 8th hour of the night, serving under Narcoriel.

Ganael—one of the 7 planetary rulers (Electors) serving under the joint rule of the angels Apudiel and Camael. [*Rf.* Conybeare, *The Testament of Solomon.*]

Gardon—an angel invoked in the benediction of the Salt, according to Mathers, *The Greater Key of Solomon.*

Garfial (Garfiel)—one of the guardians of the 5th Heaven. [*Rf. Pirke Hechaloth.*]

Gargatel—one of the 3 angels of the summer; he acts in association with Tariel and Gaviel. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Gariel—an angel of the order of shinanim, according to Hayim Haziz, "The Seraph," *The Literary Review,* Spring 1958. In *Hechaloth Rabbati,* Gariel is an angelic guard of the 5th Heaven.

Garshanel—an angelic name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Garthiel—chief officer angel of the 1st hour of the night, serving under Gamiel. [*Rf.* Waite, *The Lemegeton.*]

Garzanal—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Gaspard—a spirit invoked in Solomonic magical rites to procure to the invocant a lady's garter. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Gastrion—an angel of the 8th hour of the night, serving under Narcoriel.

Gat(h)iel—one of the angelic guards of the 5th Heaven. [*Rf. Ozar Midrashim* I, 116.]

Gauriil Ishliha—a Talmudic angel who presides over the east. [*Cf.* Gazardiel.] His duty is to see to it that the sun rises every morning at the right

A Syriac amulet. Gabriel on a white horse spearing the body of the devil-woman (evil eye). British Museum Ms. Orient, No. 6673. Reproduced from Budge, *Amulets and Talismans.*



time. Gauriil also appears in Mandaean lore and corresponds to the Zoroastrian Sraosha or to the Hebrew Gabriel.

Gaviel—with Gargatel and Tariel, Gaviel serves as one of the 3 angels of the summer. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron.*]

Gavreel (Gavriel)—a variant for Gabriel used by the Ethiopian Hebrew Rabbinical College of the Black Jews of Harlem (New York). To this sect there are 4 cardinal angels (of whom Gavreel is one) and they are to be invoked for the curing of disease, the restoring of sight, turning enemies into friends, and "keeping the invocant from going crazy in the night." The other 3 cardinal angels are Micharel (for Michael), Owreel (for Uriel), and Rafarel (for Raphael). [*Rf.* Brotz, *The Black Jews of Harlem*, pp. 32–33.] In *Ozar Midrashim* Gavreel is one of numerous angelic guards of the gates of the East Wind. In hechaloth lore (*Ma'asseh Merkabah*), he is an angelic guard stationed either at the 2nd or 4th heavenly hall.

Gazardiel (Casardia, Gazardiya)—chief angelic supervisor of the east. Gazardiel "kisses the prayers of the faithful and conveys them to the supernal firmament," as related in *The Zohar*. Hyde mentions Gazardiel in *Historia Religionis Veterum Persarum*. In De Plancy, *Dictionnaire Infernal*, Gazardiel is a Talmudic angel charged with the rising and setting of the sun. Régamey in *What Is An Angel?*, speaking of "later Judaism teaching the names of the angels of the elements," refers to Casardia (i.e., Gazardiel) as having to "see to it that the sun rose every day at the right time and set at the right time."

Gazarniel—an angel of "flame of fire" who sought to oppose and wound Moses at the time that the Lawgiver visited Heaven. Moses routed Gazarniel, we are told, "by pronouncing the Holy Name consisting of 12 letters." (*Note*: the only reference so far come upon to Gazarniel is in Raskin, *Kabbalah, Book of Creation, Zohar.* Mr. Raskin may have intended Hadraniel, and 72 letters rather than 12.)

Gazriel—one of 70 childbed amulet angels. [*See* Appendix.]

Gdiel [Gediel]

Geal—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Gebiel—an angel of the 4th altitude. [*Rf.* Waite, *The Almadel of Solomon.*]

Gebril—an angel invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Geburael (Geburah)—a sefira of the Briatic world who figures frequently in cabalistic conjuring operations. In *The Ancient's Book of Magic*, Geburah or Geburael (meaning strength) is equated with Gamaliel and it is said that the influence of Elohi (God) "penetrates the angel Geburah (or Gamaliel) and descends through the sphere of [the planet] Mars." For additional facts about this angel, *see* Geburah.

Geburah or **Geburael** ("divine power or strength")—an angel who is the upholder of the left hand of God. In occult works, Geburah is usually listed as 5th of the 10 holy sefiroth (divine emanations). He is also of the order of seraphim. Identified variously as Gemaliel, Khamael (Camael) and, in Isaac ha-Cohen of Soria's text, as Geviririon.

Geburathiel—the angel of geburah. In *3 Enoch* (the Hebrew Enoch), Geburat(h)iel is one of the great angel princes representing "the divine strength, might, and power." He is the chief steward of the 4th hall in the 7th Heaven.

Gedael (Giadaiyal, "fortune of God")—in *Enoch I* Gedael is an angel of one of the seasons. Cornelius Agrippa cites Gedael (Gediel) as a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Gedariah—a supervising chief *sar* (angel) of the 3rd Heaven, as noted in *The Zohar*. Gedariah ministers 3 times a day; he bows to prayers ascending from the 2nd Heaven, crowns such prayers, then transmits them for further ascent.

Gedemel—a spirit of Venus, of which planet the angel Hagiel is the presiding intelligence, according to Paracelsus in his doctrine of Talis-



Musical angels by Hans Memling (c. 1490). Reproduced from E. H. Gombrich, *The Story of Art*. New York: Oxford University Press, 1951.

mans. [*Rf.* Christian, *The History and Practice of Magic* I, 315.]

Gediel (Gdiel)—in *The Almadel of Solomon*, Gediel is one of the chief princes in the 4th chora or altitude. In *The Book of the Angel Raziel*, Gediel figures as one of the 70 childbed amulet angels; he is also, in occult lore, an angel of the zodiac.

Gedobonai—an angel of the 3rd chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon*.

Gedudiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gedudim—a class of angels of the Song-Uttering Choirs under the leadership of Tagas. [*Rf. 3 Enoch*.]

Gedulael—one of the sefiroth (divine emanations) invoked in cabalistic rites. [*Rf.* Levi, *Transcendental Magic*.]

Gehatsitsa—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Gehegiel—an angelic guard of the 6th Heaven. [*Rf. Pirke Hechaloth*.]

Gehirael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gehorey—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gehoriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st heavenly hall.

Gehuel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Geliel—one of the 28 angels who govern the 28 mansions of the moon.

Gelomiros—an angel of the 3rd chora or altitude invoked in magical prayer, as set forth in *The Almadel of Solomon*.

Geminiel—one of the governing angels of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy*, III.]

Gemmut—in *Pistis Sophia*, a Coptic work, Gemmut is an archon who serves under the rulership of Kalapatauroth (who causes all aeons and all destinies to revolve).

Genaritzod—a chief officer-angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton*, 69.]

Genii of Fire—in occultism, there are 3 genii of fire: Anael, king of astral light; Michael, king of the sun; and Sammael, king of volcanoes. [*Rf.* Jobes, *Dictionary of Mythology, Folklore and Symbols*.]

Genius (pl. genii)—another name for angel or spirit or intelligence. [*Cf.* Blake: "the forms of all things are derived from their Genius, which by the Ancients was call'd an Angel & Spirit &

Demon"; *Rf.* Blake, *All Religions Are One*, First Principle.] Paul Christian in *The History and Practice of Magic* I, 303, says: "the genii of the orient [were] the originals of the Christian angels." Athanasius Kircher, 17th-century Jesuit, in his voyage to the planets, accompanied by the genius Cosmiel, finds the genii (whom he dubs "sinister") inhabiting the planet Saturn. According to Kircher, the genii "administer divine justice to the wicked, and suffering to the righteous."

Genius of Bestial Love [Schiekron]

Genius of the Contretemps [Angel of the Odd]

Geno—an angel of the order of powers. [*Rf. The Sixth and Seventh Books of Moses.*]

Genon—an angel of the 2nd chora or altitude invoked in magical prayer. [*Rf. The Almadel of Solomon.*]

Gereimon—like Genon, an angel of the 2nd chora.

Gergot—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Germael ("majesty of God")—an angel sent by God to create Adam from the dust—a mission also ascribed to Gabriel. [*Rf. Falasha Anthology.*]

Geron—like Genon and Gereimon (*q.v.*), one of the angels of the 2nd chora or altitude invoked in magical prayer.

Geroskesufael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Gerviel (Cerviel)—in Jewish cabala, the preceptor angel of King David. [*Rf.* Clayton, *Angelology.*] As Cerviel, this angel is chief of the order of principalities (elohim), sharing the post with Haniel, Nisroc, and others.

Gethel (Ingethel)—an angel set over hidden things. According to *The Biblical Antiquities of Philo*, Gethel was the angel who smote the Amorites with blindness in their battle with Cenez. Gethel was assisted by Zeruel, another angel sent by God against the Amorites.

Geviririon—an angel symbolizing or personifying geburah (fear or strength). Geviririon ranks 5th of the 10 holy sefiroth.

Geviriyah—one of the many names of the angel Metatron.

Gezardiya [Gazardiel]

Gezuriya—in *Malache Elyon*, an angel of the order of powers; he is a guard of one of the celestial halls (hechaloth) and ruler over 6 other angels, among them the angel of the sun, Gazardiya.

Gheoriah—an angel's name inscribed on the 3rd pentacle of the planet Mercury. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Giant Angels—the great demons are so called by Milton in *Paradise Lost* VII, 605.

Giatiyah—one of the many names of the angel Metatron.

Gibborim ("mighty ones")—an order of angels of the Song-Uttering Choirs under the leadership of Tagas. "They are the mighty ones . . . men of name" (Genesis 6). According to *The Zohar* I, 25a–b, the gibborim "erect synagogues and colleges, and place in them scrolls of the law with rich ornaments, but only to make themselves a name." If that is so, then the gibborim must be regarded as evil, and they usually are so regarded.

Gidaijal (Gedael—"fortune of God")—a luminary of the seasons, as listed in *Enoch I.* He is among the leaders of "heads of thousands."

Giel—in ceremonial magic, the angel with dominion over the zodiacal sign of Gemini (the Twins).

Gippuyel—one of the many names of the angel Metatron. [*Rf. 3 Enoch*, chap. 48.]

Glaras—an angel of the 1st hour of the night, serving under Gamiel.

Glauron or **Glaura**—a beneficent spirit of the air, invoked from the north. He is mentioned in Scot, *Discoverie of Witchcraft.*

Glmarij—an angel of the 3rd hour of the day, serving under Veguaniel.

Glorious Ones—a term for the highest order of archangels. [*Rf. Enoch II*; *Slavonic Encyclopedia.*]

Glory of God—according to the 11th-12th century Jewish poet and sage Judah ha-Levi, "glory of God" is a term which "denotes the whole class of angels, together with their spiritual instruments—the thrones, chariots, firmament, ophanim, and the spheres (galgalim)." [*Rf.* Abelson, *Jewish Mysticism,* p. 64.]

Gmial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Goap—formerly an angel of the order of powers; now fallen and in Hell. Goap is one of the infernal regions' 11 presidents. He is also known as Gaap and Tap. [*Rf.* Scot, *Discoverie of Witchcraft*; Waite, *The Lemegeton.*] That Goap was once of the order of powers "was proved after infinite research," reports Spence, *An Encyclopaedia of Occultism.* According to demonologists, Goap was "prince of the west."

God of this Age (or God of This World)—see II Corinthians 4, "in whom the god of this world hath blinded the minds of them which believe not," etc. Here Paul has in mind Satan, chief of the fallen angels.

Gog and **Magog**—in the grimoires of Honorius III, ineffable names of God used to command spirits. "The unexpected appearance of Gog and Magog amongst the other holy names of God must be put down," says Butler, *Ritual Magic,* "to the ignorance of Honorius." The Koran (*sura* 18, 95) mentions Gog and Magog as "spoiling the land."

Golab ("incendiaries")—one of the adversaries of the seraphim, one of the 10 unholy sefiroth "whose cortex is Usiel." Golab has also been denoted a spirit of wrath and sedition, operating under his chief, "Sammael the Black." [*Rf.* Levi, *Philosophie Occulte*; Waite, *The Holy Kabbalah,* p. 237.]

Golandes—an angel invoked in the exorcism of Wax, according to Mathers, *The Greater Key of Solomon.*

Gonael—one of numerous guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Gonfalons—an order of angels in the celestial hierarchy, according to Milton, *Paradise Lost* V, 590–591. In the latter book, the angel Raphael speaks of "Standards and Gonfalons" who "for the distinction serve/Of hierarchies, of Orders, and Degrees."

Good Daimon—the "aeon of the aeons," a term applied to Thoth in Hermetic theology. [*Rf. Thrice-Greatest Hermes* I, 280.]

Gorfiniel—an angelic guard of the 7th Heaven, as listed in *Ozar Midrashim* I, 119.

Gorson or **Gorsou** [Gurson]

Governments—in the *Apocalypse of the Holy Mother of God,* governments is an order of angels mentioned along with thrones, lordships, authorities, archangels, etc.

Gradhiel [Gradiel]

Gradiel (Gradhiel, Graphiel—"might of God") —the intelligence (angel) of the planet Mars when this luminary enters the signs of the Ram and Scorpio. Gradiel's corresponding angel (for Mars) is Bartyabel (*q.v.*).

Graniel—an angel of the 2nd hour, serving under Anael.

Granozin—an angel of the 2nd hour of the night, serving under Farris.

Graphathas—"one of the 9 angels that run together throughout the heavenly and earthly places," as certified in the *Gospel of Bartholomew,* p. 177, where the names of the 9 angels are revealed by Beliar to Bartholomew.

Graphiel (Gradiel)—a spirit in cabalistic enumerations answering to Gabriel, according to Forlong, *Encyclopedia of Religions.*

Grasgarben—with Hadakiel, Grasgarben governs the sign of Libra. [*Rf.* Levi, *Transcendental Magic.*]

Great and Wonderful—when Michael came



"Guardian Angels" by Georges Rouault. Reproduced from Régamey, *Anges.*

to announce to Mary her impending death, the Virgin is said to have asked the archangel who he was, and that he answered, "My name is Great and Wonderful." The legend is retold in Clement, *Angels in Art*, where there is a reproduction of Fra Filippo Lippi's painting, depicting the scene.

Grial (Griel)—a guardian angel of the 5th Heaven; also one of the 70 childbed amulet angels. [*Rf. Pirke Hechaloth.*]

Griel [*see* Grial]

Grigori (egoroi, egregori, "watchers")—in Jewish legendary lore, the grigori are a superior order of angels in both the 2nd and 5th Heavens (depending on whether they are the holy or

unholy ones). They resemble men in appearance, but are taller than giants, and are eternally silent. Ruling prince of the order is Salamiel "who rejected the Lord" (*Enoch II*). [*Rf. Testament of Levi* (in the *Testament of the Twelve Patriarchs*); Talmud *Hagiga*.]

Guabarel—angel of autumn. In addition to Guabarel, another angel cited in occult lore as governing autumn is Tarquam (*q.v.*).

Guael (Guel)—an angel of the 5th Heaven ruling on Tuesday. Guael is invoked from the east.

Guardian Angels of Adam and Eve—our 1st parents had 2 guardian angels, according to *The Book of Adam and Eve*, and these were of the order of virtues, says Ginzberg. [*Rf.* Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, p. 142.]

Guardian Angel of Barcelona—an unnamed angel who visited St. Vincent Ferrer. The angel never actually protected the city since it was frequently captured. There is a statue of this guardian angel in Barcelona. [*Rf.* Brewer, *A Dictionary of Miracles*, p. 504.]

Guardian Angel of the Earth—originally Satan, according to Irenaeus, Athenagoras, Methodius of Philippi, and other early Church Fathers.

Guardian Angel of France [Hakamiah]

Guardian Angel of Heaven and Earth—in the Islamic scheme of 7 Heavens, the Guardian Angel of Heaven and Earth dwells in the 6th Heaven. He has not been identified by name but is described as being composed of snow and fire.

Guardian Angels—of a class with national (tutelary) or ministering angels. In the cabala, there are 4 ruling princes of the order: Uriel, Raphael Gabriel, Michael. There are also 70 guardian angels of nations, one in charge of each state. [*Rf. Ecclesiasticus*.] This was the doctrine of St. Basil of Caesarea and other doctors of the Church. According to Buber, in the glossary to his *Tales of the Hasidim Early Masters*, these 70 tutelary princes

"The Angel Gabriel Appearing to Mohammed." From the Ms. of Jami'al-Tawarikh, at the University of Edinburgh.



of nations "are either angels or demons." It would be more conformable to rabbinic tradition to say that the 70 started out as angels, but became corrupted through national bias and are now demons—with the sole exception of Michael, *sar* of Israel, whose bias was excusable or even justified, since he espoused the cause of the "chosen people." It is said that every human being is assigned at birth to one or more guardian angels. Talmud indeed speaks of every Jew being attended throughout his life by 11,000 guardian angels; also that "every blade of grass has over it an angel saying 'grow.'" That every child has its protecting spirit is adduced from Matthew 18:10 where Jesus bids his disciples not to despise the little ones and speaks of their "angels in heaven." According to Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, the earliest reference to a belief in guardian angels, in noncanonical lore, is to be found in *The Book of Jubilees*, 35:17. Another early source might be cited: *The Biblical Antiquities of Philo*, the writing of which is said to date back to the 1st century C.E. In Athanasius Kircher's account of his voyage to the planets, "the guardian angels of all the virtues" are found inhabiting "the Elysian shores of the planet Jupiter." [*Rf.* Kircher, *Oedipus Aegyptiacus*.] The liturgical feast of the Holy Guardian Angels, in Catholic observances, occurs on October 2. [*Note*: Of the 70 tutelary angels, only those of 4 nations are named in rabbinic writings: Dobiel for Persia; Samael for Rome (Edom); Rahab, Uzza, Duma, and/or Semyaza for Egypt; and Michael for Israel.]

Guards—an order of the celestial hierarchy mentioned in *Paradise Lost* IV, 550; XII, 590, where the guards, earlier referred to as powers and equated likewise with the cherubim, are under the command of Michael. Alfred de Vigny mentions the order of guards in his poem "Eloa." [*Rf.* West, *Milton and the Angels*.]

Guel (Guael)—an angel of the 5th Heaven ruling on Tuesday and invoked from the east. No doubt the same as Guael. [*Rf.* Barrett, *The Magus* II, 119.]

Gulacoc—an angel of the Seal, used for conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Gulhab—5th of the 10 unholy sefiroth, as noted in Moses de Burgos' text. For a list of the sefiroth, *see* Appendix.

Gurid—a summer equinox angel, effective when invoked as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.]

Guriel ("whelp of God")—one of the angels ruling the zodiacal sign of Leo. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.]

Gurson (Gorson or Gorsou)—one of the routed forces under Lucifer, now serving in the nether regions as king of the south. [*Rf.* Spence, *An Encyclopaedia of Occultism*, p. 119.]

Guth—one of the angelic rulers of the planet Jupiter. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 215.]

Gutrix—in occultism, a Thursday angel of the air, ministering to Suth, chief of these angels, all of whom are subject in turn to the South Wind. Acting with Gutrix is **Maguth**, who likewise ministers to Suth. [*Rf. The Ancient's Book of Magic*; de Abano, *The Heptameron*; Barrett, *The Magus* II, 122; Shah, *Occultism*, 52.]

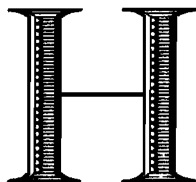
Guziel—in M. Gaster, *The Sword of Moses*, an evil angel summoned in incantation rites against an enemy.

Gvurtial—an angelic guard of one of the great halls (or palaces) of the 4th Heaven. [*Rf. Pirke Hechaloth*.]

Gzrel—in Tracthenberg, *Jewish Magic and Superstition*, an angel invoked to countermand evil decrees. The word Gzrel is part of a 42-letter name for God.



Hand of an angel by Botticelli. Detail from the *Magnificat*, in the Uffizi Gallery, Florence. Reproduced from Régamey, *Anges*.



Haael—one of the 72 angels of the zodiac.

Haaiah—an angel of the order of dominations. Haaiah rules over diplomacy and ambassadors, and is one of the 72 angels bearing the name of God Shemhamphorae. Haaiah's sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 273.

Haamiah—an angel of the order of powers. Haamiah dominates religious cults and "protects all those who seek the truth." His corresponding angel (in the cabala) is Serucuth. For Haamiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 281.

Haarez—an angel of the Seal, as noted in *The Sixth and Seventh Books of Moses.*

Haatan—a genius who conceals treasures, according to Apollonius of Tyana, *The Nuctemeron.*

Habbiel (Habiel)—a Monday angel of the 1st Heaven, invoked in love charms. [*Rf.* de Abano, *The Heptameron*; M. Gaster, *The Sword of Moses.*]

Haborym [Raum]

Habriel—an angel of the order of powers, summoned in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Habudiel—in occultism, an angel of the Lord's Day, resident of the 4th Heaven. He is invoked from the south. [*Rf.* de Abano, *The Heptameron.*]

Habu(h)iah—an angel who exercises dominion over agriculture and fecundity. Habuhiah is one of the 72 angels bearing the name of God Shemhamphorae.

Hachashel—one of the 72 angels of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah*, p. 87.]

Hadakiel (Chadakiel)—with Grasgarben, another genius, Hadakiel governs the sign of Libra (the Balance) in the zodiac. [*Rf. Prince of Darkness (A Witchcraft Anthology)*, pp. 177–178.]

Hadar—"the superior Benignity" conceived of by cabalists as a sefira. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Hadariel [Hadraniel]

Hadariron—an archon named in lesser hechaloth lore and in the *Alphabet of Rabbi Akiba.* [*Rf.*

Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 63.]

Hadarmiel—a holy angel named in Mathers, *The Greater Key of Solomon*.

Hadarniel [Hadraniel]

Hadasdagedoy—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 6th heavenly hall.

Hadiririon—"the beloved angel of God," who may be invoked in ritual magic rites. [*Rf.* M. Gaster, *The Sword of Moses*.]

Hadraniel (Hadarniel, Hadariel, Hadriel—"majesty of God")—a porter angel stationed at the 2nd gate in Heaven (according to one view). He is taller than Kemuel (*q.v.*) "by 60 myriads of parasangs" but shorter than Sandalphon "by a 500 years' journey." On seeing Hadraniel in Heaven, Moses was "struck dumb with awe"; but when Moses uttered the Supreme Name, Hadraniel in turn trembled. Legend speaks of Adam visiting Heaven some 2,000 years before Moses did. On that occasion, Hadraniel spoke to Adam about the latter's possession of *The Book of the Angel Raziel*, a holy tome reputed to have contained secrets and knowledge unknown even to the angels [*Rf. The Zohar* I, 55b]. The precious book came finally into the possession of Solomon, via Noah and Abraham. According to a Zoharic legend (*The Zohar* III), "when Hadraniel proclaims the will of the Lord, his voice penetrates through 200,000 firmaments," and "with every word from his mouth go forth 12,000 flashes of lightning" (the latter, according to the *Revelation of Moses*). In gnosticism Hadraniel, great as he is, is "only one of 7 subordinates to Jehuel, prince of fire." [*Rf.* King, *The Gnostics and Their Remains*, p. 15.] As Hadriel, he serves among the numerous angelic guards of the gates of the East Wind. In *Sefer ha-Heshek*, Hadraniel is one of the more than 72 names (actually more than 100) of Metatron. In *3 Enoch*, Odeberg holds that it is possible for Hadraniel to be identified with Metatron and that he has indeed been so identified in apocalyptic literature.

Hadriel (Hadraniel)—equated with Pusiel in the *Revelation of Rabbi Joshua Ben Levi*.

Hadrion—a variant form of Hadariron (*q.v.*).

Haduriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Hafaza—in Muslim lore, a term denoting angels. The hafaza constitute a special class, are 4 in number, and "protect man from jinn, men, and Satans." On these 4 angels devolves the duty of writing down the actions of mortals. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 617.]

Hafkiel—in Montgomery, *Aramaic Incantation Texts from Nippur*, an angel invoked in the exorcism of demons.

Hagai—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Hagedola—an angel of the Seal, invoked in ceremonial rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Haggai—a minor Hebrew prophet called "God's messenger or angel." See book of Haggai in the Old Testament.

Haggo—an angel of the Seal who could be summoned in conjuring rites, like Hagedola (*q.v.*). [*Rf. The Sixth and Seventh Books of Moses*.]

Hagiel—the intelligence of Venus when that planet enters the signs of Taurus and Libra. Hagiel's cabalistic number is 49. His corresponding angel, the spirit ruler of Venus, is Gadamel (*q.v.*). [*Rf.* Barrett, *The Magus*; Budge, *Amulets and Talismans*; Lenormant, *Chaldean Magic*.]

Hagios—the name of a great angel, or one of the secret names of God, used in invocation rites. [*Rf.* Malchus, *The Secret Grimoire of Turiel*.]

Hagith—ruler of the planet Venus and one of the 7 Olympian spirits. Hagith is governor of 21 or 35 of the 196 Olympian provinces. His day is Friday. According to Cornelius Agrippa, Hagith commands 4,000 legions of spirits; he has the power of

transmuting metals. For a reproduction of Hagith's sigil, *see* Budge, *Amulets and Talismans*, p. 389. In white magic, Hagith is one of the 7 stewards of Heaven.

Haglon—angel of the 3rd hour of the night, serving under Sarquamich. [*Rf.* Waite, *The Lemegeton.*]

Hahael (Hahahel)—an angel of the order of virtues. Hahael protects Christian missionaries and all disciples of Christ; he is also one of the 72 angels that bear the name of God Shemhamphorae. His corresponding angel (in occult lore) is Chantaré. The sigil of Hahael is shown in Ambelain, *La Kabbale Pratique*, p. 281.

Hahahel [Hahael]

Hahaiah—an angel of the order of cherubim. He influences thoughts and reveals hidden mysteries to mortals. His corresponding angel is Atarph. The sigil of Hahaiah is shown in Ambelain, *La Kabbale Pratique*, p. 260.

Hahayel (Chayyliel)—in *3 Enoch*, Hahayel is prince of ministering angels when these angels sit in at the divine judgment councils.

Hahaziah—one of the 72 angels bearing the name of God Shemhamphorae, according to Barrett, *The Magus* II.

Hahiniah—in the cabala, one of the throne angels. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Hahlii—in occult lore, an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Hahowel—in *The Sixth and Seventh Books of Moses*, a ministering angel.

Hahuiah—one of 72 angels bearing the name of God Shemhamphorae.

Haiaiel (Hahahel)—one of the 72 angels of the zodiac and one of the 72 angels bearing the name of God Shemhamphorae. The sigil of Haiaiel is shown in Ambelain, *La Kabbale Pratique*, p. 294.

Hailael (Hayael)—chief angel of the order of hayyoth ("holy beasts").

Haim—an angel who exercises dominion over the zodiacal sign of Virgo. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Hajoth Hakados—a species of angels inhabiting one of the hierarchies named "Jehovah," according to Spencer, *An Encyclopaedia of Occultism*, p. 199. Hajoth Hakados is also referred to as one of the spheres of the angels.

Hakael—one of the 7 leaders of the apostate angels, "the seventh Satan." [*Rf.* Charles, *The Book of Enoch*, p. 138 fn.; Schmidt, *The Apocalypse of Noah and the Parables of Enoch.*]

Hakamiah—one of the cherubim (invoked against traitors) and guardian angel of France. His corresponding angel is Verasua. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 267.

Hakem—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Hakha—in *The Sixth and Seventh Books of Moses* an angel of the Seal.

Hakham—one of the many names of the angel Metatron.

Halacho—genius of sympathies; also one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Halahel—a spirit, partly good and partly evil, under the rule of Bael. His seal is shown in Waite, *The Lemegeton*, Fig. 175.

Halelviel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Halliza—the name of an angel appearing on the external circle of the pentagram of Solomon (Fig. 156). [*Rf.* Waite, *The Lemegeton.*]

Halqim—one of the numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Haludiel—an angel of the 4th Heaven invoked on Lord's Day, with the invocant facing south. Haludiel is also an intelligence of the sun. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Halwaya—a secret name of the angel Metatron, as revealed in *The Visions of Ezekiel.*

Hamabiel—in Heywood, *The Hierarchy of the Blessèd Angels,* an angel that exercises dominion over the zodiacal sign of Taurus. In ceremonial magic, however, the angel over Taurus is Tual. Asmodel is also credited with dominion over this zodiacal sign.

Hamal (Hmnal)—an angel with dominion over water. Also one of the 7 angels worshipped by Balaam. Hamal is invoked in Arabic incantation rites. [*Rf.* M. Gaster, *The Asatir.*]

Hamaliel—angel of the month of August, one of the rulers of the order of virtues, and governor of the zodiacal sign of Virgo—all the foregoing according to Trithemius. In ceremonial magic, the governor of Virgo is Voil or Voel. [*Rf.* Barrett, *The Magus*; De Plancy, *Dictionnaire Infernal*; *The Sixth and Seventh Books of Moses*; Camfield, *A Theological Discourse of Angels.*]

Hamarytzod—in Waite, *The Lemegeton,* an angel of the 11th hour, serving under Dardariel.

Hamatiel—in occultism, a zodiacal angel governing Virgo. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Hamaya—a ministering angel, mentioned in *The Sixth and Seventh Books of Moses.*

Hamayzod—angel of the 4th hour of the night serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Hameriel—angel of the 5th hour of the night, serving under Abasdarhon.

Hamiel [Haniel]

Ham Meyuchad—an angel of the order of cherubim. Ham Meyuchad is sometimes equated with the great angel Akatriel. [*Rf. 3 Enoch.*]

Hamneijs—an angel of the Seal, mentioned in *The Sixth and Seventh Books of Moses.*

Hamon—according to Jerome, commenting on Isaiah 10:13, Hamon is another name for the angel Gabriel. [*Rf. 3 Enoch*; Ginzberg, *The Legends of the Jews* VI.] In *Ozar Midrashim* (II, 316) Hamon is one of numerous angelic guards of the gates of the South Wind. In *3 Enoch* (chap. 18) Hamon is a "great prince, fearful and honored, pleasant and terrible, who maketh all the children of heaven to tremble when the time draweth nigh for the singing of the Thrice Holy."

Hamshalim (Hashmallim)—one of the 10 angelic hierarchic orders as listed in *The Zohar*; in this cabalistic work the hamshalim are under the ministry of Samael.

Hamwak'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam,* "Angels."]

Hanaeb—one of the 12 angels of the zodiac. [*Rf. The Sixth and Seventh Books of Moses.*]

Hanael [Haniel]

Hananel—one of the fallen angels in *Enoch I.*

Hananiel ("graciously given of God")—an archangel whose name appears inscribed on a pentagram, i.e., a Hebrew amulet of cabalistic origin. See reproduction of pentagram in Budge, *Amulets and Talismans,* p. 233.

Hanhl—the angel who ordered Balaam to build the first 7 altars. [*Rf.* M. Gaster, *The Asatir.*]

Haniel (Aniel, Hamiel, Onoel, Hanael—"glory or grace of God" or "he who sees God")—angel of the month of December, chief of the order of principalities, virtues (tarshishim), and innocents, according to Barrett, *The Magus.* Haniel is also governor of the sign of Capricorn (as cited by Camfield in *A Theological Discourse of Angels*), and of Venus. He figures in the list of the 7 (or 10) archangels and the 10 holy sefiroth. Variants of the name occur: Hamiel, Simiel, Onoel, Anael, etc. In occult writings Haniel is credited with the feat (usually ascribed to Anafiel) of transporting Enoch to Heaven. Haniel has been compared to the Chaldean Ishtar (who ruled Venus) and is invoked as an amulet against evil. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*; Trachtenberg, *Jewish Magic and Superstition*; Ambelain, *La Kabbale Pratique*; Barrett, *The Magus.*]

Hanniniel—in Aramaic incantation rites, an angel appealed to in love charms. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur.*]

Hannuel—an angel who exercises dominion over the zodiacal sign of Capricorn. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Hanoziz—an angel of the 8th hour of the night, serving under Narcoriel, as cited in Waite, *The Lemegeton.*

Hanozoz—an angel of the 9th hour of the night, serving under Nacoriel.

Hantiel—an angel of the 3rd hour of the day, serving under Veguaniel.

Hanum (Hanun)—a Monday angel residing in the 1st Heaven and invoked from the south. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.] de Claremont, *The Ancient's Book of Magic,* claims that Hanum must be invoked from the north.

Ha-Qadosch Berakha—in Mathers, *The Greater Key of Solomon,* a name for the "Holy and Blessed One" called on in Solomonic conjurations.

Haqemel—one of the 72 angels of the zodiac, as listed in Runes, *The Wisdom of the Kabbalah.*

Harabael (Harabiel)—an angel with dominion over the earth.

Harab-Serapel ("ravens of death")—an averse sefira to Netzach, whose cortices are Theuniel and Baal Chanan. Harab-Serapel is 7th of the 10 demons in the Asiatic world; he is also a leader in the infernal regions. *Cf.* "adversaries of the Elohim or the Gods, and their chief is Baal" in Levi, *Philosophie Occulte,* where Harab-Serapel is regarded as plural. [*Rf.* chart in Ambelain, *La Kabbale Pratique,* facing p. 80.]

Harahel—in the cabala, an angel in charge of archives, libraries, and rare cabinets; also one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* sigil of Harahel in Ambelain, *La Kabbale Pratique,* p. 289.]

Harariel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Harbonah ("ass driver")—one of the 7 angels of confusion, as cited in Ginzberg, *The Legends of the Jews.* In the story relating to Ahasuerus and Esther, Harbonah is the angel of annihilation.

Harchiel—in black magic rites, an angel invoked to command the demons that confer the gift of invisibility. [*Rf.* Mathers, *The Greater Key of Solomon,* p. 45.]

Harhaziel (Harhazial)—one of the guardian angels of one of the halls or palaces of the 3rd Heaven. [*Rf. Pirke Hechaloth.*]

Hariel (Harael, Behemial)—angel with dominion over tame beasts. Hariel is invoked against impieties. He rules science and the arts and is of the order of cherubim. [*Rf.* Barrett, *The Magus* II.] Hariel's sigil is in Ambelain, *La Kabbale Pratique,* p. 267.

Hariph—another name for the angel Raphael in Maria Brooks' book-length poem *Zophiel* (*q.v.*).

Haris—another name for Iblis, chief of the jinn and leader of the fallen angels in Arabic lore.

Hariton (fictional)—an archangel who figures in Gurdjieff's cosmic myth, *All and Everything, Beelzebub's Tales to His Grandson.* Hariton devises a new type of ship for navigating interplanetary space.

Harmozey (Harmozel, Armogen)—in gnostic lore, one of the 4 great luminaries that "surround the self-begotten, the savior, or God." [*Rf. Apocryphon of John*; Irenaeus, *Contra Haereses*; Grant, *Gnosticism and Early Christianity.*] The 3 other luminaries that surround the self-begotten are usually listed as Oroiael, Daveitha, and Eleleth.

Harshael [Harshiel]

Harshiel—an angel invoked in Syriac conjuring ceremonies. In *The Book of Protection,* Harshiel, as a spellbinding power, is cited (especially for the binding of sorcerers) along with Michael, Gabriel, Sarphiel, Azrael, and others.

Harta'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam,* "Angels."]

Harudha—in Persian mythology, the angel who rules the element of water. In Mandaean lore, Harudha is equated with the female Haurvatat, who is the spirit of health and vegetation, as well as ruler of water.

Harut (Haroth, Haurvatati, Haroot)—usually linked with Maroth in Islamic legend. Harut was sent down from Heaven (with Maroth) to teach mortals the art of government (see the Koran, *sura* 2, 102). In Persian lore, Harut and Maroth were angels of the highest rank, claimed to be 2 of the amesha spentas, and in possession of the secret name of God; this name unhappily they revealed to Zobra or Zuhrah, a mortal woman, with whom they both fell in love. A footnote to Ode 14 of Hafiz (in the English rendering by Richard Le Gallienne) states that, by the power of the Explicit Name, Zuhrah ascended to the planet Venus "with which she became identified in Mohammedan mythology"; and goes on to say that the fallen angels (Marut and Harut) "were punished by being confined, head down, in a pit near Babylon, where they were supposed to teach magic and sorcery." In Hastings, *Encyclopaedia of Religion and Ethics* IV, 615, the pair are characterized as "fallen angels with a Satanic role."

Harviel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 2nd heavenly hall.

Hasdiel—an angel of the planet Venus; also the angel of benevolence, as recorded in a German-type mezuza. In his duties as angel of benevolence, Hasdiel shares the office with Zadkiel (*q.v.*). [*Rf. The Book of the Angel Raziel.*] In *The Zohar* (Numbers 154b), Hasdiel is one of 2 chieftains (the other being Shamshiel) that accompanied Uriel when the latter bore his standard in battle.

Haseha—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses*. For the names of all 15, *see* Appendix.

Hashesiyah—one of the many names of the angel Metatron.

Hashmal (Chasmal, Hayyah)—chief angel of the order of hashmallim (dominations). According to *The Zohar*, the term denotes "an inner, supernal sphere, hidden and veiled, in which the mysteries of the celestial letters of the Holy Name are suspended." [*Rf.* Ezekiel 1:4; *Cf.* Talmud *Hagiga* 13.] In Ginzberg, *The Legends of the Jews* I, 18, it is said that "Hashmal surrounds the throne of God." He is the "fire-speaking angel." Joseph Albo in *Sefer ha-'Ikkarim* (Book of Principles) I, 14, reports that the rabbis, when speaking of Hashmal, mean "the hayyot of fire-speaking." In *Hagiga*, it is related that "once upon a time a young man was studying the vision of Ezekiel and was dwelling upon the angel Chashmal when fire proceeded from Chashmal and consumed him." The moral of this is not explained.

Hashmallim (the "hayyot," living creatures)—a high order of angels, equated with the dominations. The hashmallim are ranked with the cherubim and seraphim. While the eponymous chief is Hashmal, Zadkiel or Zacharael is also designated head of the order. In the cabala, the hashmallim belong to the yetziratic world, the world of foundation, the abode of angels presided over by the angel Metatron. [*Rf.* Abelson, *Jewish Mysticism*, p. 38.] It is said (*Bereshith Rabba*) that the river Dinur ("fiery river") was created "out of the sweat of those animals [the hashmallim] who sweat because they carry the throne of the Holy and Blessed God."

Hashul—one of the chiefs of the order of the hashmallim, as reported in *Maseket Azilut*. [*Rf. Ozar Midrashim* I, 67.]

Hasmed—the angel of annihilation, and one of the five angels of punishment that Moses encountered in Heaven. [*Rf. Midrash Tehillim* on Psalm 7.]

Hasmiyah—one of the many names of the angel Metatron.

Hasmodai—a spirit of the moon, invoked in talismanic magic. [*Rf.* Barrett, *The Magus* II, 147.]

Hasriel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

"Hastening Angel"—a term applied by Milton (*Paradise Lost* XII, 637) to Michael as the angel who "caught/Our lingring Parents" and led them out of Eden. Dryden in his *State of Innocence* informs us that it was Raphael, not Michael, who expelled the ill-fated pair. [*Rf.* Angels of the Garden of Eden.]

Hatach—an angel invoked in medieval Jewish incantation rites. The name derives from the initials of the words of the incantation. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 165.]

Hatiphas—genius of finery, mentioned in Apollonius of Tyana, *The Nuctemeron.*

Hatspatsiel—one of the many names of the angel Metatron.

Hauras (Haures, Havres, Flauros)—one of the 72 spirits that Solomon, according to legend, shut up in a brass vessel and cast into a deep lake (or into the sea). Formerly, as he confided to Solomon, Hauras was a mighty celestial power (but to which order he belonged he did not say). He converses gladly about the creation of the world and the fall of the angels. In Hell, where he is a great duke, he appears in the form of a leopard but, on command of an exorcist, will manifest in human shape. He gives true answers concerning the past and the future. Under his sway, and ready to do his bidding, are 36 legions of the damned. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 186. In De Plancy, *Dictionnaire Infernal* (1863 ed.) he is pictured in the shape of a man-leopard.

Haurvatat ("wholeness")—in Zoroastrianism, one of the 6 amesha spentas (archangels). Haurvatat is female and the personification of salvation. She is also a spirit of the waters. In Mandaean lore she is known as Harudha, or equated with Harudha, since the latter is male. [*Rf. Grundriss der iranischen Philologie* III.] Some scholars see a derivation of the Koranic fallen angel Harut from this Persian archangel. [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature*, p. 131.]

Haurvatati (Haurvatat)—an angel in Arabic lore derived from the amesha spentas; also called Chordad.

Haven—in Levi, *Transcendental Magic* (p. 503), one of the 12 genii who preside over the 12 hours of the day. Haven is the genius of dignity.

Havhaviyah, Haviyahu, Hayat—3 of the many names of the angel Metatron.

Hayya—singular for hayyoth.

Hayyael [Hayyel]

Hayyel (Hashmal, Chayyiel, Hayyliel, Johiel, Yayael)—chief angel of the hayyoth (*q.v.*). He has dominion over wild beasts, according to *3 Enoch*, but shares the dominion with Thegri (Thuriel), Mtniel, and Jehiel.

Hayyliel [Hayyel]

Hayyoth ("holy, heavenly beasts"—Chayoh, chayyoth, Chiva)—a class of Merkabah angels equated or ranked with the cherubim, residing in the 7th Heaven. Angels of fire, they support the throne of Glory (*see* hashmallim). As reported in *3 Enoch*, they each have "4 faces, 4 wings, 2,000 thrones, and are placed next to the wheels of the Merkabah." Ezekiel saw the hayyoth (cherubim) by the river Chebar (Ezekiel 20). According to *The Zohar* (Vayigash 211a) there are 36 hayyoth—although, in *3 Enoch*, they number only 4. They constitute the "camp of the Shekinah." They receive the holy effluence from above and disseminate it to the hayyoth, who are the "movers of the wheels." [See Abelson, *Jewish Mysticism.*] According to *The Zohar* (Noah, 71b) the hayyoth uphold the universe; when they spread their wings, they break forth at the same moment into songs of praise "as the voice of the Almighty." [*Cf.* Ezekiel 1:24; 6:3.] The prophet's vision of the hayyoth and the post-Biblical lore on these holy beasts strongly influenced, it is claimed, the work of the contemporary painter, Marc Chagall.

Haziel ("vision of God")—a cherub invoked to obtain the pity of God. Haziel is one of 72 angels bearing the mystical name of God Shemhamphorae (*see* Appendix). When equated with

Bernael (*q.v.*), he is an angel of darkness. For Haziel's sigil, see Ambelain, *La Kabbale Pratique*, p. 260. [*Rf. Falasha Anthology*.] In I Chronicles 23:9 Haziel is a mortal, an offspring of the Gershonites. The cabalists very likely drew the name from this source.

Heavenly Academy—the trial body of angels that assemble to judge human beings when the latter appear in Heaven for judgment. If a mortal proves worthy, he is "crowned with many radiant crowns," but if he proves unworthy, he is "thrust outside, and stands within the pillar until he is taken to his punishment." [*Rf. The Zohar* (Balak 185b).]

Heavenly Host—a term denoting the angels of Heaven as a whole. Job conceived the heavenly host as morning stars singing together and shouting for joy. In Dante's *Paradiso*, canto 27, the heavenly host intone the "Gloria in Excelsis." For this and the succeeding canto, Doré provided wood engravings. Blake saw the innumerable company (the heavenly host) crying "Holy, Holy, Holy, is the Lord God Almighty."

Heavenly Scribe—Michael, Enoch, Vretil, Metatron, Radueriel, Soferiel. The heavenly scribe is associated with the "man clothed in linen," an image found in Ezekiel 9:2 and in Daniel 10.

Hebdomad—a term in Ophitic (gnostic) lore for the 7 angels or potentates, rulers of the 7 Heavens, the 7 being Iadalbaoth, Jao, Sabaoth, Adoneus (Adonai), Eloeus, Horeus (Oreus), Astaphaeus. Origen, in *Contra Celsum* VI, spells out equivalent names of these 7, to wit: Michael (in the form of a lion); Suriel (in the form of an ox); Raphael (in the form of a dragon); Gabriel (in the form of an eagle); Thautabaoth (in the form of a bear); Erataoth (in the form of a dog); Onoel (in the form of an ass). [*Rf.* Mead, *Thrice-Greatest Hermes* III, p. 294.]

Hechaloth (hekhaloth)—the hechaloth are the 7 female emanations of God, the counterpart of the 10 male sefiroth (*q.v.*). *The Zohar* (Exodus 128a), translates the word to mean beautiful virgins. The term "hechaloth" also denotes the heavenly halls or palaces guarded over by the great warden angels. It should be pointed out that these emanations are from the right side of the Creator. There are also unholy emanations (the unholy sefiroth, the averse ones) and these issue from His left side (the dark or evil side). For a listing of both choirs, *see* Appendix. The *Book of Hechaloth*, originally published by Jellinek, was reissued by Odeberg as *3 Enoch* or *The Hebrew Book of Enoch*. *See* Hechaloth for an angel so named.

He'el ("life of God")—an angel leader of the "heads of thousands." He'el is ruler of one of the seasons of the year, as noted in *Enoch I*. In the Apocrypha, He'el is associated with the angel Elimelech (*q.v.*).

Heiglot—in transcendental magic, a genius or angel of snowstorms. He is also a ruler of the 1st hour. In Apollonius of Tyana's *The Nuctemeron* the 12 hours, analogous to the 12 zodiacal signs, are presided over by 12 genii or angels, of whom Heiglot is one.

Heikhali—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

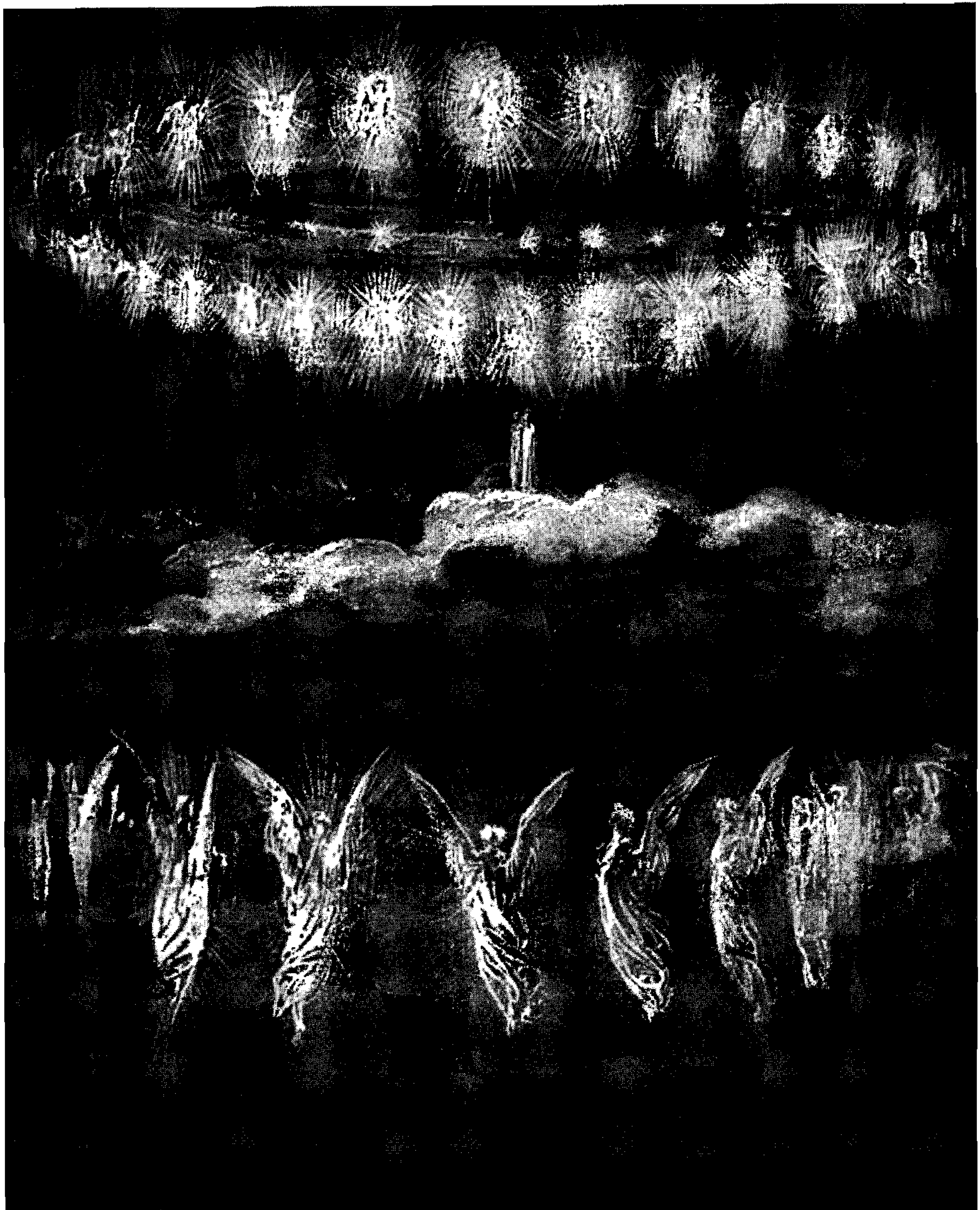
Hekaloth (hechaloth)—an angel in the heavenly Paradise mentioned in the treatise *Hekaloth* and in *The Zohar* I, 141 fn.

Hel—according to Scot, *Discoverie of Witchcraft*, a name for God (or of an angel of God) invoked in conjuring rites.

Helayaseph (Jiluyaseph, Hilujaseph)—an angel governing one of the seasons. In *Enoch I* Helayaseph is "head of a thousand" angels of the seasons. [*Rf.* Charles, *The Book of Enoch*, p. 177.]

Helech [Abelech]

Helel—in Canaanitish mythology, a fallen angel, son of Sahar or Sharer, a winged deity. Helel sought to usurp the throne of the chief god and, as punishment, was cast down into the abyss. *Cf.* the Lucifer legend. The 1st star to fall from Heaven (*Enoch I*, 86:1) was Satan-Helel. This is an interpretation offered by Morgenstern, "The Mythological Background of Psalm 82" (*Hebrew Union College-Jewish Institute of Religion*



The sparkling circle of the heavenly host by Doré. Illustration to Canto 27 of Dante's *Paradiso*. From Dante, *The Divine Comedy*, translated by Lawrence Grant White.

Annual XIV, pp. 29–126). However, in his *Fallen Angels*, Bamberger argues: "The more natural explanation is that the 1st star [that fell] was Azazel." Helel was head or leader of the nephilim (*q.v.*). Generally speaking, angels can have no offspring, since they are pure spirits; but when angels sin, when they "put on the corruptibility of the flesh" and cohabit with mortal women, they are capable of producing progeny. A case in point is the incident in Genesis 6. In the cabala and rabbinic lore there are numerous instances of such heteroclitish productivity. [*Rf.* Graves and Patai, *Hebrew Myths*.]

Heleleth (Eleleth)—in gnostic lore, a great luminary, described thus in the *Hypostasis of the Archons*: "the great Heleleth descends from before the holy spirit; his aspect is like gold, his vesture like snow." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 178.]

Helemmelek—in *Enoch I*, an angel governing one of the seasons. The name is said to be an inversion of Milkiel.

Helias the Prophet—a name for the forerunner angel. *See* John the Baptist.

Hel(l)ison—one of the 5 angels of the 1st altitude, the other 4 being Alimiel, Gabriel, Barachiel, Lebes. When invoked, Helison appears carrying a banner adorned with a crimson cross, crowned with roses. [*Rf. The Almadel of Solomon.*]

Hemah—angel of wrath, with dominion over the death of domestic animals; also an angel of destruction. According to *The Zohar* I, Hemah, with the help of a brother angel named Af, well-nigh swallowed Moses, and would have succeeded in doing so, but for the timely intervention of God. When the Lawgiver was disgorged, he turned around and slew Hemah—one of the rare instances where a mortal was able to do away with an immortal, an angel. Like Af, Hemah was 500 parasangs tall, and was "forged out of chains of black and red fire," as described in Ginzberg, *The Legends of the Jews* II, 308.

Heman ("trust")—according to Rabbi Judah in *The Zohar* (Kedoshim) and according to *3 Enoch*, Heman is a leader of one of the heavenly choirs. Heman and the angels under him sing hosannas in the morning hours, just as those under Jeduthun sing hosannas in the evening hours, and those under Asaph sing at night. Psalm 88 is headed: "To the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite." In the course of time, it seems that the 3 psalmists (Heman, Asaph, and Jeduthun) were transformed into maestro-angels in order to perform, in Heaven, services for which they showed special skill on earth.

Herachio [Astrachios]

Herald Angel—identified as Raziel or Akraziel; also Michael. Said to have announced Jesus' resurrection. The term was made popular by Wesley's "Hark! The Herald Angels Sing!" When pictured with right hand raised in benediction and wings outspread, the herald angel is the symbol of the Nativity.

Herald of Hell—the angel Zophiel. [*Rf.* Klopstock, *The Messiah*.]

Hermes—the agathosdaimon, the "bringer of good, the angel standing by the side of Tyche." [*Rf.* Harrison, *Epilegomena to the Study of Greek Religion*, pp. 294ff.] Hermes is the psychopompos (*q.v.*), god of the underworld, daimon of reincarnation. He is also the god of flocks and herds. He received his art of divination and golden wand from Apollo, his winged sandals from Perseus. In Homer it is Hermes who leads the ghosts of slain suitors to Hades. He was given the name Trismegistus—"thrice-greatest Intelligencer"—because, so it is said, he was the 1st intelligence to communicate celestial knowledge to man. It is also said that the cabala was shown to Hermes by God on Mt. Sinai and that, in fact, he was none other than the Hebrew lawgiver Moses [*Rf.* Barrett, *The Magus*, "Biographia Antiqua," p. 150.] This identification, however, is disputed by N. Wieder in his article "Idea of a Second Coming of Moses" (*Jewish Quarterly Review*, April 1956), declaring "Nowhere in rabbinic literature does one meet with this designation [i.e., Hermes]. And this is only natural: the rabbis must have regarded it as most objectionable to attach to Moses the

name of a heathen deity." The last poem Longfellow wrote (1882) was titled "Hermes Trismegistus."

Hermesiel—a leader of the heavenly choir, sharing this post with Metatron, Radueriel, Tagas, and other celestial masters of song. Hermesiel is an angel "created" from Hermes, the Greek divinity. Says T. Gaster in *The Holy and the Profane*: "Hermes, inventor of the lyre, was transmogrified into the angel Hermesiel"—a suffix device by which sundry pagan material and sources were made to serve the uses of early Jewish angelologists. In time, Prof. Gaster adds, Hermesiel was identified with David, "sweet singer of Israel."

Heroes of Heaven—a term for good angels, as in Mansoor, *The Thanksgiving Hymns*.

Hetabor—an angel invoked in the exorcism of Wax. Found in works of practical cabala, originally in Gollancz, *Clavicula Salomonis*.

Heziel—an angel of the zodiac.

Hhml Haml—angel of the firmament, one of the 7 angels worshipped by Balaam. The name was created through permutations of the letters of the Hebrew alphabet. [*Rf.* M. Gaster, *The Asatir*.]

Hibel-Ziwa—in Mandaean lore, an angel equated with Gabriel. *See* Hiwel-Ziwa.

Hiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Hierarchy [Celestial Hierarchy]

Hierimiel [Jeremiel]

Hilofatei and **Hilofei**—in hechaloth lore (*Ma'asseh Merkabah*), angelic guards stationed in the 4th heavenly hall.

Hiniel—an angel invoked in Syriac incantation rites, along with Michael, Gabriel, Sarphiel, and other "spellbinding angels," as cited in *The Book of Protection*.

Hipeton (Anaphaxeton)—a spirit or angel of the planet Jupiter, sharing rulership with the angel Johphiel (i.e., Jophiel). [*Rf.* Barrett, *The Magus*.]

Hiphkadiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Hismael—the spirit of the planet Jupiter. [*Rf.* Barrett, *The Magus* II, 146.]

Hivvah—one of 2 sons of the fallen angel Semyaza. *See* Hiyyah.

Hiwel-Ziwa (Hibel-Ziwa)—in Mandaean lore, one of the 360 divine beings, created by Alaha, the Supreme Being. Hiwel in turn is said to have created this world.

Hiyyah—a son of the fallen angel Semyaza. [*See* Hivvah.] According to legend, Hiyyah and his brother together consumed daily 1,000 camels, 1,000 horses, and 1,000 oxen.

Hizarbin—a genius of the sea and one of the genii of the 2nd hour. [*Rf.* Levi, *Transcendental Magic*, quoting *The Nuctemeron* of Apollonius of Tyana.]

Hizkiel—with Kafziel, Hizkiel serves as chief aide to Gabriel when the latter bears his standard in battle. [*Rf. The Zohar*, Numbers 155a.] In *Ozar Midrashim* II, 316, Hizkiel (or Hizqiel) is one of numerous guards of the gates of the North Wind.

Hlin Hntr—one of the "nomina barbara," Hlin Hntr is an angel of winds and among the 7 angels worshipped by Balaam, as noted in M. Gaster, *The Asatir*.

Hlk Lil Hlk Lib—one of the "nomina barbara," an angel of holiness, and one of the 7 worshipped by Balaam.

Hlm Hml [Hhml Haml]

Hngel—an angel of the summer equinox, effective as an amulet against the evil eye.

Hochmel (Hocroel, Hochmal, Hokmael, Hochmael—"wisdom of God")—the angel who is reputed to have inspired the 7-volume *Grimoire of Pope Honorius III*. Hochmel is one of the 10 sefiroth.

Hocus Pocus—in Jewish magical rites of the Middle Ages, Hocus Pocus manifests as "a prince [angel] on high"—in fact, as two princes. The term derives, it is said, from "hoc est corpus meum." [*Rf.* Grant, *Gnosticism and Early Christianity*, p. 45.]

Hod [Hodiriron]

Hodiel ("victory of God")—an angel of the Briatic world (the world of Creation), according to cabalists. [*See* Hodiriron.] In Moses Botarel's work on the efficacy of amulets, Hodiel is mentioned as an angel who might profitably be invoked, along with Kabniel, Tarpiel, and other invocation spirits.

Hodiriron (from "hod," meaning splendor)—9th of the 10 holy sefiroth (*q.v.*), as listed in the text of Isaac ha-Cohen of Soria, and in the works of other cabalists.

Hodniel—an angel reputed to have the power of curing stupidity in man.

Hoesediel ("mercy of God"—*choesed*)—like Hodiel, Hoesediel is an angel of the Briatic world (one of the 4 archetypal worlds). See chart facing p. 60, Ambelain, *La Kabbale Pratique*, where Hoesediel is listed along with Zadkiel as belonging to the order of hashmalim or dominations. Hoesediel is also ranked as one of the 10 sefiras.

Hofniel ("fighter for God")—chief of the *bene elohim* ("sons of God"), an order among the 10 hierarchies in the cabala. [*Rf. Jewish Encyclopedia*, "Angelology."]

Hokmael [Hochmel]

Holy Beasts—in Talmud the holy beasts are the cherubim. In *Hagiga* "the holy beasts are numbered with the ophanim [wheels, thrones] and the seraphim, and the ministering angels." *See* hashmallim and hayyoth.

Holy Ghost (or Holy Spirit)—another name for the Comforter (*q.v.*), the 3rd person in the Trinity, sometimes regarded as female. The apocryphal *The Gospel According to the Hebrews* makes the Lord speak of "my mother the Holy Ghost" who "took me by one of my hairs and carried me to the great mountain Tabor" (traditionally the mountain of the Transfiguration). The "mother" reference here is explained by the fact that in Aramaic, which Jesus spoke, as also in Hebrew, the word *spirit* or *ghost* is of the feminine gender. Origen *On John* II, 12, quotes the cited passage from *The Gospel According to the Hebrews*. [*Rf.* Harnack, *History of Dogma* IV, 308; Hervieux, *The New Testament Apocrypha* (p. 132); Hastings, *Dictionary of the Bible*, "Tabor."] The *Commentary on the Apocalypse of the Blessed John* suggests that "by the angel flying through the midst of Heaven is signified the Holy Spirit."

Holy Ones—another term for archangels.

Homadiel—identified as the "Angel of the Lord." [*Rf.* introduction to Mathers, *The Greater Key of Solomon*.]

Horaios (Oreus, Horeus)—one of the 7 archons in the Ophitic (gnostic) system and ruler of one of the 7 Heavens "leading to the aeon of the archons." See Invocation to Horaios reproduced in Legge, *Forerunners and Rivals of Christianity* II, 74. Origen in *Contra Celsum* also mentions Horaios.

Hormuz—in ancient Persian lore, the angel in charge of the 1st day of the month. [*Rf. The Dabistan*, p. 35.]

Horses—a term for angels, as in Zechariah 6:2–5: "These [red, black, white, and grizzled horses] are the four spirits of the heaven which go forth to stand before the Lord of all the earth." For a similar use of the term, see the Book of Revelation.

Hosampsich—one of the leaders of the fallen angels in Enoch writings. [*Rf.* Voltaire, "Of Angels, Genii, and Devils."]

Hosts—a term for angels; also a designation for one of the 10 angelic orders (before Dionysius fixed the orders at 9 and omitted hosts). [*Rf. Apostolic Constitutions*; Parente, *The Angels*.]

Hosts of the High Ones or **Hosts of the Height**—a term for angels, as in Isaiah 24:21, where God threatens dire punishment on his

servitors, mortal and divine: "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth." [*Cf.* God's dissatisfaction with the angels in Job 4:18: "Behold, he put no trust in his servants, and his angels he charged with folly."]

Hosts of the Lord—according to the *Mekilta of Rabbi Ishmael*, the Hosts of the Lord are the ministering angels led by Michael.

Household of the Upper World—in hechaloth literature, the Household of the Upper World constitutes one of the highest angelic groups—called, in Hebrew, "pamelia shel ma'alah." [*Rf.* Müller, *History of Jewish Mysticism*, p. 152.]

Hout—an angel invoked in Arabic conjuring rites. [*Rf.* Shah, *Occultism*, p. 152.]

Hoveh Hayah—one of the many names of the angel Metatron.

Hshahshiel—a Syrian "spellbinding" angel mentioned in *The Book of Protection*. [*Rf.* Budge, *Amulets and Talismans*, p. 273.]

Hsprh Hsmim—one of the 7 angelic creatures worshipped by Balaam. [*Rf.* M. Gaster, *The Asatir*, p. 263.]

Hubaiel—an angel serving in the 1st Heaven, according to a listing in *The Sixth and Seventh Books of Moses*.

Hubaril—an angelic messenger of the planet Saturn. [*Rf.* Malchus, *The Secret Grimoire of Turiel*, p. 33.]

Hufaltiel (Huphaltiel)—an angel serving in the 3rd Heaven. He officiates on Friday and is to be invoked from the west. [*Rf.* Barrett, *The Magus*; de Abano, *The Heptameron*; Shah, *Occultism*; *The Sixth and Seventh Books of Moses.*]

Hugron Kunya—one of the 14 great conjuring angels named in M. Gaster, *The Sword of Moses*.

Huha—a name for God or of an angel mentioned by the Essenes in their *Covenant of the Community* (a scroll recently discovered among the Dead Sea Scrolls). [*Rf.* Potter, *The Last Years of Jesus Revealed.*]

Hukiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Hula'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Humastrav (Humastraw)—a Monday angel invoked from the north. Humastrav is said to reside in the 1st Heaven. [*Rf.* de Abano, *The Heptameron.*]

Humiel—in occultism, a zodiacal angel governing Capricorn. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Huphaltiel [Hufaltiel]

Huphatriel—one of the angelic intelligences of the planet Jupiter. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Huristar [Barinian]

Hurmin—another name for Satan.

Hurmiz—one of the daughters of Lilith (*q.v.*). Hurmiz is mentioned in Talmud *Sabbath* 151b. [*Rf.* Thompson, *Semitic Magic*, p. 71.]

Hurtapal—one of 3 angels of Lord's Day (Sunday), the other 2 angels being Michael and Dardael. [*Rf.* de Abano, *The Heptameron.*]

Husael—an angel serving in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Hushmael—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Hutriel ("rod of God")—one of the 7 angels of punishment, equated with Oniel (*q.v.*). Hutriel lodges in the 5th camp of Hell, and helps in the "punishment of the 10 nations." [*Rf. Maseket Gan Eden and Gehinnom*; Jellinek, *Beth ha-Midrasch*; *see* also the *Jewish Encyclopedia* I, 593.]

Huzia—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Huznoth—a spirit invoked in the exorcism of the water. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 93.]

Hydra(s)—compare with the Chalkydri (*q.v.*).

Hyniel—one of the angels ruling on Tuesday and subject to the East Wind. Hyniel is to be invoked from the north. [*Rf.* Barrett, *The Magus* II.]

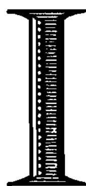
Hyoskiel Jhvhh—one of the angelic princes of the hosts of X. [*Rf.* M. Gaster, *The Sword of Moses* XI.]

Hyperachii—in Chaldean theogony, a group of archangels who guide the universe. [*Rf.* Aude, *Chaldean Oracles of Zoroaster.*]

Hypezokos ("flower of fire")—one of the "effable, essential and elemental orders" in the Chaldean cosmological scheme.



Israfel, the Arabic angel of resurrection and song, by Hugo Steiner-Prag. From *The Poems of Edgar Allan Poe*. New York: Limited Editions Club, 1943.



Iabiel—an evil angel invoked in ceremonial magic for separating a husband from his wife. Iabiel is mentioned in *The Sword of Moses*.

Iachadiel—an angel whose name is found inscribed on the 5th pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 80.] He "serveth unto destruction and loss . . . thou mayest call upon him against all Phantoms of the night and to summon the souls of the departed from Hades."

Iadalbaoth (Ialdabaoth, Jaldabaoth, Ildabaoth, etc.)—the 1st archon of darkness. In Hebrew cabala and gnostic lore, Iadalbaoth is the demiourgos, occupying a position immediately below the "unknown Father." In Phoenician mythology, he is one of the 7 elohim, creators of the visible universe. In Ophitic gnosticism, Iadalbaoth is said to have generated the 7 elohim (angels) in "his own image," the 7 being: Iao, Sabaoth, Adonai, Ouraios, Eloi, Astaphaios, and Iadalbaoth's own mother, Achamoth! Origen, who also refers to Iadalbaoth as one of the 7, or as the creator of the 7, speaks of him as "Michael's second name." In *Enoch I*, Iadalbaoth is equated with Sammael as the fallen angel and as the supreme hierarch of the order of thrones.

Iadara—in association with another spirit named Schaltiel, Iadara governs the sign of the virgin (Virgo) in the zodiac.

Iadiel ("hand of God")—an angel listed in Schwab, *Vocabulaire de l'Angélologie*.

Iaeo—an angel invoked to exorcise demons. [*Rf.* Conybeare, *The Testament of Solomon*; Butler, *Ritual Magic*.] Iaeo is able, with the aid of other angels, to frustrate the machinations of the demon Saphathorael.

Iahhel—in the cabala, an archangel who has dominion over philosophers and those who wish to withdraw from worldly concerns. Iahhel is also one of the 72 angels bearing the mystical name of God Shemhamphorae. [See Ambelain, *La Kabbale Pratique* for Iahhel's sigil, p. 294.]

Iahmel—an angel who has dominion over the air. [*Rf. The Book of the Angel Raziel*.]

Iaho (Jehovah)—the name of a divine spirit pronounced by Moses on Pharaoh Necho, causing the Egyptian king to die on the spot. [*Rf.* Voltaire, "Of Angels, Genii, and Devils," quoting Clement of Alexandria's *Stromatei*, 5.]

Ialcoajul—angel of the 11th hour of the night, serving under Dardariel. [*Rf.* Waite, *The Lemegeton*, p. 70.]

Ialdabaoth [Iadalbaoth]

Iamariel—angel of the 9th hour of the night, serving under Nacoriel.

Iameth—an angel encountered in occult and apocryphal writings. He is the only beneficent spirit who is able to overcome the machinations of Kunospaston, demon of the sea. [*Rf.* Odeberg, *3 Enoch*; Conybeare, *The Testament of Solomon*; Shah, *The Secret Lore of Magic.*]

Iao the Great—1st of the 7 archons constituting the Hebdomad in the gnostic system of primordial powers. [*Rf. Pistis Sophia.*] According to Doresse, *The Secret Books of the Egyptian Gnostics*, Iao the Great is the demiurge, master of the 7 Heavens. In *3 Enoch*, Iao's assistant, Little Iao, is actually Metatron under one of his many agnomina. [*Cf.* Jeu.]

Iaoth—in *The Testament of Solomon*, one of the 7 archangels. By the power of Iaoth's name, the demon Kurteel (who causes bowel pains) can be overcome. [*Rf.* Shah, *The Secret Lore of Magic.*]

Iaqwiel—an angel of the moon, cited in Schwab, *Vocabulaire de l'Angélologie*.

Iax—an angel capable of thwarting the demon Roeled (who causes stomach trouble) and the demon Envy. [*Rf.* Conybeare, *The Testament of Solomon.*]

Iblis [Eblis]

Iboriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Iciriel—one of the 28 angels ruling the 28 mansions of the moon.

Idedi—in Akkadian theology, angels who have their dwelling in Heaven. [*Rf.* Lenormant, *Chaldean Magic*, p. 148.]

Idrael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 5th heavenly hall.

Idris—a name for Enoch in Koranic lore. [*Rf. 3 Enoch.*]

Iealo—an angel invoked to exorcise demons. [*Rf.* Butler, *Ritual Magic*, p. 32; Conybeare, *The Testament of Solomon.*] Probably a variant of Iaeo (*q.v.*).

Iedidiel—an angel summoned up in ritual invocation. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Iehuiah—an angel of the order of thrones or of powers, a protector of princes, and one of the 72 angels bearing the mystical name of God Shemhamphorae. For Iehuiah's sigil, *see* Ambelain, *La Kabbale Pratique*, p. 273.

Ieiaiel—angel of the future, sharing the office with Teiaiel (*q.v.*). Ieiaiel is also one of the 72 angels bearing the name of God Shemhamphorae.

Ieilael—one of the 72 angels bearing the name of God Shemhamphorae.

Ielahiah—formerly an angel of the order of virtues, Ielahiah protects magistrates, and renders decisions in legal suits. He is also one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Sentacer. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Ieliel—one of the 72 angels bearing the name of God Shemhamphorae.

Ierahlem—in Mathers, *The Greater Key of Solomon*, an angel invoked in ceremonial magic.

Ierathel (Terather)—an angel of the order of dominations, according to Barrett, *The Magus* II.

Ierimiel (Hierimiel)—a form of Jeremiel (*q.v.*).

Iesaia—one of the many names of the angel Metatron.

Ietuqiel—in occult lore, an angel invoked by women at childbirth. Ietuqiel is said to be the primitive name of Moses. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

'Ifafi—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 7th heavenly hall.

Iggereth bath Mahalath—a variant spelling in *The Zohar* (Leviticus 114a) for Agrat bat Mahlat (*q.v.*).

Ihiazel—one of the 72 angels bearing the name of God Shemhamphorae.

Iibamiah—one of the 72 angels bearing the name of God Shemhamphorae.

Ijasusael—in Enoch lore, one of the leaders of the angels of the seasons.

Ikkar Sof—the angelic ruler of the month of Schebat (January-February). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Ilaniel—in Jewish legend, an angel with dominion over fruit-bearing trees. [*See* Sofiel.]

Ili-Abrat (Ilabrat)—a winged angel, Babylonian chief messenger of the god Anu. He carries a staff or wand in his right hand. Also called Papukkal.

Im—Akkadian name for Rimmon (*q.v.*).

Imachedel—according to listing in Mathers, *The Greater Key of Solomon*, an angel, in ceremonial magic, invoked by the Master of the Art.

Images—"one of the 10 orders of angels in Talmud and Targum," according to Voltaire in his essay "Of Angels, Genii, and Devils."

Imamiah—in the cabala, an angel of the order of principalities, or rather an ex-angel of that order, since he is fallen. In Hell he supervises and controls voyages, and destroys and humiliates enemies, when he is invoked to do so, or is so disposed. He was once one of the 72 angels that bore the name of God Shemhamphorae. His sigil is pictured in Ambelain, *La Kabbale Pratique*, p. 289.

'Immiel—in hechaloth lore, an angel who assists Metatron (*q.v.*) in reciting the *Shema.* [*Rf.* *3 Enoch.*]

Imriaf—in Schwab, *Vocabulaire de l'Angélologie*, the angelic ruler of the month of Tamouz (June–July).

Imriel ("eloquence of God")—the angelic ruler of the month of Siwan (May–June). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Incubi—Justin Martyr, Clement, and Tertullian believe the incubi are "corporeal angels who allowed themselves to fall into the sin of lewdness with women." [*Rf.* Sinistrari, *Demoniality; or Incubi and Succubi.*]

Indri—in Vedic lore, one of the celestial deities analogous to the Judaeo-Christian angels. [*See* Adityas.]

Informer—a designation for Satan in *The Zohar.*

Ingethal or **Ingethel** [Gethel]

In Hii—in Mandaean mythology, one of the 4 *malki* or *uthri* (i.e., angels) of the North Star. [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Inias—one of the 7 angels reprobated at the church council in Rome (745 C.E.). The other reprobated angels were Uriel (sic), Raguel, Simiel (Semibel), Tubuel, Tubuas, and Saboac.

Innocents—according to Barrett, *The Magus*, the innocents rank 10th of the 12 orders in the celestial hierarchy, with the angel Hanael as ruler. In the pseudo-Dionysian scheme there are only 9 orders.

Innon—in Mathers, *The Greater Key of Solomon*, the holy name of an angel by which demons are commanded to appear in Solomonic conjuration rites.

Intelligences—the neo-Platonic equivalent of the Judaeo-Christian angels or sefiroth. Usually 10 in number. They are mentioned in the *Enchiridion of Pope Leo the Third* (Rome, 1523), where they are called planetary intelligences. [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature.*]



Infant angels by Raphael. Reproduced from Régamey, *Anges.*

Iobel—in gnostic lore, one of the 12 powers engendered by the god Ialdabaoth. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Ioelet—according to *The Testament of Solomon,* an angel invoked to exorcise demons. [*Rf.* Butler, *Ritual Magic.*] With the help of other angels, Ioelet is able to frustrate the designs of the demon Saphathorael.

Iofiel ("beauty of God"—Iophiel, Zophiel, Jofiel, Jophiel)—a companion angel of Metatron; a prince of the Law (Torah), usually included among the 7 archangels and equated with Yefefiah (*q.v.*). According to Cornelius Agrippa, Iofiel is ruler of the planet Saturn, alternating with Zaphchiel (Zaphkiel). In his doctrine of Talismans, Paracelsus cites Iofiel as the intelligence of the planet Jupiter. [*Rf.* Christian, *The History and Practice of Magic* I, 318.] According to de Bles, *How to Distinguish Saints in Art,* it is Iofiel (Jophiel) who drove Adam and Eve out of Eden. This is also the view of the Rev. R. L. Gales in "The Christian Lore of Angels." In a work called *Angels in Art* by C. E. Clement, Iofiel is cited as the preceptor angel of the sons of Noah (Shem, Ham, and Japhet).

Iomuel—an angel who had sexual relations with women before the Flood, according to Schwab, *Vocabulaire de l'Angélologie.* Iomuel is to be included with the fallen angels.

Ioniel—in Solomonic lore, one of the 2 princes ruling the universe, the other angel being Sefoniel. He (Ioniel) may be invoked under the proper auspices and according to the proper magical rites.

Iophiel [Iofiel]

Irel—in occultism, an angel resident of the 5th Heaven. He rules Tuesday and is invoked from the west.

Irin ("watchers" or irin qaddisin, "holy watchers")—twin angels resident in the 6th Heaven (the 7th according to *3 Enoch*). The irin constitute, together with the twin qaddisin (*q.v.*), the supreme judgment council of the heavenly court. They are among the 8 exalted hierarchs that enjoy a rank superior to that of Metatron (who is considered, in occult and apocalyptic lore, one of the greatest angels serving God). According to Daniel 4:17, the irin are the watchers or grigori (*q.v.*). In *3 Enoch* it is said that each of the irin "is equal to the rest of the angels and princes together." Hyde in *Historia Religionis Veterum Persarum* states that the irin are of Persian origin. In the *Revelation of Moses,* Metatron points out the irin to Moses in the 6th Heaven, at the time the Lawgiver visited Paradise while still in the flesh.

Isaac (Hebrew, Ishak, "he laughed")—called "angel of light" because, at birth, Isaac had a supernatural brightness about him. His birth was announced by the angel Michael; and the fact that Abraham was too old at the time to be the begetter of offspring (Genesis 21) lent color to the legend that Isaac was of divine origin. "Jewish tradition," says Forlong in *Encyclopedia of Religions,* "makes Isaac an angel of light, created before the world, and afterwards incarnate as one of the sinless patriarchs over whom death had no power."

Isda—an angel who provides nourishment to human beings. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Isfandarmend (Isphan Darmaz)—in Persian mythology, the angel of February; also ruler of the 5th day of each month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*]

Isheth Zenunim [Eisheth Zenunim]

Is(c)him (Aishim, Izachim)—angels composed of snow and fire, resident of the 5th Heaven (*Cf.* Psalms 104:4) where Moses encountered them. [*Rf.* Ginzberg, *The Legends of the Jews* II, 308; also V, 124.] In the cabala the ishim are "the beautiful souls of just men (the saints). In *The Zohar*, they are interchangeable with the bene elim, who are of the order of thrones or angels, with Azazel chief of the order. In the scheme of Mirandola, the ishim rank 9th in the hierarchic system (Dionysius does not mention them). Their duty, since Creation, has been to extol the Lord. Among the angelic hosts the ishim represent the 9th sefiroth (Eliphas Levi says the 10th). In this connection, see works of de Mirville, 19th-century pneumatologist. In *The Zohar*, Zephaniah (Zephemiah) is listed as chief of the order. Maimonides speaks of the ishim in his *Mishna Thora* as a high order of angels.

Ishliah—one of the angels governing the east. [*See* Gauriil Ishliha.]

Isiael—in de Abano, *The Heptameron*, and Barrett, *The Magus*, one of the Tuesday angels resident in the 5th Heaven.

Isis—in *Paradise Lost* I, 478, Milton places this Egyptian deity among the fallen angels. The Phoenicians confused Isis with Ashteroth who, in goetic lore, was once a seraph but is now a great duke serving in the nether regions.

Isma'il—in Arabic tradition, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."] Also, an angel in the 1st Heaven in charge of a group of angels (in the guise of cows) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Ismoli—in occultism, the ministering angel to Samax, the latter ruler of the angels of the air operating on Monday. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II; de Claremont, *The Ancient's Book of Magic.*]

Isphan Darmaz (Isphendarmoz, Spendarmoz)—in ancient Persian lore, the tutelary spirit of the earth and the angel who presided over the month of February. He also served as the genius (i.e., angel) for virtuous women. [*Rf.* Clayton, *Angelology*; Hyde, *Historia Religionis Veterum Persarum.*]

Israel ("striver with God")—an angel of the order of hayyoth, a distinguished class of angels surrounding God's throne and to be compared with the cherubim and seraphim. In *The Book of the Angel Raziel*, Israel is ranked 6th of the throne angels. In the *Prayer of Joseph*, an Alexandrian gnostic apocryphon, commented on by Origen and Eusebius, there occurs this passage: "He who speaks to you, I, Jacob and Israel, am an angel of God and a principal (archikon) spirit." And elsewhere in the same: "I am Israel the archangel of the power of the Lord and the chief tribune among the sons of God." Further along, Jacob-Israel identifies himself as the angel Uriel. In this apocryphon, the patriarch Jacob is an archangel (angelic name: Israel) who has entered earthly life from a pre-existent state. [*Rf.* introd. *3 Enoch.*] The mystics of the geonic period (7th–11th centuries) speak of a heavenly being named Israel; the function of this angel is to "call the hosts of angels to chant God's praise." He addresses them with these words: "Bless ye the Lord who is to be blessed." Philo identifies Israel with the Logos. In Ginzberg, *The Legends of the Jews* V, 307, Israel is designated "Jacob's countenance in the throne of Glory." [*Rf. Hekaloth*, 4:29; *The Book of the Angel Raziel*, 6b.]

Israfel (Israfil, Isrephel, Sarafiel, etc.)—in Arabic folklore, "the burning one," the angel of resurrection and song, who will blow the trumpet on Judgment Day. He is described as 4-winged and "while his feet are under the 7th earth, his head reaches to the pillars of the divine throne." Also "3 times a day and 3 times during the night he looks down into Hell and is so convulsed with grief that his tears would inundate the earth if Allah did not stop their flow." It is further

"revealed" that for 3 years Israfel served as companion to Mohammed, whom he initiated in the work of a prophet, and that then Gabriel came and took over. [*Rf. Shorter Encyclopaedia of Islam*, "Israfil."] Another tradition in Islamic folklore speaks of Israfel, Gabriel, Michael, and Azrael being sent by Allah to the 4 corners of the earth to fetch 7 handfuls of dust for the creation of Adam—a variant of the Genesis account in which God Himself creates Adam out of the dust on the ground; or, according to Jewish lore (Ginzberg, *The Legends of the Jews* I, 55), "from a spoonful of dust taken from the spot where, in time, the altar of atonement would stand in Jerusalem." On this mission only Azrael, angel of death, succeeded. Israfel, further, is one of the same 4 angels to be destroyed in the universal conflagration at the end of the world, of which the Koran speaks and which will occur at the sounding of the 3rd and final blast. However, there is a strong feeling that God or Allah will revive them, just as he has revived less deserving spirits (Rahab, for instance). [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 615.] Attention should be called here to the fact that Israfel is not mentioned by name in the Koran. It would be incorrect therefore to identify him as a Koranic angel—which, however, is what Poe has done in a footnote to his poem ("And the angel Israfel, whose heart strings are a lute, and who has the sweetest voice of all God's creatures—Koran"). Poe must have derived his quotation and description from a source or sources other than the Koran, for nothing of the kind can be found in it. (The matter has been made the subject of an article by the compiler of this Dictionary.) Israfel figures as a character in C. E. S. Wood's satire, *Heavenly Discourse*, Chapter 14, called "Preparedness in Heaven," in which God orders Israfel to "mobilize the Old Body Guard." In the Limited Editions Club *The Poems of Edgar Allan Poe* is a lithograph by Hugo Steiner-Prag, reproduced on p. 146. See Hervey Allen's biography of Poe called *Israfel*, and Edwin Markham's poem "Our Israfel."

Itatiyah—one of the many names of the angel Metatron (*q.v.*).

Ithoth—in Conybeare, *The Testament of Solomon*, an angel who, with the aid of other angels, is able to subvert the designs of the demon Saphathoreal.

Ithuriel ("discovery of God")—one of the 3 deputy *sarim* (princes) of the holy sefiroth serving under the ethnarchy of the angel Sephuriron. The name Ithuriel occurs in the 16th-century tracts of Isaac ha-Cohen of Soria, where the term is interpreted as denoting "a great golden crown"; and in Cordovero's *Pardes Rimmonim* (Orchard of Pomegranates). Earlier sources may yet come to light. The name appears also in the grimoires, as in the 1st pentacle of the planet Mars, figured in Mathers, *The Greater Key of Solomon*, p. 63. In *Paradise Lost* IV, 788, Milton refers to Ithuriel as a cherub ("mistakenly," says Gershom Scholem) who, along with Zephon, is dispatched by Gabriel to locate Satan. The "grieslie King" is discovered in the Garden of Eden "squat like a Toad close at the ear of Eve." By touching Satan with his spear, Ithuriel causes the Tempter to resume his proper likeness. The incident is illustrated in Hayley's edition of Milton's works (London, 1794). In Dryden, *The State of Innocence*, Ithuriel figures in the cast of characters as one of 4 angels. *Note*: It is clear from the sources cited that Milton did not coin Ithuriel (or Abdiel or Zophiel, as certain Milton scholars claim) but found him ready at hand. [*Rf.* West, "The Names of Milton's Angels" in *Studies in Philology* (April 1950).]

Itmon—one of the many names of the angel Metatron (*q.v.*).

Itqal—an angel of affection, invoked in cases of dissension among human beings. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*.]

Itra'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Iurabatres—in Heywood, *The Hierarchy of the Blessèd Angels*, an angel with dominion over the planet Venus. Other angels credited with governing Venus include Anael, Hasdiel, Raphael, Hagiel, and Noguel. Variant form, Eurabatres.



Michelangelo's "Kneeling Angel with Candlestick." From *The Sculptures of Michelangelo.* New York: Oxford University Press, 1939.

Iuvart—an ex-prince of the order of angels, now serving in Hell. He is mentioned in Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman.*

Iyar—a Talmudic angel said to have been derived from Babylonian sources, just as Gabriel and Michael were. Iyar is cited in Hyde, *Historia Religionis Veterum Persarum* and in Voltaire, "Of Angels, Genii, and Devils."

Iyasusael [Ijasusael]

Izachel—in *The Greater Key of Solomon*, an angel invoked in ritual magic, specifically in prayer by the Master of the Art. [*Rf.* Waite, *The Book of Black Magic and of Pacts*, p. 204.]

Izads (Izeds)—in Zoroastrianism, heavenly hosts, the 2nd series of emanations after the amesha spentas. The izads are sometimes equated with the cherubim. There are 27 or 28 in the order. Their duty consists in watching over the "innocence, happiness, and preservation of the world," of which they are the protecting genii and guardians. The most powerful and chief of these "spirits of light" is (or was) Mithras. [*Rf.* King, *The Gnostics and Their Remains*; Saltus, *Lords of the Ghostland*, p. 42.]

Iz'iel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 6th heavenly hall.

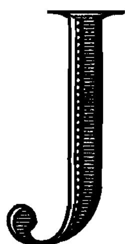
Izrael—one of 4 angels who will be exempt from the terrifying blast of the 1st Trumpet on Judgment Day (the other 3 angels being Gabriel, Michael, and Israfel). According to Islamic lore, there will be 3 blasts in all, the final one the blast of the Resurrection. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 59.] There will be, it seems, a 40-year (or 40-day) interval between each blast. At the very end, at Allah's command, "the dry and rotten bones and dispersed parts of the bodies of all human creatures, even to the very hairs, will be called to judgment."

Izrafel [Israfel]

Izschim [Ischim]



The Last Judgment. From a Persian miniature of the 8th century, reproduced from *The Lost Books of the Bible.*



Jabniel ("Jehovah causes to be built")—one of the ruling angels of the 3rd Heaven, as listed in *The Sixth and Seventh Books of Moses.*

Jabriel [Jibril]

Jachniel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Jacob [Israel]

Jael (Joel)—one of the twin cherubim on the Mercy Seat of the Ark of the Covenant, the other cherub being Zarall. In occult lore, Jael is an angel governing the zodiacal sign of Libra.

Jahoel [Jehoel]

Jaluha—in the gnostic work *Texts of the Savior,* Jaluha is the "receiver of Sabaoth Adamas." To sinners who are being judged or purged, Jaluha bears the cup of oblivion so that the soul "may drink therein and forget all the places which it has passed through." [*Rf.* Legge, *Forerunners and Rivals of Christianity* X, 187.]

Janax—a Monday angel of the 1st Heaven invoked from the east. [*Rf.* Barrett, *The Magus* II, 118.]

Janiel—angel of the 5th Heaven ruling on Tuesday and subject to the East Wind. [*Rf.* Barrett, *The Magus* II.]

Jareahel [Jevanael]

Jareriel [Jazeriel]

Jariel—an angel of the divine face or presence. A variant form of Suriel, Sariel, Raziel.

Javan (Yavan; Greek, for Greece)—a guardian angel whose special sovereignty is (or was) Greece. In Jewish legend, Javan exercises dominion also over Israel, although, traditionally, it is Michael who serves as tutelary guardian of the chosen people. [*Rf.* Ginzberg, *The Legends of the Jews* VI, 434.]

Jazar—a genius who "compels love." Jazar is one of the genii of the 7th hour, according to *The Nuctemeron* of Apollonius of Tyana.

Jazeriel (Jareriel)—one of the 28 angels ruling over the 28 mansions of the moon.



"When the morning stars sang together," by William Blake, illustrating Job 38:7. Frontispiece in Jastrow, *The Book of Job.*

Jeduthun ("praising" or "judgment")—in the cabala, lord of the evening choirs in Heaven. As "Master of Howling" he leads myriads of angels in chanting hymns of praise to God at the close of each day. Psalms 39, 62, 77 are inscribed "To the chief Musician, even Jeduthun." Here, clearly, Jeduthun is a mortal (a Levite), one of the directors of music at the temple; but in the early Middle Ages the Zoharists transformed Jeduthun into an angel and assigned him in Heaven a post similar to the one he invested on earth. [*See* Asaph; Heman.]

Jehoel (Jehuel, Jaoel, Yahoel, Shemuel, Kemuel, Metatron)—mediator of the ineffable name and one of the princes of the presence. In Jewish legend, Jehoel is "the angel who holds the Leviathan in check." He is chief of the order of seraphim (although it is Seraphiel who is commonly invested with this rank). According to *The Apocalypse of Abraham*, Jehoel (otherwise Metatron-Yahoel) is the heavenly choirmaster, "singer of the eternal" and "heavenly Son of Man" who accompanied Abraham on his visit to Paradise and revealed to him the course of human history. In his *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, Scholem suggests that Jehoel is an earlier name of Metatron. In the cabalistic *Berith Menuha* 57a, Jaoel (Jehoel) is the principal angel over fire. King, *The Gnostics and Their Remains* (p. 15), lists 7 subordinates of Jehuel—Seraphiel, Gabriel, Nuriel, Temmael, Shimshael, Hadarniel, and Sarmiel.

Jehovah-Angel—the angel in Genesis 48:16 is so termed (i.e., angel of the Lord) by Gregory Thaumaturgus in his "Panegyric Addressed to Origen."

Jehudiam—in *The Zohar* (Exodus 129a), Jehudiam is an angel "who keeps the accounts of the righteous." In addition, he "carries the 70 keys of all the treasures of the Lord."

Jehudiel—ruler of the movements of the celestial spheres. *Cf.* Metatron, "who doth the Primum Mobile guide." Jehudiel is sometimes included in the list of the 7 archangels. [*See* Salatheel.]

Jehuel [Jehoel]

Jekusiel—in *Pirke Hechaloth*, Jekusiel is an angelic guard stationed in one of the halls of the 1st Heaven.

Jekut(h)iel—an amulet spirit, invoked by women at childbirth. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*.] Moses was christened Jekuthiel, says *Pirke Rabbi Eliezer*, because "his form was like that of an angel."

Jeliel—a seraph whose name is inscribed on the Tree of Life in the world of Yetzirah (Formation). In the cabala, Jeliel is the heavenly prince-ruler of Turkey. He controls the destiny of kings and other

high dignitaries and gives the palm of victory to those who are unjustly attacked or invaded. In addition, he inspires passion between the sexes and insures marital fidelity. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 260.

Jeou—in gnostic lore, a great heavenly power who shackles the god Ialdabaoth to a sphere of fate. Jeou deprives the god of his rank and elevates in his place Ialdabaoth's son, Ibraoth (or Sabaoth). [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 176.]

Jeqon (Yeqon, Yikon, "inciter")—a ringleader of the fallen angels, as listed in *Enoch I*. Of Jeqon it is said that, with the help of Asbeel, another apostate (*q.v.*), he led astray the sons of God (i.e., other angels) by tempting them with the sight of mortal women; and that it was with these women that these sons of God later had sexual relations. [*Rf.* Bamberger, *Fallen Angels*.]

Jerazol—an angel of power mentioned in cabalistic works. He is invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Jeremiel ("mercy of God" or "whom God sets up")—in *Enoch I* and *II Esdras*, Jeremiel is equated with Remiel; also with Uriel. He is one of the 7 archangels in the original or earliest listings. He has been described as the "lord of souls awaiting resurrection." [*Rf.* various editions of the Apocrypha by Goodspeed, Metzger, and Komroff.] In *II Esdras* 4:36, Jeremiel is referred to as an archangel. In *The Masque of Angels*, a one-act opera produced in February 1966 at St. George's Church in New York, Jeremiel was cast as a principality.

Jerescue (Jeruscue)—a Wednesday angel, residing in the 3rd Heaven; he is invoked from the west—according to de Abano, *The Heptameron*; but, according to Barrett, *The Magus* II, Jerescue is a resident of the 2nd Heaven (which may make a difference as to the direction from which he is to be invoked).

Jesodoth—in rabbinic tradition, an angel who receives wisdom and knowledge direct from God for transmission to man. He is 10th in the hierarchy of the elohim. [*Rf.* Spence, *An Encyclopaedia of Occultism*, p. 238.] Cornelius Agrippa, *Three Books of Occult Philosophy*, speaks of Jesodoth receiving beneficence from the 10th of the divine essences, elohim.

Jesubilin—according to the *Grimorium Verum*, a "holy angel of God" invoked in gnostic rites. The name is a variant form of Serabilin.

Jesus—regarded by Philo, Justin Martyr, and early Christian writers as "a leading angel" or archangel; also identified as the Logos or Word, and as such is said to have been one of the 3 angels that visited Abraham under the oak of Mamre. [*Rf.* Conybeare, *Myth, Magic, and Morals*, p. 226.]

Jetrel—one of 200 fallen angels in the Enoch listings.

Jeu—in gnostic lore, specifically in *Pistis Sophia*, Jeu is a great angel, "overseer of light, arranger of the Cosmos." He is one of the 3 great powers on high, occupying the place on God's right, with Propator on God's left. [*Rf.* works of Valentinus.]

Jevanael (Jareahel)—in Mosaic lore, one of the 7 princes that stand continually before God and to whom are given the spirit-names of the planets. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Jibril (Jabriel, Jabril, Jibra'il, Jabriyel, Abruel)—the name of Gabriel in Koranic Scripture. As Jibra'il in Arabic rites of exorcism, he is regarded as a guardian angel. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."] In Persian lore, Jibril is Bahram, "the mightiest of all the angels"; also "Serosh, the message-bringer." [*Rf. The Dabistan*, pp. 127, 379.]

Jinn—in Moslem theology, the jinn were created 2,000 years before Adam. They were originally of a high estate, equal to the angels, with Eblis chief among them. When, on the creation of Adam, Eblis refused to worship the earthling, Eblis was degraded and cast out of Heaven along with the jinn, who thenceforth became demons. Five sons of Eblis (*q.v.*) were among the evil jinn. In Hughes, *A Dictionary of*



Angels bewailing the death of Jesus, a detail from a fresco by Giotto in the Arena Chapel, Padua. Reproduced from Régamey, *Anges.*

Islam, "Genii," we find the following quotation: "The most noble and honorable among the angels are called the Ginn, because they are veiled from the eyes of the other angels on account of their superiority."

Jinniyeh (fem. for jinn).

Joel (Jael, Jehoel, Yahoel, Jah-el, etc.)—in *The Book of Adam and Eve*, a pseudepigraphic work, Joel is the archangel who allotted our first parents a 7th part of the earthly paradise. Joel is also credited with being the angel who bade Adam name all things, an incident related in Genesis 2:19–20 (where it is God Himself who appoints Adam to the task). Joel (or Yahoel) is the 1st of Metatron's names. In Conybeare, *The Testament of Solomon*, the female demon Onoskelis, on being interrogated by Solomon, declared she was subject to Joel.

Jofiel [Iofiel]

Johiel—angel of Paradise, although Shamshiel, Zephon, Zotiel, Michael, and Gabriel, among others, have been called angels of Paradise. There are actually two paradises, the one heavenly, the other earthly (Eden).

John the Baptist—the "forerunner angel," as in Exodus 23:20; Malachi 3:1; Matthew 11:10. "Behold, I send an angel before thee, to keep thee in the way and to bring thee into the place I have prepared." In *The Zohar* (Vayehi, 232a), Rabbi Judah declared: "This angel, this deliverer of the world, is sometimes male, sometimes female.

When he procures blessings for the world, he is male, resembling the male who provides blessings for the female. But when he comes to bring chastisement on the world, he is female, being, as it were, pregnant with the judgment." [*See* Metatron; Shekinah; Helias the Prophet.] In the Coptic *Book of John the Evangelist*, Jesus speaks of "Helias the prophet" (meaning John the Baptist) and refers to the latter as an angel sent by Satan (sic) to baptize with water. [*Rf.* James, *The Apocryphal New Testament*, p. 191.] "In the icons of the Eastern Church he (John the Baptist) is always depicted with wings, to indicate his office as messenger [i.e., angel] sent before the face of Christ"—from Gales, "The Christian Lore of Angels."

Jomiael [Jomjael]

Jomjael (Yomyael, "day of God")—one of the fallen angels cast out of Heaven, along with Semyaza, Satan, etc. [*Rf. Enoch I.*]

Jophiel [Iofiel]

Jorkemo [Yurkemi]

Josata (Josta)—an angel invoked in Solomonic magic rites in the Uriel conjuration. Josata is one of the 4 magical words or names spoken by God ("with his mouth, to his servant Moses"), the other 3 names being Ablati, Abla, and Caila. [*Rf. Grimorium Verum.*]

Josephel [Asfa'el]

Joth—a secret name of God which "Jacob learned from the angel in the night of his wrestling, and by which he was delivered from the hands of his brother Esau." [*Rf.* Malchus, *The Secret Grimoire of Turiel*; Waite, *The Book of Black Magic and of Pacts.*]

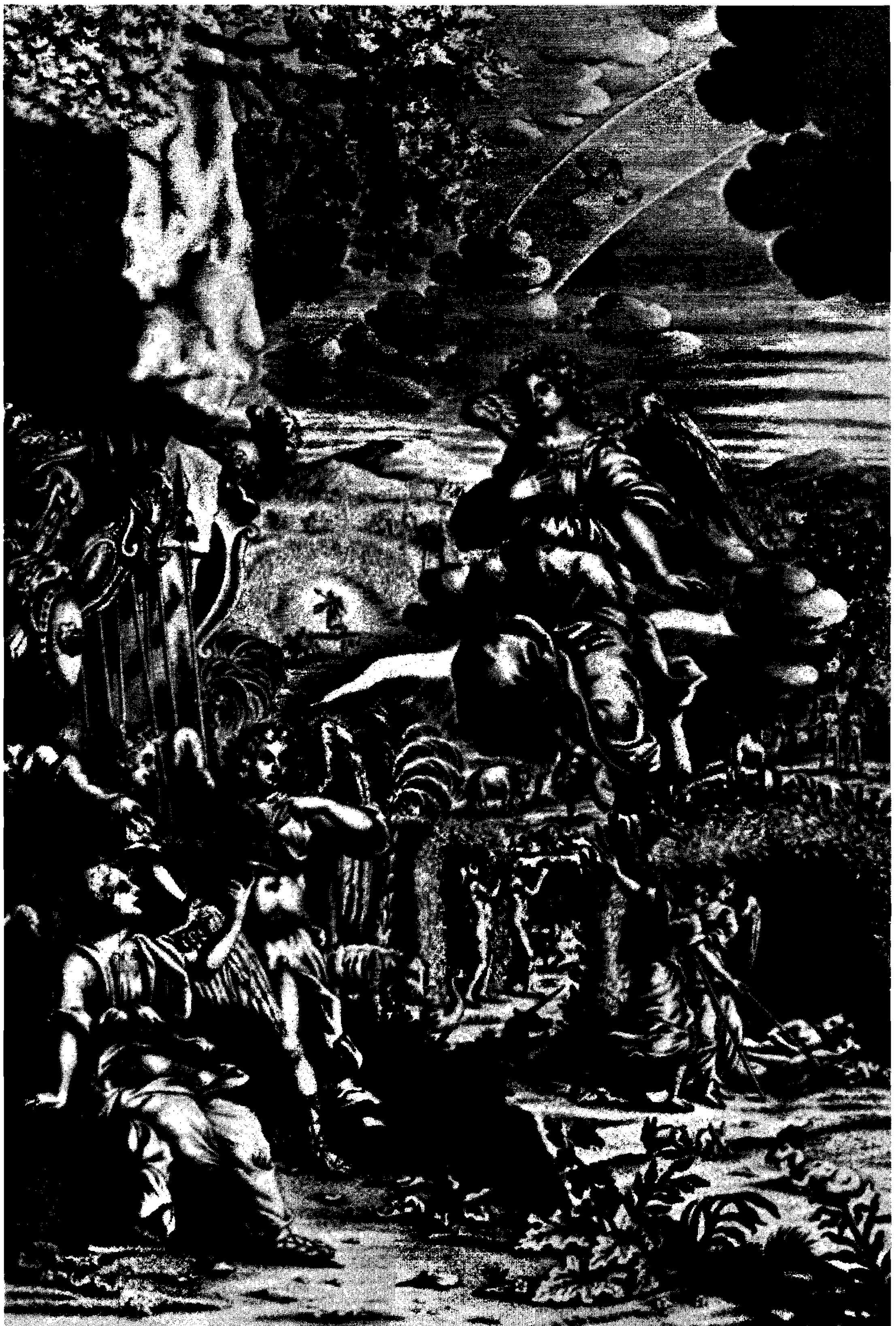
Joustriel—in Waite, *The Lemegeton*, an angel of the 6th hour of the day, serving under Samil.

Jove—a fallen angel in *Paradise Lost* I, 512. Milton derived him from Greek mythology, where he is Zeus, lord of heaven; or from Roman mythology, where he is Jupiter or Jove.

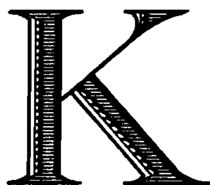
Jukar—"a prince over all the angels and all the Caesars," according to Mathers, *The Greater Key of Solomon.*

Junier—an ex-prince of the order of angels. [*Rf.* Garinet, *The History of Magic in France*; De Plancy, *Dictionnaire Infernal* III, p. 459.]

Jusguarin—a ruling angel of the 10th hour of the night. Jusguarin has 10 chief angelic officers under him, as well as 100 lesser officers. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 70.]



Uriel descending from heaven on a sunbeam to join Gabriel, Ithuriel, and Zephon in the Garden of Eden, where they come upon Adam and Eve in embrace (lower right) and Satan in the form of a toad "squat at the ear of Eve." From *Paradise Lost*. London: Richard Bently, 1688.



Kabchiel—an angel in Mandaean religious lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Kabiri—there are 7 kabiri; in Phoenician mythology, they are the creators of the world. They may be compared to the 7 angels of the presence in gnostic and rabbinic lore.

Kabniel—in the cabala, an angel invoked to cure stupidity. [*Rf.* Moses Botarel, *Mayan Hahochmah.*]

Kabriel [Cabriel]

Kabshiel—in Jewish mysticism, an angel who, when conjured up and agreeable to the invocant, confers grace and power. The name "Kabshiel" is found engraved on amulets. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Kadal—one of the 70 childbed amulet angels.

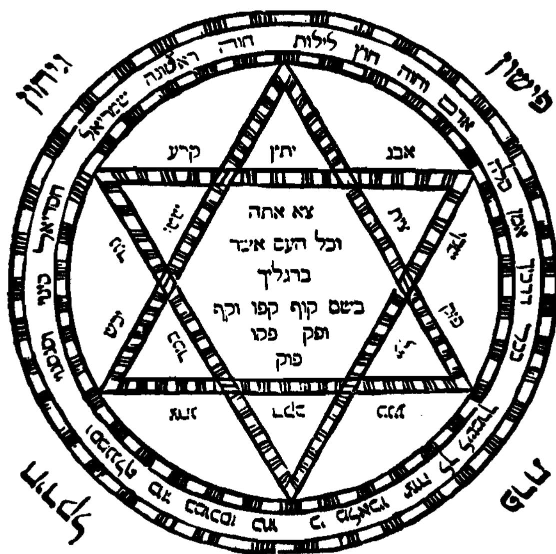
Kadashiel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 3, 7.]

Kadashim [Kadishim]

Kadi(el)—a Friday angel serving in the 3rd Heaven and invoked from the west. [*Rf.* Barrett, *The Magus* II; de Abano, *The Heptameron.*]

Kadir-Rahman ("power of mercy")—one of the 7 archangels in Yezidic devil-worship, invoked in prayer. For the names of all 7 of these "powers of mercy," *see* Appendix.

Kadishim (Kadashim or Qaddisin—"holy ones")—angels of a rank higher than the Merkabah angels, and resident in the 6th or 7th Heaven. They praise God in unceasing hymns of adoration. With the irin (*q.v.*), they constitute the angelic *beth din*, i.e., seat of judgment. The chief of the order "was made of hail, and he was so tall, it would take 500 years to walk a distance to his height," according to rabbinic legend. Moses encountered these angels in the company of the irin during the Lawgiver's visit to Paradise. [*Rf. 3 Enoch*; Ginzberg, *The Legends of the Jews* II, 308.]



Amulet from *The Book of the Angel Raziel.* Outside the concentric circles are the names of the four rivers of paradise; within is the hexagram (shield of Solomon) with groups of three letters. Between the circles are the names of Adam, Eve, Lilith, Khasdiel, Senoi, Sansenoi, Samangeloph, and the words "He hath given his angels charge concerning thee, that they may keep thee in all thy ways."

Kadkadael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Kadmiel ("before God")—one of the 70 angels to be invoked at the time of childbirth, as recommended in *The Book of the Angel Raziel.*

Kadosh—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Kadriel—in *The Zohar* (Balak 201b), one of 3 "mouths" created by God at the start of Creation. Another "mouth" created at the same time was (or is) the angel Yahadriel. The term very likely denotes the voice of prophecy. And in this connection, the "start of Creation" would mean the eve of the first Sabbath.

Kafkefoni—one of the 7 enduring unholy sefiroth. Kafkefoni is king of the *mazzikin* and husband of the "little leprous one." [*Rf.* Bamberger, *Fallen Angels*, p. 174.]

Kafziel (Cassiel, "speed of God")—the angel governing the death of kings. In geonic tradition, one of the 7 archangels with dominion over the planet Saturn. As Qaphsiel, a variant spelling, he is controller of the moon. [*Rf. Jewish Magic and Superstition.*] In *The Zohar* (Numbers 155a) Kafziel serves with Hizkiel as chief aide to Gabriel when the latter bears his standard in battle.

Kahaviel [Dahaviel]

Kakabel (Kochbiel, Kokbiel, Kabaiel, Kochab —"star of God")—a great angelic prince who exercises dominion over the stars and constellations. In *The Book of the Angel Raziel,* Kakabel is a high, holy angel; but in apocryphal lore generally, as in *Enoch I,* he is evil (a fallen angel) and a resident of the nether realms. Whether in Heaven or in Hell, Kakabel commands 365,000 surrogate spirits who do his bidding. Among other duties he instructs his fellows in astrology. [*See* Rathiel.]

Kal—the guardian angel of Nebuchadnezzar. [*Rf.* Ginzberg, *The Legends of the Jews* VI, 424.]

Kalka'il—in Islamic tradition, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam,* "Angels."] Also, an angel in the 5th Heaven in charge of a group of angels in the guise of houris (black-eyed celestial nymphs) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Kalkelmiyah—one of the many names of the angel Metatron.

Kalki Avatar—the 10th of the 10 avatars in Vedic lore. [*See* Avatar.]

Kalkydri [Chalkydri]

Kalmiya—one of the 7 angelic princes of power, guards of the veil or curtain of the 7th Heaven. The other 6 angels are usually given as Boel, Asimor, Psachar (Paschar), Gabriel, Sandalphon, and Uzziel. [*Rf.* Margouliath, *Malache Elyon*, p. 17; *Ozar Midrashim* I, p. 110.]

Kamuel [Camael]

Kandile—one of the 9 holy angels invoked by cabalists, according to *The Sixth and Seventh Books of Moses.*

Kaniel—one of the 70 childbed amulet angels. For the names of all 70, *see* Appendix.

Kaphkaphiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Karkiel—one of the 70 childbed amulet angels.

Karmiel—one of the numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Karniel—an angelic guard of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Karoz—in rabbinic lore, the Karoz are "reporter angels." [*Rf. The Thanksgiving Hymns.*]

Kartion—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Kasbak (Baskabas)—a secret name of the angel Metatron. [*Rf. The Vision of Ezekiel.*]

Kasbeel (Kazbiel, Kaspiel—"sorcery")—a "sinful" angel, referred to as "chief of the oath," whose original name was Biqa, meaning "good person." [*Cf.* Akae.] But Kasbeel fell, and after his fall he was renamed Kazbiel, meaning "he who lies to God." He once asked Michael for the hidden name of the Lord, which Michael of course refused to divulge. For the story, see *Enoch I*, 69:13. For comment, see Bamberger, *Fallen Angels*, p. 264.

Kasdaye (Kesdeya, Kasdeja)—a fallen angel who teaches "a variety of demonic practices, including abortion." Kasdaye is one of 7 angels reputed to have led the apostate angels, according to *The Book of Enoch* (*Enoch I*), p. 69.

Kashiel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Kashriel (Tophnar)—one of the 7 angelic guards of the 1st Heaven, serving (or identified with) Zevudiel. [*Rf. Hechaloth Rabbati.*]

Kaspiel [Kasbeel]

Katchiel—one of the 70 childbed amulet angels.

Katzfiel—an angelic prince of the Sword, and guard of the 6th Heaven. It is said that Katzfiel's sword emits lightning. [*Rf. Ozar Midrashim* I, p. 118.]

Katzmiel—one of the angelic guards stationed in the 6th Heaven. [*Rf. Pirke Hechaloth.*]

Kautel [Ketuel]

Kavod—in chasidic lore, a term meaning the glory of God, i.e., that aspect of the godhead which God reveals to man. Identical with the demiurge, holy spirit, the "great radiance called Shekinah." Kavod also is a term to describe "the cherub on the throne of God." [*Rf.* Scholem, *Major Trends in Jewish Mysticism*, p. 110ff.]

Kavzakiel—one of the angel-princes of the Sword, as listed in M. Gaster, *The Sword of Moses.*

Kawkabel [Kakabel]

Kazbiel [Kasbeel]

Kazpiel [Kasbeel]

Kazviel—an angelic guard of the 4th Heaven. [*Rf. Ozar Midrashim* I, 116.]

Kedemel—in talismanic magic, the spirit of the planet Venus. [*Rf.* Barrett, *The Magus* II, 147.]

Keel ("like God")—angel of a season; one of the "leaders of heads of thousands," as cited in *Enoch I.*

Kelail—in Islamic traditional lore, the governor of the 5th Heaven. [*Rf.* Clayton, *Angelology.*]

Keliel—one of the 72 angels of the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Kelkhea and **Kelkheak**—as described in the *Paraphrase of Shem*, Kelkhea and Kelkheak are 2

mysterious entities (angels) to whom the secrets of Creation were revealed.

Kemos [Kimos]

Kemuel (Shemuel, Camael, Seraphiel—"helper" or "assembly of God")—the great archon who stands at the windows of Heaven as mediator between the prayers of Israel and the princes of the 7th Heaven. Kemuel is chief of seraphim and one of the 10 holy sefiroth. Legend tells of Moses destroying Kemuel (Camael) when this great hierarch tried to prevent the Lawgiver from receiving the Torah at the hand of God. [*Rf.* Ginzberg, *The Legends of the Jews.*] Kemuel, according to the *Revelation of Moses*, is (or was) leader of the 12,000 angels of destruction.

Kenunit—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel.*]

Kered—an angel of the Seal in Mosaic magical conjurations.

Kerkoutha—in the *Gospel of Bartholomew*, an angel with rulership over the south.

Kerubiel—eponymous head of the order of cherubim. According to *3 Enoch* Kerubiel's body is "full of burning coals . . . there is a crown of holiness on his head . . . and the bow of the Shekinah is between his shoulders."

Ketheriel ("crown of God")—an angel of the sefiroth invoked in cabalistic rites. [*Rf.* Levi, *Transcendental Magic.*] [*See* Akatriel.]

Ketuel (Kautel)—one of the 3 angels constituting the Triune God, the other 2 angels being Meachuel and Lebatei. [*Rf. The Sixth and Seventh Books of Moses.*]

Keveqel—one of the 72 angels of the zodiac, as cited in Runes, *The Wisdom of the Kabbalah.*

Kezef—in Jewish legend, an angel of death and one of the 5 angels of destruction (along with Af, Hemah, Mashhit, and Haron-Peor). Kezef fought against Moses in Horeb; and it was Kezef, as the angel of death, whom Aaron seized and imprisoned in the Holy Tabernacle. [*Rf.* Ginzberg, *The Legends of the Jews* III, 306.] In the *Midrash Tehillim*, Kezef is the angel of wrath.

Kfial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Khabiel—one of the supervising guards of the 1st Heaven. He is named in the *Pirke Hechaloth.*

Khamael [Camael]

Kharael—in *The Testament of Solomon*, an angel who, when his name is pronounced, is able to exorcise the demon Belbel, as Belbel himself concedes. [*Rf. The Secret Books of the Egyptian Gnostics*, p. 203.]

Kharura'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Khasdiel—the name of an angel inscribed on a Hebrew amulet, and pictured in *The Book of the Angel Raziel.* Khasdiel appears here along with the names of the angels Senoi, Sansenoi, and Samangeloph, as well as the names of Adam, Eve, and Lilith. See Budge, *Amulets and Talismans*, p. 227; reproduction on p. 164.

Khurdad—the angel of May in ancient Persian lore. Khurdad also governed the 6th day of the month. He is one of the amesha spentas, and is prayed to at the 56th gate of Paradise as an intercessor. [*Rf. The Dabistan*, p. 164.]

Kidumiel—one of 70 childbed amulet angels. *The Book of the Angel Raziel* contains the names of all 70 of these spirits invoked to protect the newborn child and its mother against calamity and disease.

Kimos (Kemos)—a secret name for Michael or Metatron, as vouched for in *The Visions of Ezekiel.* [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*]

Kinor—one of 3 angels stationed at the upper gates of Hell.

Kipod—an angel like Kinor (*q.v.*). The other 2 angels are given as Nagrasagiel (or Nasragiel) and Nairyo Sangha, the latter a messenger of Ahura Mazda. It was Kipod who conducted Rabbi Joshua to the gates of Hell and showed him the compartments into which the underworld is



"Angels Transporting St. Paul to Heaven" by Poussin. Reproduced from Régamey, *Anges*.

divided. [*Rf. Revelation of Rabbi Joshua ben Levi*; *Midrash Konen.*]

Kiramu 'l-katibin—the name of 2 recording angels in Arabic lore. [*See* Recording Angel.]

Kirtabus—genius of languages and one of the genii of the 9th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Kisael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Kitreal (Kitriel)—a form of Akatriel (*q.v.*). [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Klaha—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Kmiel—in Jewish mysticism, an angel of the summer equinox, effective as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Kokabiel [Kakabel]

Kokaviel—the name of an angel found inscribed on the 3rd pentacle of the planet Mercury.

Kokhabriel [Kakabel]

Kolazonta (Greek, "the chastiser")—the destroying angel who figures in the Aaron incident related in Reider, *The Book of Wisdom*, 18:22. Kolazonta is the "personification of the destroying spirit" who in IV Maccabees 7:11 is called an angel.

Komm—mentioned in the *Revelation of Rabbi Joshua ben Levi*. Komm is the angel who refused, when summoned, to give Rabbi Joshua a description of Hell. [*Rf.* M. Gaster, *Studies and Texts of Folklore.*]

Korniel—one of numerous angelic guards of the South Wind. Named in *Ozar Midrashim* II, 316.

Korshid—a Mandaean—also a Mazdean—archspirit, comparable to Metatron in Jewish cabala. [*Rf.* de Mirville, *Pneumatologie.*]

Kotecha—in *The Sixth and Seventh Books of Moses* an angel of the Seal, conjured in ceremonial magic.

Koustiel—an angel's name found engraved on a carnelian in the British Museum (56013). "May be a blunder for Uriel," says Bonner, in *Studies in Magical Amulets*, p. 170.

Krishna [Krisn Avatar]

Krisn Avatar (Krishna)—8th of the 10 avatars in Vedic lore. [*See* Avatar.]

Kshathra Vairya—one of the 6 amesha spentas (*q.v.*).

Kshiel [Kushiel]

Kso'ppghiel—a leader of the angels of fury, one of the *nomina barbara* listed in M. Gaster, *The Sword of Moses.* [*Cf.* Angels of ire.]

Kunospaston—in occultism, the demon of the sea. [*Cf.* Rahab.] He is a hoar-fish and delights in destroying ships. He is also greedy for gold. [*Rf.* Conybeare, *The Testament of Solomon.*]

Kuriel [Kyriel]

Kurmavatar—the "tortoise avatar," one of 10.

Kurzi [Angel of the Footstool]

Kushiel ("rigid one of God")—one of 7 angels of punishment and a "presiding angel of Hell." According to *Midrash Konen*, Kushiel "punishes the nations with a whip of fire." [*Rf. Jewish Encyclopedia* I, 593; Jellinek, *Beth ha-Midrasch.*]

Kutiel—an angel invoked in connection with the use of divining rods. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Kyniel—an angel serving in the 3rd Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

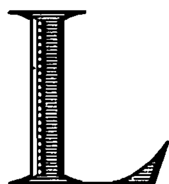
Kyriel (Kuriel)—one of 28 angels governing the 28 mansions of the moon. [*Rf.* Barrett, *The Magus* II.] As Kuriel, he is one of numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Kyriotates—in his *Karmic Relationships*, Rudolf Steiner speaks of 3 celestial hierarchies, the kyriotates being an order of the 2nd. The triad here consists of exusiai (virtues or authorities), kyriotates (dominations?) and dynamis (powers).

Kzuial—an angelic guard stationed in the 4th Heaven. [*Rf. Pirke Hechaloth.*]



"Lucifer" by William Blake. Reproduced from Langton, *Essentials of Demonology*.



Labarfiel—one of the angelic guards of the 7th Heaven. [*Rf. Ozar Midrashim* I, 119.]

Labbiel—original name of the angel Raphael. The name was changed when, according to Jewish legend, Labbiel complied with God's command concerning the creation of man. It should be noted here that 2 groups of angels (the angels of truth and the angels of peace), not complying with the divine command, were burned. [*Rf.* Ginzberg, *The Legends of the Jews* I, 52ff.]

Labezerin—in talismanic magic, the genius (spirit) of success. Labezerin serves in the 2nd hour of the day. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Labusi—one of the 5 angels of omnipotence, the other 4 being Tubatlu, Bualu, Tulatu, Ublisi. [*Rf. The Sixth and Seventh Books of Moses*, p. 85.]

Lad (Hebrew, "tender age")—one of the many names of the angel Metatron.

Lahabiel—an angel who assists Raphael in the rulership of the 1st day (Samael ruling the 3rd day and Anael the 6th). Along with Phaniel, Rahabiel, Ariel, and others, Lahabiel used to be invoked as an amulet against evil spirits (and perhaps still is), as indicated in a late Hebrew charm. [*Rf.* Thompson, *Semitic Magic*, p. 161.]

Lahariel—one of the 70 childbed amulet angels. Lahariel assists Michael in the rulership of the 2nd day. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans*; M. Gaster, *Wisdom of the Chaldeans*, pp. 338ff.]

Lahash—in rabbinic lore, a great angel who, with the aid of Zakun, led 184 myriads of spirits to snatch away the prayer of Moses before it could reach God. For this attempt at interference with the divine will, the 2 angels were punished with "60 blows [lashes] of fire." [*Rf.* Ginzberg, *The Legends of the Jews* III, 434.] Bamberger, *Fallen Angels*, p. 138, cites another form of the same legend wherein it is Sammael who metes out the punishment on Lahash by "binding him with fiery chains, flogging him with 70 stripes of fire, and expelling him from the divine presence."

Lahatiel ("the flaming one")—one of the 7 angels of punishment, as listed in *Maseket Gan*

Eden and Gehinnom. [*Rf. Jewish Encyclopedia* I, 593.] In the writings of the cabalist Joseph ben Abraham Gikatilla, Lahatiel is the presiding angel of the gates of death, which is the designation for the 2nd lodge of the 7 lodges in which Hell (arka) is divided. According to the *Revelation of Rabbi Joshua ben Levi*, Lahatiel is one of the angels in Hell who punishes nations "for cause." [*Rf.* M. Gaster, *Studies and Texts in Folklore*.]

Laila(h) (Leliel, Lailahel, Layla)—the name is said to derive from a rabbinic exegesis of the word "lailah" (meaning night) in Job 3:3. According to *The Zohar* (Exodus) Lailah is "an angel appointed to guard the spirits at their birth." In Jewish legendary lore, Lailah is a demonic angel of night, the "prince of conception," to be compared with Lilith, demoness of conception. However, in *Genesis Rabba* 417 and in *Sanhedrin* 96a [*Rf. Jewish Encyclopedia* I, 588] the story is that Lailah fought for Abraham when the patriarch battled kings—which would make Lailah a good, rather than a wicked, angel.

Lama—in de Abano, *The Heptameron*, Lama (or La Ma) is an angel of the air, ruler of Tuesday, and a resident of the 5th Heaven. He is invoked from the west.

Lamach—an angel who exercises dominion over the planet Mars. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 215.]

Lamas (*see* Nirgal)—one of the 4 principal classes of protecting genii in Chaldean lore, usually represented with the body of a lion and the head of a man. *Cf.* cherubim. [*Rf.* Lenormant, *Chaldean Magic*, p. 121.]

Lamenting angel, from an ancient Greek pietà. Reproduced from Jameson, *Legends of the Madonna.*



Lamassu—in Assyrian lore, a kindly spirit appealed to at the end of invocations for the exorcism of evil spirits. [*Rf.* Thompson, *Semitic Magic*, p. 45.] According to Trachtenberg, *Jewish Magic and Superstition*, p. 156, Lamassu is a Babylonian spirit.

Lamechalal (Lamechiel)—a planetary ruler cited in *3 Enoch* (Hebrew Enoch). Lamechalal was the only angel who, as the reader is assured in Conybeare, *The Testament of Solomon*, could overcome the female demon called Deceit.

Lamechiel [Lamechalal]

Lameck (Lamideck)—a pure angel, invoked in black-magic rites, specifically in the conjuration of the Sword. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic*.]

Lamediel—an angel of the 4th hour of the night, serving under Jefischa. [*Rf.* Waite, *The Lemegeton*.]

Lamedk—an angel like Lameck (but not to be confused with him) who is invoked in the conjuration of the Sword.

Lamideck [Lameck]

Larzod—one of the "glorious and benevolent angels" invoked in Solomonic conjuring rites for imparting to the invocant some of the secret wisdom of the Creator. [*Rf.* Gollancz, *Clavicula Salomonis*.]

Lauday—an angel invoked in the benediction of the Salt, as cited in the *Grimorium Verum*.

Lau(v)iah—in the cabala, an angel of the order of thrones; also of the order of cherubim. More correctly, he formerly belonged to these orders. Lauviah influences savants and great personages. For his sigil, see Ambelain, *La Kabbale Pratique*, pp. 260, 267.

Láwidh—in Islamic apocalyptic lore, a "chief of angels." The sufi Abu Yazid in his *mir'aj*

(ascent) to the 7 Heavens comes upon Láwidh in the 2nd Heaven and is there offered "a kingdom such as no tongue can describe," but Abu Yazid resists the offer (actually a bribe), knowing it to be only a test of his single-minded devotion to God. [*Rf.* Nicholson, "An Early Arabic Version," etc.]

Layla [Lailah]

Lazai (Lazay)—a "holy angel of God" invoked in the exorcism of fire. [*Rf. Grimorium Verum*; Mathers, *The Greater Key of Solomon.*]

Lebes—one of the chief angels of the 1st chora or altitude. [*Rf. The Almadel of Solomon.*] When invoked, Lebes appears carrying a banner with a red cross on it. Of the 1st altitude there are 5 chief rulers or governors, the other 4 (apart from Lebes) being Alimiel, Barachiel, Gabriel, and Hel(l)ison.

Lecabel—an angel in control of vegetation and agriculture, and one of the 72 angels bearing the mystical name of God Shemhamphorae. [For Lecabel's sigil, see Ambelain, *La Kabbale Pratique*, p. 273; *Rf.* Barrett, *The Magus.*]

Lecahel—an angel belonging to the order of dominations (dominions). [*Rf.* Ambelain, *La Kabbale Pratique*, p. 88.]

Ledrion—an angel invoked in the exorcism of spirits through application of incense and fumigations. [*Rf. Grimorium Verum.*]

Lehachel—one of the rulers of the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Lehahel—one of the 8 seraphim in the cabala. [*Rf.* Ambelain, *La Kabbale Pratique*, p. 88.]

Lehahiah—once of the order of powers (potentates), Lehahiah protects crowned heads and makes subjects obedient to their superiors. He is (or was, depending on his current status as a holy or evil angel) one of the 72 hierarchs bearing the mystical name of God Shemhamphorae. [For Lehahiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 273.]

Lehavah—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Lelahel—an angel of the zodiac exercising dominion over love, art, science, and fortune. His corresponding angel, in cabalistic lore, is Asentacer. [For Lelahel's sigil, see Ambelain, *La Kabbale Pratique*, p. 260.]

Lelahiah—one of the 72 angels bearing the mystical name of God Shemhamphorae.

Leliel—one of the angelic rulers of the night. [*See* Lailah.]

Lemanael—in the cabala, the spirit of the moon. His corresponding angel is Elimiel (*q.v.*). [*Rf.* Lenormant, *Chaldean Magic*, p. 26.]

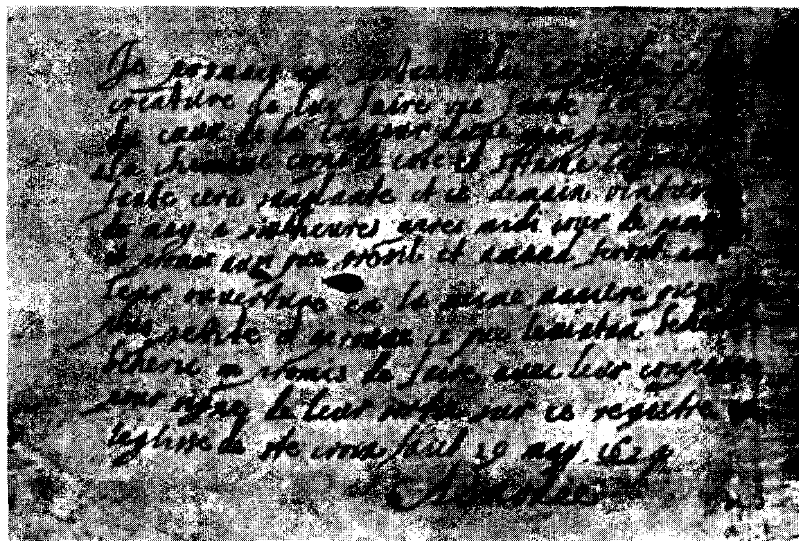
Lepha—an angel of the Seal. Lepha is cited in *The Sixth and Seventh Books of Moses* as one of the invocation spirits in special conjuring rites.

Leuuiah (Leviah)—one of the 72 angels bearing the mystical name of God Shemhamphorae.

Levanael (Iaraehel)—the spirit of the Moon, according to Cornelius Agrippa, *Three Books of Occult Philosophy* III.

Leviah [Leuuiah]

Leviathan (Hebrew, "that which gathers itself together in folds")—in the Enoch parables, Leviathan is the primitive female sea-dragon and monster of evil; in rabbinic writings, she (or he) is identified with Rahab, angel of the primordial deep, and associated with Behemoth (*q.v.*). Both Leviathan and Behemoth are said to have been created on the 5th day (see *Greek Apocalypse of Baruch*). In the system of Justinus, Leviathan is "a bad angel." [*Rf.* Ginzberg, *The Legends of the Jews* V, 46; *The Apocalypse of Abraham* 10.] In the view of George Barton in the *Journal of Biblical Literature* (December 1912), p. 161, Leviathan is "a Hebrew name for the Babylonian Tiamat." In Biblical lore (Job 41:1) Leviathan is the great whale. In Psalm 74:14 he is the hippopotamus or crocodile, or is so intended. [*Cf.* Isaiah 27:1 where Leviathan is called "that crooked serpent," an epithet which recalls Revelation 12:9, where Satan is dubbed "that old serpent."] In Mandaean lore, the final end for all but the purified souls is to be swallowed up by Leviathan.



Signature of the demon Asmodee (Asmodeus) to a deed dated May 29, 1629, and executed in the Church of the Holy Cross, in which Asmodee attests to quitting the body of a possessed nun. The deed mentions other demons: Gresil, Amand, Beheria, Leviatam (sic), etc. From De Givry, *Picture Museum of Sorcery, Magic and Alchemy.*

Libanel—the angelic guide of Philip, according to Klopstock, *The Messiah.*

Liberating Angel—the Shekinah (*q.v.*) who "delivers the world in all ages" has been referred to as the Liberating Angel. She is always close to man and "never separated from the just." The Exodus 23:20 passage ("Behold I send an angel before thee") has been applied to the Liberating Angel, although it is more commonly applied to John the Baptist. [*Rf.* Waite, *The Holy Kabbalah,* p. 344.]

Librabis—genius of hidden gold and one of the genii of the 7th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Lifton—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Lights—angels, luminaries. [*Rf. The Sacred Book of the Great Invisible Spirit* (one of the finds at Nag-Hammadi) and Grant, *Gnosticism and Early Christianity,* p. 44.]

Lilith—in Jewish tradition, where she originated, Lilith is a female demon, enemy of infants, bride of the evil angel Sammael (Satan). She predated Eve, had marital relations with Adam, and must thus be regarded as our first parent's 1st wife. According to Rabbi Eliezer (*The Book of Adam and Eve*), Lilith bore Adam every day 100 children. *The Zohar* (Leviticus 19a) describes Lilith as "a hot fiery female who at first cohabited with man" but, when Eve was created, "flew to the cities of the sea coast," where she is "still trying to ensnare mankind." She has been identified (incorrectly) with the screech owl in Isaiah 34:14. In the cabala she is the demon of Friday and is represented as a naked woman whose body terminates in a serpent's tail. While commonly regarded as the creation of the rabbis of the early Middle Ages (the first traceable mention of Lilith occurs in a 10th-century folktale called the *Alphabet of Ben Sira*), Lilith is in fact drawn from the *lili,* female demonic spirits in Mesopotamian demonology, and known as *ardat lili.* The rabbis read Lilith into Scripture as the 1st temptress, as Adam's demon wife, and as the mother of Cain. [*Rf.* Thompson,

Semitic Magic; Christian, *The History and Practice of Magic.*] In Talmudic lore, as also in the cabala (*The Zohar*), most demons are mortal, but Lilith and two other notorious female spirits of evil (Naamah and Agrat bat Mahlat) will "continue to exist and plague man until the Messianic day, when God will finally extirpate uncleanliness and evil from the face of the earth." In Scholem's article on one of the medieval writers in the magazine *Mada'e ha Yahadut* (II, 164ff.), Lilith and Sammael are said to have "emanated from beneath the throne of Divine Glory, the legs of which were somewhat shaken by their [joint] activity." It is known, of course, that Sammael (Satan) was once a familiar figure in Heaven, but not that Lilith was up there also, assisting him. Lilith went by a score of names, 17 of which she revealed to Elijah when she was forced to do so by the Old Testament prophet. For a list of Lilith's names, *see* Appendix.

Lithargoel—a great angel whose name appears in the Coptic *The Investiture of the Archangel Gabriel*; also in the *Acts of Peter*. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, pp. 235–236.]

Little Iao—one of the many names of the angel Metatron. [*Rf. 3 Enoch.*]

Liwet—in Mandaean lore, the angel of love and invention; also one of the 7 planetary spirits. [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Lobkir—one of numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Lobquin—one of the angels of the 5th Heaven ruling on Tuesday in the west. Lobquin is subject to the East Wind. [*Rf.* Barrett, *The Magus* II.]

Loel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Logoi—a designation for angels by Philo in his "On Dreams." It is also the plural form for Logos, the "Word" (or Reason). [*Rf.* Müller, *History of Jewish Mysticism.*]

Logos (Greek, the "Word")—according to Philo, Logos is "the angel that appeared to Hagar, the cloud at the Red Sea, one of the 3 angels that appeared to Abraham (at Mamre, as Justin Martyr also taught), the divine form that changed the name of Jacob to Israel at Peniel." In rabbinic mysticism, Metatron is the personified Logos. Michael and the Messiah have also been identified with the concept, as has the Holy Ghost. [*Rf.* Müller, *History of Jewish Mysticism.*] Philo calls Logos (reason) "the image of God, His Angel"; also, "the Oldest Angel, who is as though it were the Angel-chief of many names; for he is called Dominion, and Name of God." [*Rf.* Mead, *Thrice-Greatest Hermes* I, pp. 161–162.]

Loquel—an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Lords (or lordships)—a celestial order of angels mentioned, along with cherubim, powers, thrones, in the *Apocalypse of the Holy Mother of God* (in the *Ante-Nicene Fathers Library*) and in the *Arkhangelike of Moses*. In *Enoch II* 20:1, lordships is given in lieu of dominions (Ephesians 1:21; I Colossians 1:16). Lords may also be equated with principalities and virtues. Clement of Alexandria quotes from the lost *Apocalypse of Zephaniah*: "And the spirit took me up and carried me into the fifth Heaven and I saw angels called Lords and their diadem was lying in the Holy Spirit, and for each of them there was a throne seven times as bright as the light of the sun." [*Rf.* Caird, *Principalities and Powers*; Doresse, *The Sacred Books of the Egyptian Gnostics.*]

Lord of Hosts—Sabaoth, Akatriel, God. On his return from a visit to Heaven, Rabbi Ismael ben Elisha reported: "I once entered into the innermost part [of the sanctuary] to offer incense, and saw Akathriel Jah, the Lord of Hosts, seated upon a high and exalted throne." [*Rf. Berakoth* 30 (Soncino Talmud).]

Lord of Lightning [Angel of Lightning]

Lords of Shouting—also called masters of howling (*q.v.*). The lords of shouting consist of 1,550 myriads of angels, "all singing glory to the Lord." They are led by the angel Jeduthun (*q.v.*). [*Rf.* Scholem, *The Zohar.*] It is said that, at dawn,

because of the chanting of the lords of shouting, "judgment is lightened and the world is blessed."

Lords of the Sword—the 14 conjuring angels as listed in M. Gaster, *The Sword of Moses*. They are Aziel, Arel, Ta'Aniel, Tafel, Yofiel, Mittron (Metatron), Yadiel, Ra'asiel (Raziel), Haniel (Anael), Asrael (later repeated), Yisriel, A'shael, Amuhael, Asrael. [*Rf.* Butler, *Ritual Magic*, p. 41.]

Lord Zebaot—in Jewish legendary lore, the lord of hosts; it is the name that God went by when he battled sinners. [*Rf.* Ginzberg, *The Legends of the Jews*.]

Los (Lucifer?)—the agent of divine providence, "the laborer of ages." Since his fall (he is one of the fallen angels), he has spent 6,000 years trying to give form to the world: "I am that shadowy Prophet who, 6,000 years ago/Fell from my station in the Eternal bosom." [*Rf.* Blake, *Vala* (*The Four Zoas*) and *Jerusalem*.]

Lucifer ("light giver")—erroneously equated with the fallen angel (Satan) due to a misreading of Isaiah 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning," an apostrophe which applied to Nebuchadnezzar, king of Babylon (but *see* under Satan). It should be pointed out that the authors of the books of the Old Testament knew nothing of fallen or evil angels, and do not mention them, although, at times, as in Job 4:18, the Lord "put no trust" in his angels and "charged them with folly," which would indicate that angels were not all that they should be. The name Lucifer was applied to Satan by St. Jerome and other Church Fathers. Milton in *Paradise Lost* applied the name to the demon of sinful pride. Lucifer is the title and principal character of the epic poem by the Dutch Shakespeare, Vondel (who uses Lucifer in lieu of Satan), and a principal character in the mystery play by Imre Madach, *The Tragedy of Man*. Blake pictured Lucifer in his illustrations to Dante. George Meredith's sonnet "Lucifer in Starlight" addresses the "fiend" as Prince Lucifer. Actually, Lucifer connotes star, and applies (or originally meant to apply) to the morning or evening star (Venus). To Spenser in "An Hymne of Heavenly Love," Lucifer is "the brightest angel, even the Child of Light."

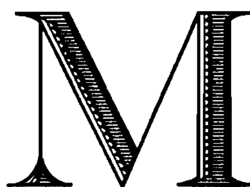
Luel—in 15th-century Jewish magical lore, an angel invoked in connection with the use of divining rods. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 225.]

Luma'il—in Arabic lore a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Lumazi—in Assyrian cosmology there were 7 lumazi, creators of the universe. They may be compared with the 7 (otherwise 12) angels of the presence (rabbinic), the 7 prajapati (Hindu), and the Middoth (of which, however, there were only 2) in Talmudic writings.



Michael. A terracotta lunette (c. 1475) by Andrea della Robbia. From *The Metropolitan Museum of Art Bulletin*, December 1961.



Maadim—one of 2 big stars (i.e., angels) that Metatron pointed out to Moses in the 4th Heaven. Maadim "stands near the moon in order to warm the world from the cold," according to the *Revelation of Moses.*

Mach—an angel called up in Solomonic conjuring rites for rendering the invocant invisible.

Machal—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Machasiel—in both Barrett, *The Magus* II, and de Abano, *The Heptameron*, one of the angels invoked from the south. He resides in the 4th Heaven and rules on Lord's Day. He is listed among the intelligences of the sun. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Machatan (Machator, Macoton)—a Saturday angel and one of the powers of the spirits of the air, sharing rulership with Uriel, Cassiel, and Seraquiel, according to Barrett, *The Magus*; *The Ancient's Book of Magic*; and other occult sources.

Machidiel ("fulness of God"—Malchidiel, Malahidael, Malchedael, Melkeial, Melkejal, etc.) —governing angel of the month of March; also ruler of the zodiacal sign of Aries. [*Rf.* Camfield, *A Theological Discourse of Angels*, p. 67.] In *Enoch I* Machidiel is called Melkejal: he "rises and rules in the beginning of the year" and exercises dominion "for 91 days, from spring to summer." In cabalistic writings, Machidiel (as Melchulael) is one of 4 angelic personifications of the holy sefira Malkut, the other 3 personifications being Sandalphon, Messiah, and Emmanuel. In grimoire conjurations, Prince Machidiel (as he is referred to) may be commanded to send the invocant the maiden of his desire; and if the invocant will fix the time and place, "the maiden invoked will not fail to appear."

Mach(k)iel—one of the angelic guards of the 6th Heaven, according to listing in *Pirke Hechaloth.* Machiel's pentacle is shown in Shah, *Occultism*, p. 77.

Machmay—in Waite, *The Lemegeton*, an angel of the 7th hour of the night, serving under Mendrion.

Machnia (Machniel)—one of the 70 childbed

amulet angels. As Machniel he is an angelic guard of the gates of the South Wind, according to listing in *Ozar Midrashim*.

Macoton [Machatan]

Macroprosopus—in the cabala, the 1st of the holy sefiroth; he is the "God of concealed form." [*Cf.* Microprosopus.]

Madagabiel—one of numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Madan—an angel that exercises dominion over the planet Mercury, as cited in Heywood, *The Hierarchy of the Blessèd Angels.*

Madiel—in occult lore, a governing archangel of the watery triplicity. He is a resident of the 1st Heaven and is invoked from the east. [*Rf.* de Abano, *The Heptameron*; Waite, *The Lemegeton.*] Madiel is the angel in Prokofieff's opera *L'Ange de feu.* [*See* Angel of Fire.]

Madimiel (Madiniel, Madamiel)—one of 4 angels' names found inscribed on the 1st pentacle of the planet Mars, the other 3 being Ithuriel, Bartzachiah, and Eschiel. [*Rf.* Mathers, *The Greater Key of Solomon.*] In Mosaic lore, Madimiel is one of 7 princes "who stand continually before God and to whom are given the spirit-names of the planets." [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Mador—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Madriel—an angel of the 9th hour of the day, serving under Vadriel. [*Rf.* Waite, *The Lemegeton.*]

Mael—in occult lore, a ruling archangel of the water triplicity (*cf.* Madiel). He is also one of the intelligences of the planet Saturn. As a Monday angel of the 1st Heaven, he may be invoked from the north.

Magog [Gog and Magog]

Magirkon—one of the many names of the angel Metatron.

Maguth—an angel of the air operating on Thursday. Maguth is a minister to Suth, chief of the air angels, all of whom are, in turn, subject to the South Wind. [*Rf. The Ancient's Book of Magic*; de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Mah—in ancient Persian lore, the angel overseer of the mutations of the moon. [*Rf.* Clayton, *Angelology.*]

Mahadeo (Mahesh)—in Vedic lore, Mahadeo (Siva) is one of 11 angels "with matted locks and 3 eyes" that represent symbolically the sun, moon, and fire. Mahadeo also has (or had) 5 heads. [*Rf. The Dabistan*, p. 189.]

Mahalel and **Mahalkiel**—angels' names found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Mahanaim ("double host")—when Jacob departed from Haran, he was accompanied by a double host ("Mahanaim") of angels, each host numbering 600,000. The incident is told in Genesis 32. [*Rf.* Ginzberg, *The Legends of the Jews* I, 377.]

Mahananel—one of the numerous angelic guards of the gates of the North Wind, as listed in *Ozar Midrashim* II, 316.

Mahariel ("swift")—an angel of Paradise stationed at the 1st portal; he provides new souls for the purified ones. [*Rf. Ozar Midrashim* I, 85.]

Mahashel—in the cabala, one of 72 angels ruling the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Mahasiah—one of 72 angels bearing the mystical name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Mahish (Mahash)—in the *Bhagavad Gita*, a mighty angel who, with Brahma and Vishna, sprang from one of the primary properties. [*Rf. The Dabistan*, p. 178.]

Mahka'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Mahniel ("mighty camp")—another name for "Azriel the Ancient." According to *The Zohar*

(Exodus 202a), Mahniel is an angel who commands "60 myriads of legions, all winged, some full of eyes, some full of ears."

Mahonin(m)—in the exorcism at Auch (1618), the devil, possessing a noblewoman, gave his name as "Mahonin of the 3rd hierarchy and the 2nd order of archangels," claiming further that his adversary in Heaven was "St. Mark the Evangelist." [*Rf.* Robbins, *The Encyclopedia of Witchcraft and Demonology*, pp. 128 and 185.]

Mahzeil—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Mahzian—in Mandaean lore, a spirit who bestows sight. [*Rf.* Drower, *Canonical Prayerbook of the Mandaeans.*]

Maianiel—an angel serving in the 5th Heaven; he is named and listed in *The Sixth and Seventh Books of Moses.*

Maion—an angel who exercises dominion over the planet Saturn, and is so described in Heywood, *The Hierarchy of the Blessèd Angels.*

Maiphiat—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Majesties—an order of angels mentioned by Tyndale and Cranmer, who give majesties in lieu of thrones. [*Rf. The Thanksgiving Hymns* V, where God is addressed as "prince of gods, king of majesties."] Vermes, *Discovery in the Judean Desert*, interprets the term as "probably some class of angels" and refers his readers to Jude 8.

Makatiel ("plague of God")—one of the 7 angels of punishment, as cited in *Maseket Gan Eden and Gehinnom.* [*Rf. Jewish Encyclopedia* I, 593; Jellinek, *Beth ha-Midrasch.*]

Makiel—an angel invoked in Syriac incantation rites. Makiel is grouped with Michael, Gabriel, Harshiel, and other spellbinding angels. [*Rf. The Book of Protection*; Budge, *Amulets and Talismans.*]

Maktiel—an angel with dominion over trees. The name is found in M. Gaster, *The Sword of Moses.* In the *Baraita de Massechet Gehinnom*, Maktiel (or Matniel) is one of the angels of punishment over 10 nations. He lodges in the 4th compartment of Hell.

Malach ha-Mavet—in rabbinic literature as in Koranic lore, the angel of death, identified usually as Sammael or Azrael.

Malach ha-Sopher—an aide to Duma, angel of the silence of death. With Malach Memune (*q.v.*), ha-Sopher computed the span of a man's life. [*Rf. Ozar Midrashim* I, 92.]

Malachi or **Malachy** ("angel of God")—the angel of Jehovah. *See* Esdras 4, where we find: "Malachy, which is called also an angel of the Lord." [*Rf.* Talmud *Hagiga.*] The final book in the Old Testament is called Malachi.

Malach Memune ("the appointed one")—an aide to Duma. With Malach ha-Sopher he computed the span of a man's life.

Malach Ra—an angel of evil (in the causative sense), not necessarily himself evil. (Good angels, under orders from God, often perform missions or acts commonly regarded as unjust, wicked, etc.) [*Cf.* Angels of Destruction or Angels of Punishment.]

Malakim ("kings")—an order of angels equated with the virtues. The ruling prince is variously designated Peliel, Uriel, Uzziel, Raphael.

Malaku 'l-Maut—in the Koran, *sura* 32, 11, the angel of death. He may be equated with or identified as Izrael or Azrael.

Malashiel—in Jewish cabala, the preceptor angel of Elijah. [*Cf.* Maltiel.]

Malbushiel (fictional, from "malbush," clothing)—in I. B. Singer's story "The Warehouse" (*Cavalier*, January 1966), 2nd cousin to the angel Bagdial. Malbushiel serves as quartermaster in one of the "lower heavens."

Malchedael [Machidiel]

Malchiel [Malkiel]

Malchira [Malkira]

Malik (Malec)—in Arabic mythology, a terrible angel who guards Hell. He is assisted by 19 sbires (zabaniya) or guardians. In the Koran, *sura* 43, 77, Malik tells the wicked who appeal to him that they must remain in Hell forever because "they abhorred the truth when the truth was brought to them." [*Rf.* Hughes, *A Dictionary of Islam*; *Jewish Encyclopedia*, "Angelology"; Hastings, *Encyclopaedia of Religion and Ethics* IV, 618.]

Malkiel (Malchiel—"God's king")—one of 3 angelic princes serving under Sephuriron, who is last in rank of the 10 holy sefiroth. The other 2 princes are Ithuriel and Nashriel. In *Ozar Midrashim*, Malchiel is one of numerous angelic guards of the gates of the South Wind.

Malkira ("king of the wicked")—the surname for Sammael in *The Martyrdom of Isaiah*. [*Rf.* Box, introd. to Charles, *The Ascension of Isaiah*.]

Malkiyyah—an angel who "serves the blood." The name is found inscribed on amulets as a protection against hemorrhages; it is mentioned in an unpublished Hebrew manuscript referred to by Bonner, *Studies in Magical Amulets*. The name occurs also in Ezra 10:31 as Melchiah.

Malkuth (Melkout, Malchut)—the 10th sefira, the En Soph, the Shekinah, soul of the Messiah, or Metatron. According to *The Zohar*, Ezekiel saw Malkuth "under the God of Israel by the river Chebar." [*Rf.* Ezekiel 1:3, 15; 10:15.] Here the creatures sighted by the Old Testament prophet were the cherubim.

Malmeliyah—one of the many names of the angel Metatron.

Malthidrelis—in Heywood, *The Hierarchy of the Blessèd Angels*, an angel who exercises dominion over the sign of Aries (the Ram) in the zodiac.

Maltiel—in the cabala, a Friday angel resident in the 3rd Heaven and invoked from the west. He is also one of the intelligences of the planet Jupiter. In Ginzberg, *The Legends of the Jews*, Maltiel is the preceptor angel of Elijah (but *see* Malashiel). In *Ozar Midrashim* II, 316, Maltiel serves as one of the numerous guards of the West Wind.

Maluzim—a holy angel of God invoked in goetic rites. [*Rf. Verus Jesuitarum Libellus* and Waite, *The Book of Black Magic and of Pacts*.]

Mambe'a—a mighty angel whose name appears inscribed on a terra cotta devil trap (amulet) in Hebrew characters dated circa 1st–2nd centuries B.C.E. Mambe'a was invoked as a protective spirit (Babylonian) against sorceries. [*Rf.* Budge, *Amulets and Talismans*, p. 288.] A companion angel to Mambe'a was Babhne'a.

Mameroijud—in *The Pauline Art*, chief angel-officer of the 10th hour of the night, serving under Jusguarin. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 70.]

Mamiel—one of the chief angel-officers of the 7th hour of the day, serving under the ruler Barginiel.

Mamlaketi—in *3 Enoch* (Hebrew Book of Enoch), Mamlaketi is an angel whose other name is Uzza (*q.v.*).

Mammon (Aramaic, "riches")—in occult lore, a fallen angel now ruling in Hell as one of the arch-demons and prince of tempters. In De Plancy, *Dictionnaire Infernal*, Mammon is certified as Hell's ambassador to England. He is equated with Lucifer, Satan, Beelzebub, and even with Nebuchadnezzar. Mammon is the demon of avarice. He "holds the throne of this world," as St. Francesca observed in one of her 93 visions. The medieval notion was that Mammon was a Syrian god. Gregory of Nyssa took Mammon to be a name for Beelzebub. Matthew 6:24 and Luke 16:13 speak of Mammon as a power hostile to God. He is pictured in Barrett, *The Magus*, and mentioned in *Paradise Lost* I, 678–681: "Mammon led them on/Mammon, the least erected Spirit that fell/from heav'n, e'en in heav'n his looks and thoughts were always Downward bent."

Manah—in Arabic lore, a goddess-angel of fertility. Her idol, the oldest known to the Arabs,

was destroyed on Mohammed's orders. [*Rf.* Jobes, *Dictionary of Mythology Folklore and Symbols.*]

Manakel (Menakel, Menaqel)—according to Ambelain, *La Kabbale Pratique*, an angel with dominion over aquatic animals. In Runes, *The Wisdom of the Kabbalah*, Menakel is one of the 72 angels of the zodiac.

Man Clothed in Linen—applied to Gabriel; the expression occurs several times in Ezekiel (9:10); also in Daniel (10 and 12). The man clothed in linen with a writer's inkhorn by his side is associated with the heavenly scribe, and this heavenly scribe has been identified as Enoch, Michael, and Vretil. [*Rf.* Charles, *The Book of Enoch*, p. 28; *The Zohar* (Exodus 231a).] In his *Critical Commentary on the Revelation of St. John*, p. 266, Charles asserts that the man clothed in linen is not to be identified with Gabriel or Michael, but should rather be identified as the nameless Angel of Peace (*q.v.*), the same Angel of Peace mentioned in the *Testament of Asher* (in the *Testament of the Twelve Patriarchs*).

Maneij—a chief officer-angel of the 4th hour of the night, serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Maniel—an angel invoked in Syriac spell-binding charms. [*Rf. The Book of Protection*; Budge, *Amulets and Talismans.*]

Manna (Hebrew, "what is this?")—Justin thought manna was the regular food of angels. [*Cf.* Psalm 78:24: "they ate the food of angels" in the descent.] Elijah, as we know, was nourished during his 40 days in the wilderness (I Kings 19) by angel food fed to him by ravens. [*Rf.* Schneweiss, *Angels and Demons According to Lactantius*, p. 40.] Hughes, *A Dictionary of Islam*, quotes Ibn Majah as holding that the food of angels consists in "the celebrating of God's glory"; and that the drink of angels is "the proclaiming of His holiness."

Man of Macedonia—in Acts 16:10 Paul has the vision of "the man of Macedonia" as an angel. Danielou, *The Angels and Their Mission*, refers to this vision of St. Paul's, and quotes Origen.

Mansemat—another name for Mastema (Satan) as used in *Acts of Philip*. [*Rf.* James, *The Apocryphal New Testament*, p. 440.]

Mantus—in Etruscan religion, one of the 9 Novensiles, supreme spirits worshipped by this ancient people.

Manu—in Assyro-Babylonian mythology, "Manu the Great" was a spirit who presided over fate. [*Rf.* Lenormant, *Chaldean Magic.*]

Manuel—an angel governing the zodiacal sign of Cancer. Mentioned in Heywood, *The Hierarchy of the Blessèd Angels.*

Many-Eyed Ones—the ofanim (wheels), a high order of angels equated with the thrones. Enoch speaks of the "ofanim of fiery coals." All patriarchs became angels of this order on arriving in Heaven, as claimed in rabbinic writings. [*Rf.* Talmud *Bereshith Rabba* 82:6.] Raphael is usually designated chief. Ezekiel 10:20 describes the living creatures at the river Chebar as "full of eyes round about" and speaks of the "fire that was between the cherubim." Accordingly, but perhaps incorrectly, the "many-eyed ones" have been equated with the cherubim. [*Cf. Enoch II*, 19–20, "the watchfulness of many eyes" as describing the fiery hosts of great archangels.]

Mara—the Satan of Buddhist mythology. Arnold in *The Light of Asia* (VI, 19) speaks of Mara's mighty ones,/Angels of evil," of whom, says Arnold, there were 10—"ten chief Sins."

Marax [Forfax]

Marchosias (Marchocias)—an angel who, before he fell, belonged to the order of dominations. In Hell, where he now serves, Marchosias is a mighty marquis. When invoked, he manifests in the form of a wolf or an ox, with griffin wings and serpent's tail, as he is pictured in De Plancy, *Dictionnaire Infernal* (1863 ed.). He confided to Solomon that he "hopes to return to the 7th throne after 1,200 years." For the sigil of this spirit, see Waite, *The Book of Black Magic and of Pacts*, p. 176.

Marfiel—an angel of the 4th hour of the day,

serving under Vachmiel, as noted in Waite, *The Lemegeton.*

Margash—one of the many names of the angel Metatron.

Margesiel—one of the many names of the angel Metatron.

Margiviel—prince of the face and one of the angelic guards of the 4th Heaven. [*Rf. Ozar Midrashim* I, 117.]

Mariel—in *The Book of Protection*, an angel who is conjured up in Syriac spellbinding charms. [*Rf.* Budge, *Amulets and Talismans.*]

Marifiel—a chief officer-angel of the 8th hour of the night, serving under Narcoriel. [*Rf.* Waite, *The Lemegeton.*]

Marioc(h) or **Mariuk**—in Ginzberg, *The Legends of the Jews*, the angel who watched over the writings of Enoch. With another angel (Ariuk), Marioc was placed by God as guardian over the immediate descendants of Enoch to see to it that his books were preserved. [*Rf. Enoch II*, 33.]

Marmarao—a spirit invoked to overcome or cure bladder trouble caused by the demon Anoster (one of the 36 decani, demons of disease). [*Rf.* Shah, *The Secret Lore of Magic*, 224.]

Marmarath (Marmaraoth)—in Conybeare, *The Testament of Solomon*, Marmarath is one of the 7 planetary angels, and the only angel capable of overcoming the female jinn of war, Klothod.

Marniel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Marnuel—an angel mentioned in the writings of Rabbi Akiba. [*Rf.* Bamberger, *Fallen Angels.*]

Marnuthiel—an angel mentioned in the writings of Rabbi Akiba.

Maroch—Waite, *The Lemegeton*, cites Maroch as an angel of the 5th hour of the day, serving under Sazquiel.

Maron—a holy name (of a spirit or an angel) by which demons are commanded in Solomonic conjurations. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Maroth (Hebrew, "bitterness"—Maroot, Marout)—with another angel Haroth, Maroth was sent down by God "with full commission to exercise government over all mankind, and to tutor and instruct them." [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 289.] Maroth is a character in Eastern lore (Persian) taken over by the Jews. The Koran also speaks of Maroth as an angel.

Marou—once a cherub, now a demon. In the trial of Urbain Grandier, Marou was cited as one of 6 demons who possessed the body of Elizabeth Blanchard. [*Rf.* De Plancy, *Dictionnaire Infernal.*]

Martyrs—according to Barrett, *The Magus*, the martyrs are 11th in the 12 orders of the blessed spirits, with Gabriel as ruler of the order.

Mary—the Virgin Mary is spoken of as an angel in the *Book of John the Evangelist.* According to James, *The Apocryphal New Testament*, p. 191, Mary is the angel sent by God to receive the Lord, who enters her "through the ear," and who "comes forth by the ear." In the Litany of Loretto, Mary is "queen of angels."

Masgabriel—in de Abano, *The Heptameron*, an angel resident in the 4th Heaven and invoked from the north. Masgabriel rules on Lord's Day (Sunday).

Mashit(h) ("destroyer")—an angel appointed over the death of children. [*Rf.* Ginzberg, *The Legends of the Jews.*] In *The Zohar* he is one of 3 demons in gehinnom (Hell) who punish those who sin by idolatry, murder, and incest. The other 2 demons are Af and Hemah (*q.v.*). In *Midrash Tehillim* (commentary on Psalms), Mashit is one of 5 angels of punishment whom Moses encounters in Heaven.

Masim—one of numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Maskelli (Maskelli-Maskello). [Zarazaz]

Maskiel—an angelic guard of the 1st Heaven. [*Rf. Pirke Hechaloth.*]



A woodcut from the Cologne Bible. Left, the Scarlet Woman seated on seven-headed dragon and worshipped by minor kings of the earth. Center (top), angel drops great millstone into the sea. Right, angel with key to bottomless pit about to consign to it the devil. Extreme right, closing scene of Revelation 14, showing harvest of the world and vintage of the grapes of wrath. From *Pictures from a Mediaeval Bible.*

Maskim—in Akkadian religion the maskim are the 7 great princes of Hell, otherwise known as the 7 spirits of the abyss, of whom it was said that "although their seat is in the depths of the earth, yet their voice resounds on the heights," and that they "reside at will in the immensity of space." Mephistopheles is one of the 7. [*Rf.* Lenormant, *Chaldean Magic*; Agrippa's Electors; and Conybeare's listing of the underworld planetary rulers in *The Testament of Solomon.*]

Masleh—in occultism, the angel who "actuated the chaos and produced the 4 elements." In Jewish legendary lore, Masleh is the ruler of the zodiac. In *The Ancient's Book of Magic*, "the power and influence of Logos descends through the angel Masleh into the sphere of the zodiac."

Masniel—a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Maspiel—an angelic guard stationed in the 2nd Heaven. He is named in *Pirke Hechaloth.*

Mass Massiah—in Talmud *Shabbath*, an angel invoked for the curing of cutaneous disorders.

Mastema (Mansemat)—the accusing angel; like Satan, he works for God as tempter and executioner; he is prince of evil, injustice, and condemnation. *Cf. The Book of Jubilees* and *The Zadokite Fragments and the Dead Sea Scrolls*, where Mastema is the angel of adversity, "father of all evil, yet subservient to God." It was Mastema who tried to kill Moses (in the incident mentioned in Exodus 4:24ff.) and who hardened Pharaoh's heart (although, according to *Midrash Abkir*, it was Uzza who did this). There is a legend that Mastema appealed to God to spare some of the demons so that he (Mastema) might execute the power of his will on the sons of man. God apparently thought this was a good idea and permitted 1/10th of the demons to remain at large, in the service of Mastema. It is also claimed that Mastema helped the Egyptian sorcerers when Moses and Aaron appeared before Pharaoh to perform their magical tricks. [*Cf.* Beliel; Satan.] In *The Damascus Document*, quoted by Vermes in

Discovery in the Judean Desert, an angel of hostility is spoken of, and this is applied to Mastema.

Master of Howling—the angel Jeduthun. [*See* Lord(s) of Shouting.]

Mastho—in Levi, *Transcendental Magic*, Mastho is called the "genius of delusive appearances." He is one of the spirits of the 10th hour, according to a listing in Apollonius of Tyana, *The Nuctemeron*.

Mastinim—a term characterizing the accusing angels, of whom Sammael (*q.v.*) is chief. In Bamberger, *Fallen Angels*, the mastinim are called "the greatest angels of the nations." In Ginzberg, *The Legends of the Jews* III, 17, mention is made of Uzza, tutelary angel of Egypt, as an accusing angel. Elijah is characterized as an accusing angel of Israel—when, that is, he accuses in behalf of the Chosen People.

Matafiel—as noted in *Hechaloth Rabbati*, one of the 7 angelic guards of the 2nd Heaven.

Matanbuchus (Mechembechus, Meterbuchus, Beliar, Mastema)—in *The Martyrdom of Isaiah*, *Testament of Job*, and in the Introduction to *The Ascension of Isaiah*, Matanbuchus is referred to as the angel of lawlessness, and identified with Beliar: "Beliar, whose name is Matanbuchus." The name is believed to be composed of 2 Hebrew words: *mattan buka*, meaning "worthless gift"; or, better, a form of the Hebrew *mithdabek*, "one who attaches himself," i.e., an evil spirit.

Mataqiel ("sweet")—one of the 7 angel guards of the 1st Heaven, as noted in *Hechaloth Rabbati*.

Matarel (Matariel)—in rabbinic and pseudepigraphic lore, the angel of rain. Others so designated include Ridya (Ridia), Zalbesael, and Batarrel. In *3 Enoch*, Matarel is one of the rulers of the world.

Matariel [Matarel]

Mathiel—in de Abano, *The Heptameron*, Barrett, *The Magus*, and other occult works, Mathiel is an angel serving in the 5th Heaven. He is ruler of Tuesday, invoked from the north.

Mathlai—one of the spirits of the planet Mercury, angel of Wednesday, resident of the 3rd Heaven—according to de Abano, *The Heptameron*; but, according to Barrett, *The Magus*, Mathlai is a resident of the 2nd Heaven, and invoked from the east.

Matmoniel—a "holy minister of God" who may be summoned up in Solomonic conjurations for procuring to the invocant a magic carpet. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Matniel [Maktiel]

Matrona—the Shekinah (*q.v.*) called "angel of the Lord" in *The Zohar*.

Matsmetsiyah—one of the many names of the angel Metatron.

Mavet—angel of death. [*See* Malach ha-Mavet.]

Mavkiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Maymon—chief angel of the air, ruler of Saturday, and subject to the South Wind. Three angels minister to Maymon: Abumalith, Assaibi, and Belidet. In de Abano's works, Maymon is "king of the Saturday angels of the air."

Mbriel—an angel who rules over winds, according to M. Gasster, *The Sword of Moses*.

McWilliams, Sandy (fictional)—a baldheaded angel in Mark Twain's *Captain Stormfield's Visit to Heaven*.

Meachuel—in occult works, specifically in *The Sixth and Seventh Books of Moses*, Meachuel is one of the 3 angels of the Triune God used for conjuring, the other 2 being Lebatei and Ketuel.

Mebabel—one of the 72 angels of the 72 quinaries of the degrees of the zodiac. Mebabel is invoked by those who seek to usurp the fortune of others. He is known to protect the innocent. His corresponding angel is Thesogar. [*See* Barrett, *The Magus*; Ambelain, *La Kabbale Pratique*; Runes, *The Wisdom of the Kabbalah*.]

Mebahel—one of the 72 angels bearing the name of God Shemhamphorae.

Mebahiah—in the cabala, an angel who exercises dominion over morals and religion; also one who helps those desiring offspring. Mebahiah is one of the 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Smat. Mebahiah's sigil is shown in Ambelain, *La Kabbale Pratique*, p. 289.

Mechiel—one of the 72 angels of the zodiac, according to listing in Runes, *The Wisdom of the Kabbalah*.

Mediat (Modiat)—king of the angels ruling Wednesday; also one of the intelligences of the planet Mercury. [*Rf.* de Abano, *The Heptameron*; Malchus, *The Secret Grimoire of Turiel.*]

Medorin—an angel in the heavenly Paradise. [*Rf. The Zohar* (Bereshith 39b, fn.).]

Medussusiel—as mentioned in Waite, *The Lemegeton*, an angel of the 6th hour of the day, serving under Samil.

Meetatron [Metatron]

Mefathiel—"an opener of doors," hence, according to Trachtenberg, *Jewish Magic and Superstition*, Mefathiel is an angel favored of thieves and other miscreants.

Megiddon—a seraph, in Klopstock, *The Messiah*.

Mehahel—an angel belonging to the order of cherubim and cited in Ambelain, *La Kabbale Pratique*.

Mehaiah—an angel of the order of principalities, as listed in the "L'Arbre de Vie en Iesirah" chart reproduced in Ambelain, *La Kabbale Pratique*, facing p. 88.

Mehalalel—in *The Book of Protection*, an angel invoked in Syriac spellbinding charms. [*Rf.* Budge, *Amulets and Talismans.*]

Mehekiel—one of the 72 angels bearing the mystical name of God Shemhamphorae. [*Rf.* Barrett, *The Magus.*]

Meher (Mithra)—in Mandaean religious lore, the yazata or angel presiding over light and justice. [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Mehiel—in the cabala, an angel who protects university professors, orators, and authors. His corresponding angel is Astiro. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Mehriel—one of the archangels in the cabala.

Mehuman ("true, faithful")—one of the 7 angels of confusion. Mehuman figures in the story relating to Esther and Ahasuerus, as told in Ginzberg, *The Legends of the Jews*.

Meil—a Wednesday angel (one of 3) invoked in ceremonial magic rites. [*Rf.* Barrett, *The Magus* II.]

Meimeiriron—in Isaac ha-Cohen's text, "Emanations of the Left Side," Meimeiriron is the 4th of the 10 holy sefiroth, the "personalized Hesed." The "less authentic angel" of this sefira is Zadkiel.

Mekhapperyah—one of the many names of the angel Metatron. [*Rf. 3 Enoch.*]

Melahel—one of the 72 angels bearing the mystical name of God Shemhamphorae, according to Barrett, *The Magus* II.

Melchi(d)ael—in Waite, *The Book of Black Magic and of Pacts*, and in *Grimorium Verum*, Melchiael is an angelic prince conjured up in Solomonic black magic rites. He is efficacious in providing the invocant with the woman of his desires.

Melchisedec (or Melchizedek or Melch-Zadok—"the god Zedek is my king")—king of righteousness whom pseudo-Dionysius called "the hierarch most beloved of God." Epiphanius in his *Adversus Heareses* calls Melchisedec an angel of the order of virtues. According to pseudo-Tertullian, Melchisedec is a "celestial virtue of great grace who does for heavenly angels and virtues what Christ does for man." [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, p. 148.] In the Bible (Genesis 14), Melchisedec is the fabled priest-king of Salem, ancient name for Jerusalem. It was to Melchisedec that Abraham gave tithes. In Phoenician mythology Melchisedec, called Sydik, is the father of the 7 elohim or angels of the divine presence. In the gnostic *Book of the Great Logos*, Melchisedec is Zorokothera. Hippolytus refers



Melchisedec, Abraham, and Moses, from the porch of the northern transept of Chartres Cathedral (late 12th century). From E. H. Gombrich, *The Story of Art.* New York: Oxford University Press, 1951.

to a sect, followers of one Theodotus (probably the 3rd-century heretics known as the Melchisedans), who claimed that there was "a great power named Melchizedek who was greater than Christ." In certain occult sources, Melchisedec is identified as the Holy Ghost. In the *Book of Mormon* (Alma)

he is referred to as "the prince of peace." His symbol is a chalice and a loaf of bread. R. H. Charles appends to his edition of *Enoch II* a fragment ("a new form of the Melchizedek myth, the work of an early Christian"), wherein Melchisedec figures as the supernatural offspring of Noah's brother Nir, who is preserved in infancy by Michael, and who becomes, after the Flood, a great high priest, the "Word of God," and king of Salem, with "power to work great and glorious marvels that have never been." The term "word of God" very likely stems from St. John's "in the beginning was the Word, and the Word was with God, and the Word was God." In *Midrash Tehillim*, commenting on Psalm 76, Melchisedec is identified as Shem, one of Noah's sons. This source also contains the legend of Melchisedec feeding the beasts in Noah's ark. The meeting of Abraham and Melchisedec (Genesis 14:17–24) is pictured in a woodcut in the great Cologne Bible (1478–1480) and in Rubens' famous painting, "The Meeting of Abraham and Melchizedec"; also in the painting by Dierik Bouts (c. 1415–1475).

Melech—an angel of the order of powers invoked in conjuration rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Melek-I-Taus (Taus-Melek)—the peacock angel in Yezidic devil-worshipping religion. The name is a paraphrase for the devil in Buddhist lore. [*Rf.* Wall, *Devils.*] According to Forlong, *Encyclopedia of Religions*, "the Melek-Tawus was once an angel or demiurge who created Eve from the body of Adam." [*See* Taus-Melek.]

Meleyal or **Melejal** ("fulness of God")—in Enoch writings, an angel of autumn, ruling 3 months of the year. [*Rf. Enoch I.*]

Melha—chief of the order of flames, and Buddhist counterpart of the seraphim. [*Rf.* Blavatsky, *The Secret Doctrine* II.]

Melioth—one of 9 angels "that run together throughout heavenly and earthly places." The 9 angels are named by Beliar and revealed to Bartholomew in the *Gospel of Bartholomew*, p. 177.

Melkejal (Machidiel)—angelic ruler of March. "In the beginning of the year," says *Enoch I*, "Melkejal rises first and rules."

Melkharadonin—in gnostic lore, one of 12 powers engendered by Ialdabaoth. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Melki—in Mandaean religion, the *melki* or *malki* are semidivinities (like the *uthri*) who carry out the Will of the Great Life. All are "subordinate to the Creator, whose first manifestations they were." A Mandaean legend tells of 2 *melki*, Zutheyr and Zahrun, conjured down from Heaven to aid believers in baptismal rites. [*Rf.* Drower, *The Mandaeans of Iraq and Iran*, p. 328.]

Melkiel—one of the angels of the 4 seasons, serving with Helemmelek, Melejal, and Narel.

Melkoutael—the sefira of Malkuth in the Briatic world. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Membra (logos)—the Word of God; an hypostasis of God; an intermediary (i.e., an angel) of God. In Jewish cabala, Membra denotes the divine name. [*Rf. The Jewish World in the Time of Jesus*; Lenormant, *Chaldean Magic.*]

Memeon—an angel invoked in the benediction of the Salt. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Memsiel—a chief officer-angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton.*]

Memuneh ("appointed one")—a deputy angel, a dispenser of dreams. Through Memuneh, it is said, the universe operates. The plural form is memunim. These memunim are the defenders in Heaven of their earthly charges. In Jewish ceremonial magic, the memunim were regarded as demons, although Eleazor of Worms insisted they were angels. *3 Enoch* speaks of the memunim as belonging to the class of angels of the Song-Uttering Choirs.

Memunim (plural for Memuneh)—appointed ones, a class of angels. [*Rf. 3 Enoch.*]

Menadel—an angel of the order of powers,

according to Ambelain; also one of the 72 angels of the zodiac, according to Runes, *The Wisdom of the Kabbalah*. Menadel keeps exiles faithful or loyal to their native land. His corresponding angel, in the cabala, is Aphut. For the sigil of Menadel, see Ambelain, *La Kabbale Pratique*, p. 273.

Menafiel—in Waite, *The Lemegeton*, an angel of the 11th hour of the day, serving under Bariel.

Menakel [Manakel]

Menaqel [Manakel]

Mendrion—in the cabala [*Rf.* Waite, *The Lemegeton*] the supreme ruling angel of the 7th hour of the night.

Menerva (Menvra)—one of the Novensiles, the 9 supreme spirits or gods of the Etruscans.

Meniel—one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Menor—an angel conjured in the exorcism of Wax in Solomonic magical operations. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Mentor—an angel invoked in the exorcism of Wax. Mentioned in the *Clavicula Salomonis*. [*See* Menor.]

Menvra [Menerva]

Mephistopheles (Mephistophiel, "he who loves not the light")—the name, originally Hebrew, is derived from "mephiz" meaning destroyer, and "tophel" meaning liar. Mephistopheles is a fallen archangel, one of 7 great princes of Hell (one of the maskim, *q.v.*). According to Cornelius Agrippa, Mephistopheles "stands under the planet Jupiter, his regent is named Zadkiel, who is an enthroned angel of the holy Jehovah." [*Rf. Dr. Faust's Höllenzwang*, a book of magic.] In Seligmann, *The History of Magic*, Mephistopheles is "a subordinate demon, a fallen angel too, and sometimes admitted to the presence of God, but he is not the devil." In secular literature, Mephistopheles is either a minion of Satan or a stand-in for Satan. In Marlowe's *Dr. Faustus*, he is a leading character, along with Lucifer, Beelzebub, and other devils (the angels in the play, good or evil, are not named). In Goethe's *Faust* it is Mephistopheles who, acting for his overlord Satan, seals the pact with Faust. Mephistopheles is also a character is Busoni's uncompleted opera *Doktor Faust*, which was heard for the 1st time in America in 1964. Hegel the philosopher saw in Mephistopheles the symbol of "the negative principle."

Merasin [Meresin]

Merattron [Metatron]

Merciless Angel, The [Temeluch]

Mercury (Greek, Hermes)—in the cabala, the angel of progress, also a designation for Raphael. [*Rf.* Acts 14:11–12; Levi, *Transcendental Magic*.]

Meresijm—angel of the 1st hour of the day, serving under Sammael. [*Rf.* Waite, *The Lemegeton*.]

Meresin (Merasin, Meris, Metiris, Merihim, Meririm)—a fallen angel, chief of the aerial powers, as in *Paradise Lost*. In Camfield, *A Theological Discourse of Angels*, Meresin (spelt *Miririm*) is one of the 4 angels of revelation—which would make him a holy angel; however, in Heywood, *The Hierarchy of the Blessèd Angels*, he is lord of thunder and lightning in Hell—which, presumably, would make him one of the damned.

Meriarijm—a chief officer-angel of the night, serving under Sarquamish.

Meririm (Meresin)—in Barrett, *The Magus* I, Meririm is identified as the evil power whom Paul in Ephesians calls "the prince of the power of the air" (i.e., Satan). Barrett claims that Meririm is prince over the angels of whom Revelation speaks and "to whom is given to hurt the earth and the sea . . . he is the meridian devil, a boiling spirit, a devil ranging in the south."

Merkabah—angel of the chariot (the cherubim).

Merkabah Angels—6 classes of angels [*Rf. 3 Enoch*] closest to, or guardian of, the throne of Glory. They include the galgallim, the hayyoth, the ofanim, the seraphim.

Merkaboth ("carriage")—there were (or are) 7 merkaboth, corresponding to the 7 Heavens or "the actual vision of the divine might." They are to be compared with the middoth or the sefiroth (*q.v.*), and are regarded as personifications of the divine attributes, serving before the throne of Glory. [*Rf.* Scholem, *Major Trends in Jewish Mysticism*; Müller, *History of Jewish Mysticism*; Zechariah 6.]

Merloy—an "inferior" spirit invoked in Solomonic magical rites. [*Rf. Grimorium Verum*; Waite, *The Book of Ceremonial Magic*, p. 239; Shah, *The Secret Lore of Magic*, p. 98.]

Mermeoth—one of the 9 angels that "run together throughout heavenly and earthly places," as cited in the *Gospel of Bartholomew* in James, *The Apocryphal New Testament.*

Merod—"a most holy angel" invoked in magical operations, as set forth in Waite, *The Greater Key of Solomon.*

Merof—in occult lore (*The Sixth and Seventh Books of Moses*), an angel of the Seal, summoned in magical rites.

Meros—an angel of the 9th hour of the day, serving under Vadriel. [*Rf.* Waite, *The Lemegeton.*]

Merroe—"a most pure angel" invoked in Solomonic black magic operations, specifically in the conjuration of the Sword. [*Rf. Grimorium Verum*; Shah, *The Secret Lore of Magic.*]

Mesarepim (Mesharethim)—an order of angels of the Song-Uttering Choirs, serving under the leadership of the angel Tagas. [*Rf. 3 Enoch.*]

Meserach [Nisroc]

Meshabber—in rabbinic legendary lore, the angel in charge of the death of animals. [*Rf.* Ginzberg, *The Legends of the Jews* V, p. 57.]

Mesharethim [Mesarepim]

Mesharim—the name of Joseph Caro's angel, through whom Caro received visions and after whom he titled his *Maggid Mesharim*, a book which contains a description of these visions. The angel served as a personified Mishnah. Caro (1488–1575) was doyen of the 15th-century cabalistic Safed community in Upper Galilee (Palestine). [*Rf.* Müller, *History of Jewish Mysticism*, p. 120.]

Meshulhiel—10th of the averse (unholy) sefiroth, as set forth in Isaac ha-Cohen's text. For a list of the 10 sefiroth, both holy and unholy, *see* Appendix.

Mesriel—an angel of the 10th hour of the day, serving under Oriel. [*Rf.* Waite, *The Lemegeton.*]

Messenger of the Covenant [Angel of the Testament]

Messiach—an angel invoked in magical operations. Messiach is named in Mathers, *The Greater Key of Solomon*, p. 107, in connection with the invocation "of the water and of the hyssop." The invocant is advised to recite, at the time of the operations, versicles out of Psalms 6, 67, 64, and 102.

Messiah—equated with Soter, Christ, Savior, God. With Metatron, Messiah is designated a cherub and guardian angel of Eden armed with a flaming sword. He is also the angel of the Great Council, angel of the Lord, a sefira in the Briatic world (one of the 4 worlds of creation) and analogous to the Logos or Holy Ghost. Paul in Colossians 1:16 and Ephesians 1:21 has Messiah in mind when he speaks of the angel "raised above all principalities and powers, virtues, dominations." So too Enoch, when he speaks of the "head of days." [For cabalistic references, see Ambelain, *La Kabbale Pratique.*]

Mesukiel—one of the 10 holy sefiras (3rd of the 10). He is to be compared or equated with Machut or Malkuth (*q.v.*); also with En Soph and the Shekinah. However, according to Isaac ha-Cohen of Soria, in his "Emanations of the Left Side," worlds of horror and destructive imaginings spring from Mesukiel, resulting in a double emanation, with 7 successive groups of pure angels (the holy sefiroth) on one side and 7 camps of dark spirits (the evil sefiroth) on the other. [*Rf.* Bamberger, *Fallen Angels*, p. 173.]

Metathiax—in Conybeare, *The Testament of Solomon*, one of the 36 decani (i.e., spirits of the

zodiac who are demons of disease). Metathiax causes trouble of the reins, and only the holy angel Adonael (*q.v.*) is able to thwart or undo his evil work. [*Rf.* Shah, *The Secret Lore of Magic,* p. 222.]

Metatron (Metratton, Mittron, Metaraon, Merraton, etc.)—in noncanonical writings, Metatron is perhaps the greatest of all the heavenly hierarchs, the 1st (as also the last) of the 10 archangels of the Briatic world. He has been called king of angels, prince of the divine face or presence, chancellor of Heaven, angel of the covenant, chief of the ministering angels, and the lesser YHWH (the tetragrammaton). He is charged with the sustenance of mankind. In Talmud and Targum, Metatron is the link between the human and divine. In his earthly incarnation he was the patriarch Enoch—although *Tanhuna Genesis* [*Rf. Jewish Encyclopedia* I, 94] claims he was originally Michael. Talmudic authorities for the most part shy away from identifying Enoch with Metatron; on the contrary, the tendency is to play down the relationship and even to suppress it. In a curious tale of the marriage of God and Earth (Elohim and Edem), told in the *Alphabet of Ben Sira,* God demands from Earth the "loan" of Adam for 1,000 years. Upon Earth agreeing to the loan, God writes out a formal receipt, and this is witnessed by the archangels Michael and Gabriel. The receipt, so the story goes, is on deposit "to this day" in the archives of Metatron, the heavenly scribe. Metatron has been variously identified as the dark angel who wrestled with Jacob at Peniel (Genesis 32); as the watchman is "Watchman, what of the night?" (Isaiah 21); as the Logos; as Uriel; and even as the evil Sammael. It is said that Exodus 23:20 refers to Metatron: "Behold, I send an angel before thee, to keep thee in the way and to bring thee unto the place which I have prepared" (usually applied to John the Baptist), and Exodus 23:22: "My name is in him." In addition, Metatron has been identified as the Liberating Angel and the Shekinah (who is regarded in some sources as Metatron in his female aspect); in Trachtenberg, *Jewish Magic and Superstition* (p. 76), he is the "demiurge of classical Jewish mysticism." According to the cabala, Metatron is the angel who led the children of Israel through the wilderness after the Exodus; in other occult writings he is described as the twin brother or half-brother of the angel Sandalphon (*cf.* the twin brothers Ormuzd and Ahriman in Zoroastrian lore). With the possible exception of Anafiel (*q.v.*), Metatron is the tallest angel in Heaven, and the greatest, apart from the "eight great princes, the honored and revered ones, who are called YHWH by the name of their king." This is according to *3 Enoch.* Jewish legend relates that upon Metatron (while still Enoch, a mortal) arriving in Heaven, he was transformed into a spirit of fire and equipped with 36 pairs of wings as well as innumerable eyes. The meaning of the name Metatron has never been satisfactorily explained. Eleazor of Worms thought it derived from the Latin *metator,* a guide or measurer. Hugo Odeberg advanced the hypothesis (*3 Enoch,* append. 2) that the name Metatron originated in Jewish circles and "should be regarded as a pure Jewish invention, viz., a metonym for the term 'little YHWH.' " Odeberg is inclined to interpret the name as meaning "one who occupies the throne next to the divine throne." Accordingly Metatron is said to reside

Metatron (El Shaddai). Reproduced from Mathers, *The Greater Key of Solomon.*



in the 7th Heaven (the dwelling place of God). He appears, when invoked, "as a pillar of fire, his face more dazzling than the sun." Gershom Scholem, on the basis of *The Apocalypse of Abraham*, believes the name might be a "vox mystica" for Yahoel (i.e., God). Metatron has also been identified as Isaiah's suffering servant, the Messiah of Christian theology; but see Orlinsky, "The So-Called 'Suffering Servant' in Isaiah 53." The 72 names of God find a match in the 72 (and more) names of Metatron—Surya, Tatriel, Sasnigiel, Lad, Yofiel, to mention a few. Metatron has also been credited with the authorship of Psalms 37:25 according to Talmud *Yebamoth* 16b; and the authorship, in part, of Isaiah 24:16. In *The Zohar* I, Metatron is spoken of as Moses' rod, "from one side of which comes life and from the other, death." In Eisenmenger, *Traditions of the Jews* II, 408, Metatron is indeed the supreme angel of death, to whom God daily gives orders as to the souls to be "taken" that day. These orders Metatron transmits to his subordinates Gabriel and Sammael. That Metatron was considered, at least in some sources, mightier than either Michael or Gabriel is the view expressed in the *Chronicles of Jerahmeel*. Here the story goes that whereas neither of the two great Biblical angels was able to eject Jannes and Jambres, the Egyptian wizards, from Heaven (whither they managed, it seems, to ascend by witchcraft), Metatron was able to accomplish their expulsion. In *Yalkut Hadash*, also, Metatron is said to be "appointed over Michael and Gabriel." As for the size or height of Metatron, *The Zohar* computes it to be "equal to the breadth of the whole world." In rabbinic lore, this was the size of Adam before he sinned. One of Metatron's secret names is Bizbul (according to the *Visions of Ezekiel* where, however, the meaning of this name is not given). King, *The Gnostics and Their Remains*, p. 15, says of Metatron: "This is the Persian Mithra." Many other sources, supporting this identification, are cited by Odeberg, *3 Enoch*. In Jewish angelology, Metatron is "the angel who caused another angel to announce, before the Flood, that God would destroy the world." [*Rf. Jewish Encyclopedia*, "Metatron," vol. 8.] Among numerous other missions or deeds credited to Metatron is the staying of Abraham's hand on the point of sacrificing Isaac. But this 11th-hour intercession has also been imputed to Michael, Zadkiel, Tadhiel, and of course to the "angel of the Lord," who is the one designated in Genesis 22. Finally, according to Talmud *Abodah Zarah* 3b, Metatron is the "teacher of prematurely dead children in Paradise."

Metrator—"a most holy angel" invoked in magical operations. The specific conjuration is the one "concerning the Needle and other Iron Instruments," during which the invocant is advised to recite versicles from Psalms 31, 42. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 118.]

Miahel—one of the 72 angels of the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah*.]

Mibi—a ministering angel invoked in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Michael ("who is as God")—in Biblical and post-Biblical lore, Michael ranks as the greatest of all angels, whether in Jewish, Christian, or Islamic writings, secular or religious. He derives originally from the Chaldeans by whom he was worshipped as something of a god. He is chief of the order of virtues, chief of archangels, prince of the presence, angel of repentance, righteousness, mercy, and sanctification; also ruler of the 4th Heaven, tutelary *sar* (angelic prince) of Israel, guardian of Jacob, conqueror of Satan (bearing in mind, however, that Satan is still very much around and unvanquished), etc. His mystery name is Sabbathiel. In Islamic writings he is called Mika'il. As the deliverer of the faithful he accords, in the Avesta, with Saosyhant the Redeemer. *Midrash Rabba* (Exodus 18) credits Michael with being the author of the whole of Psalm 85. In addition, he has been identified with the angel who destroyed the hosts of Sennacherib (a feat also ascribed to the prowess of Uriel, Gabriel, Ramiel) and as the angel who stayed the hand of Abraham when the latter was on the point of sacrificing his son Isaac (a feat also ascribed to Tadhiel, Metatron, and other angels). In Jewish lore (Ginzberg, *The Legends of the Jews* II, 303) "the fire that Moses saw in the burning



Michael announces to the Virgin her approaching death. A predella by Fra Filippo Lippi. From Jameson, *Legends of the Madonna.*

bush had the appearance of Michael, who had descended from Heaven as the forerunner of the Shekinah." Zagzagel (*q.v.*) is usually denominated the angel of the burning bush. According to Talmud *Berakot* 35, where the comment is on Genesis 18:1–10, Michael is recognized by Sarah as one of 3 "men" whom Abraham entertained unawares. Legend speaks of Michael having assisted 4 other great angels—Gabriel, Uriel, Raphael, Metatron—in the burial of Moses; Michael disputing with Satan for possession of the body [*Rf.* Jude 9.] In mystic and occult writings, Michael has often been equated with the Holy Ghost, the Logos, God, Metatron, etc. In *Baruch III*, Michael "holds the keys of the kingdom of Heaven"—which, traditionally, and in the popular image, applies more aptly to St. Peter. In Hastings, *Encyclopaedia of Religion and Ethics* IV, 616, the article "Demons and Spirits" speaks of the earliest traditions in Muslim lore as locating Michael in the 7th Heaven "on the borders of the Full Sea, crowded with an innumerable array of angels"; and after describing Michael's wings as "of the color of green emerald," goes on to say that he "is covered with saffron hairs, each of them containing a million faces and mouths and as many tongues which, in a million dialects, implore the pardon of Allah." In ancient Persian lore, Michael was called Beshter, "one who provides sustenance for mankind," which would equate him with Metatron. [*Rf.* Sale, *The Koran*, "Preliminary Discourse."] Here it is revealed that the cherubim were formed from the tears Michael shed over the sins of the faithful. Christians invoke Michael as St. Michael, the benevolent angel of death, in the sense of deliverance and immortality, and for leading the souls of the faithful "into the eternal light." To the Jews, according to Régamey, *What Is an Angel?*, Michael is the "viceroy of Heaven" (a title applied to the great adversary *ha-Satan*, before the latter fell). With Gabriel, Michael is the most commonly pictured angel in the work of the classic masters. He is depicted most often as winged, with unsheathed sword, the warrior of God and slayer of the Dragon (a role later apportioned to St. George). As the angel of the final reckoning and the weigher of souls (an office he shares with Dokiel, Zehanpuryu, and others) he holds in his hand the scales of justice. Fra Filippo Lippi, in a sketch reproduced on p. 436 in Jameson, *Legends of the Madonna*, shows Michael kneeling and offering a taper, as the angel who announces to Mary her approaching death (it was Gabriel who announced the birth of the Virgin's God-child). On p. 433 of the same book an oriental legend is recalled which tells of Michael having cut off the hands of "a wicked Jewish high priest" who had attempted to overturn the bier of the just-deceased Virgin; however, the hands of the "audacious Jew" were reunited to his body at the intercession of St. Peter. Among the recently discovered Dead Sea scrolls there is one titled the *War of the Sons of Light Against the Sons of Darkness.* Here Michael is called the "Prince of Light." He leads the angels of light in battle against the legions of the angels of darkness, the latter under the command of the demon Belial. In Ginzberg, *The Legends of the Jews*, Michael is regarded as the forerunner of the Shekinah (*q.v.*); as the angel who brought Asenath from Palestine as a wife to Joseph; as the one who saved Daniel's companions from the fire; as the intermediary between Mordecai and Esther; as the destroyer of Babylon, etc.,

etc. He is also said to have informed the fallen angels of the Deluge. When he wept, his tears changed into precious stones. In Longfellow's *The Golden Legend*, Michael is the spirit of the planet Mercury and "brings the gift of patience." In secular writings, notably in Dante and Milton, Michael figures prominently. In contemporary fiction, he serves as archdeacon to Bishop Brougham in Robert Nathan's *The Bishop's Wife*. To Yeats, in the latter's poem "The Rose of Peace," Michael is styled "leader of God's host." The latest news on Michael is that Pope Pius XII declared him to be (in 1950) the patron of policemen.

Michar [Mikhar]

Micheu—in gnostic lore, a power (with Mikhar) "set over the waters of life." [*Rf.* the *Bruce Papyrus.*]

Microprosopus—"the left side" of the operative good in cabalistic cosmogony; he was formed, it is claimed, out of the 4th, 5th, 6th, 7th, 8th, and 9th sefiroth. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Midael—"a chief and captain" in the celestial army. Cited in *The Magus* as an angel of the order of warriors. *Cf.* Psalms 34–35. Reference to Midael is found also in Mathers, *The Greater Key of Solomon.*

Middoth—in the view of Rabbi Nathan (*Abot*), the middoth are the 7 personifications of the divine attributes or emanations; they are to be compared with the sefiroth (*q.v.*). Two of the middoth—the angels of mercy and of justice—are reputed to have been the principal agents in the creation of the world, according to rabbinic legend. The other 5 middoth are personifications of wisdom, right, love, truth, peace.

Midrash—one of the many names of the angel Metatron.

Miel—the angel of Wednesday. [*Rf.* de Abano, *The Heptameron.*] In Shah's *The Secret Lore of Magic* (p. 294), Miel is cited as one of 3 angels of the planet Mercury, the other 2 angels being Raphael and Seraphiel.



Michael. A 6th-century Byzantine mosaic. Reproduced from Régamey, *Anges.*

Mights—another term for the order of virtues (*q.v.*), as used by Benjamin Camfield in his *Theological Discourse of Angels.* Steiner in his *The Work of the Angels in Man's Astral Body* equates Mights with Dynamis (*q.v.*).

Migon—one of the many names of the angel Metatron enumerated in *3 Enoch.*

Mihael—in the cabala, an angel in control of conjugal fidelity and fertility. Ambelain, *La Kabbale Pratique*, lists Mihael as belonging to the order of virtues. According to *The Magus*, he is of the 72 angels bearing the name of God Shemhamphorae.

Miha'il—in Muslim lore, an angel of the 2nd Heaven in charge of a group of angels (in the guise of eagles) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Mihr (Mihir, Miher, Mithra)—in ancient Persian lore, the angel presiding over the 7th month (September) and over the 16th day of that month. Mihr watched over friendship and love. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*] The magi held that, on Judgment Day, 2 angels would stand on the bridge called *al Sirat* (which is finer than a hair and sharper than the edge of a sword) to examine every person crossing. Mihr would be one of those angels, Sorush the other. Mihr, representing divine mercy, and holding a balance in his hand, would weigh the person's actions performed during his lifetime. If found worthy, the person would be permitted to pass on to Paradise. If he was found unworthy, then Sorush, representing divine justice, would hurl him into Hell. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 64.]

Mijcol (Mijkol)—an angel of the Seal, used in conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Mikael—an angel who influences the decisions of monarchs, nobles, and governors; also useful in uncovering conspiracies against states. His corresponding angel is Arpien. [*Rf.* Ambelain, *La Kabbale Pratique*, p. 277.]

Mikail or **Mikhael** (Michael)—in Arabic lore, Mika'il is a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Mikhar (Mikheus)—in gnosticism, one of the celestial powers with dominion over the springs of the waters of life (heavenly baptism). [*Rf.* Doresse, *The Secret Books of Egyptian Gnosticism*, p. 85 and 182; *cf.* Micheu.]

Mikheus [Mikhar]

Mikiel—one of the 72 angels in charge of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Milkiel (Melkeyal, Tamaano—"my kingdom is God")—in *The Zohar* an angel who rules over spring. The name Milkiel, according to Charles, *The Book of Enoch*, is an "inversion" of Helemmelek (*q.v.*). According to Barton, *Origin of the Names of Angels*, Milkiel rules one of the summer months and goes also under the names of Tamaani and Sun. [*Rf. Enoch I*, 82:15.]

Milliel—a Wednesday angel residing in the 3rd Heaven, as cited in de Abano, *The Heptameron.* However, according to Barrett, *The Magus*, Milliel resides in the 2nd Heaven. But whatever Heaven Milliel resides in, he must be invoked from the south.

Miniel—in occult lore, one of the great luminaries whose chief virtue is that he can, when invoked, induce love in an otherwise cold and reluctant maid; but for the best results, the invocant must be sure he is facing south. [*Rf.* Barrett, *The Magus.*] Miniel is also invoked in spells for the manufacture and use of magic carpets. One such spell is given in Shah, *Occultism* (p. 167), and is reproduced in the Appendix.

Ministering Angels (Hebrew, *malache hashareth*)—in the judgment of some Talmudists, the ministering angels constitute the highest order in the celestial hierarchy, and are the "hosts of the Lord," as in the *Mekilta of Rabbi Ishmael*; in the view of others, the ministering angels are of an inferior order or rank and, since they are so numerous, the most expendable. In Talmud *Sanhedrin*

it is reported that "the ministering angels roasted meat and cooled wine for Adam" during the brief while that our 1st parents dwelt in Eden. In *Yalkut Reubeni* and *The Book of Adam and Eve*, 3 of the ministering angels who thus served Adam are named: Aebel, Anush, and Shetel. The *Testament of Naphtali* (in the *Testament of the Twelve Patriarchs*) speaks of God "bringing down from his highest Heaven 70 ministering angels (with Michael at their head) to teach languages to the 70 children that sprang from the loins of Noah." [*Cf.* Guardian Angels.] In Talmud *Hagiga* we learn that "the ministering angels are daily created out of the river Dinur . . . they sing a Hymn and thenceforth perish, as it is said, 'Each morning they are new.' "

Ministers—a term for angels, as in Hebrews 1:7: "He maketh the winds his angels, and the flaming fires his ministers."

Mirael—a "captain and chief" of the celestial armies, invoked in Solomonic magical rites. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 112, and Psalms 34–35.]

Miri—angel of an hour, mentioned and invoked by H.D. (Hilda Doolittle) in her poem "Sagesse." Miri is listed in Ambelain, *La Kabbale Pratique*, a source from which the American poet drew many of the names of angels found in her work.

Miriael—an angel of the order of warriors. According to Barrett, *The Magus* II, 58, the name Miriael derives from Psalms 34 and 35, where the expression "angel of the Lord" occurs.

Misran—genius of persecution and one of the genii of the 12th hour, as noted in Apollonius of Tyana, *The Nuctemeron*.

Missabu—in occultism, a ministering angel to Arcan, king of the angels of the air serving on Monday. [*Rf.* de Abano, *The Heptameron*; Shah, *Occultism*, p. 49.]

Missaln—one of the angels of the Moon, serving on Monday, and responsive to invocations in magical rites. [*Rf.* Shah, *The Secret Lore of Magic*, p. 296.]

Mitatron (Metatron?)—as described in de Abano, *The Heptameron*, a Wednesday angel resident of the 3rd Heaven and invoked from the west.

Mithghiiel A'—one of the angel princes of the Hosts of X, as cited in M. Gaster, *The Sword of Moses* XI.

Mithra (Mitra, Mihir, Mihr, Ized, etc.)—in Vedic cosmology, one of the shining gods, analogous to the Judaean-Christian angels. King in *The Gnostics and Their Remains* equates Mithra with Metatron (*q.v.*). In Persian theology, Mithra or Mihr is one of the 28 izeds (spirits) that surround the great god Ahura-Mazda. He "rises from a paradise in the east, has 1,000 ears and 10,000 eyes." Among Aryans, he is a god of light. In Heaven, he assigns places to the souls of the just. [*Rf. The Dabistan*, p. 145; Lenormant, *Chaldean Magic*.]

Mitmon—an angel called on in goetic conjurations. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Miton—one of the many names of the angel Metatron.

Mitox(t)—a Zoroastrian daeva of the "falsely spoken word;" a servant of Ahriman, Persian prince of demons. [*Rf. Grundriss der iranischen Philologie* III; Seligmann, *History of Magic*, p. 39.]

Mitspad—one of the many names of the angel Metatron.

Mitzrael (Mizrael)—one of the archangels in cabalistic lore. Mitzrael induces obedience on the part of inferiors toward superiors. He is one of 72 angels bearing the name of God Shemhamphorae. His corresponding angel is Homoth. For the sigil of Mitzrael, see Ambelain, *La Kabbale Pratique*, p. 289.

Mitzraim (Hebrew name for Egypt)—the guardian angel of Egypt (but *see* Uzza; also Rahab). [*Rf.* Bamberger, *Fallen Angels*.]

Mivon—one of the many names of the angel Metatron.

Mizabu—a spirit of the 4 quarters of the Universal Mansions, called on in Monday invocations. [*Rf. The Secret Grimoire of Turiel.*]

Mizan—an angel invoked in Arabic incantation rites. [*Rf.* Shah, *Occultism.*]

Mizgitari—genius of eagles and one of the genii of the 7th hour, as noted in Apollonius of Tyana, *The Nuctemeron.*

Mizkun—genius of amulets and one of the genii of the 1st hour. Noted in Apollonius of Tyana, *The Nuctemeron.*

Mizumah—in ancient Persian lore, the angel who "attended the servants of God and promoted the better faith." [*Rf. The Dabistan,* p. 126.]

Mnesinous—in the *Revelation of Adam to His Son Seth,* one of the great celestial powers "who are to draw the elect up to Heaven." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics,* p. 182.]

Moak(k)ibat—in Muslim lore, the recording angel, just as Pravuil or Radueriel is in Judaeo-Christian lore, or as Nebo or Nabu is in Babylonian lore. The term "al Moakkibat" stands for 2 guardian angels who, in Arabic legend, write down men's activities. The angels succeed each other daily. [*Rf.* Sale, *The Koran,* "Preliminary Discourse," IV.]

Modiel—one of the numerous angelic guards of the gates of the East Wind, according to listing in the *Ozar Midrashim* II, 316.

Modiniel—in Jewish cabala, one of the spirits of the planet Mars. His corresponding intelligence is Graphael. [See Lenormant, *Chaldean Magic: Its Origin and Development.*]

Moloc(h) (Molech)—a fallen angel in *Paradise Lost* II, 4, where he is described as "the fiercest Spirit/That fought in Heav'n; now fiercer by despair." In Hebrew lore, he is a Canaanitish god of fire to whom children were sacrificed. Solomon built a temple to him [*Rf.* I Kings II, 7.]

Monadel—one of the 72 angels bearing the mystical name of God Shemhamphorae.

Monker (Munkar)—one of 2 blue-eyed black angels (the other being Nakir) in Arabic demonology. Monker's special job is to examine the souls of the recently deceased so as to determine whether they are worthy of a place in Paradise. See "A Mandaean Hymn of the Soul" by Schulim Ochser, mentioned in Thompson, *Semitic Magic.* [*Rf.* Hughes, *A Dictionary of Islam,* "Azabu'l-Qabr."]

Morael (Moriel)—in geonic lore, the angel of awe or fear. He rules over the month of Elul (August-September). He has the power of making everything in the world invisible—according to Waite, *The Book of Black Magic and of Pacts,* where, on p. 161, Morael's sigil is reproduced.

Morax [Forfax]

Mordad—the angel of death in ancient Persian lore. [*Rf.* Sale, *The Koran,* "Preliminary Discourse," p. 51.]

Moroni—the Mormon angel of God, son of "Mormon, the last great leader of the Nephites." A statue of Moroni tops the 40-foot monument at Hill Cumorah, 4 miles south of Palmyra, New York, where Joseph Smith claimed he received, from the hand of this angel, the gold plates containing "the gospel of a new revelation." [*Rf.* the *Book of Mormon.*]

Moses—in tannaitic sources, Moses is not infrequently referred to as an angel, or as a patriarch-prophet who enjoys a status above an angel. He is one of 3 humans who "ascended to Heaven to perform service" (Enoch, Elijah, Moses); but while we know the angelic names of Enoch and Elijah (Metatron and Sandalphon) we have no angelic name for Moses. True, there is a legend (*Midrash Tannaim* relates it) that, on occasion, Michael assumed the form of Moses.

Mqttro—an angel (one of the *nomina barbara*) "that ministers to the son of man." [*Rf.* M. Gaster, *The Sword of Moses.*]

Mrgioial—an invocation angel (one of the *nomina barbara*), and among the 4 angels appointed by God to the Sword who communicated the

divine name to Moses. [*Rf.* M. Gaster, *The Sword of Moses.*]

Mtniel—an angel who exercises dominion over wild beasts, just as Behemiel (*q.v.*) exercises dominion over tame beasts. Mtniel shares his office with 2 other angels, Jehiel and Hayyel.

Mufgar—in *Pirke Hechaloth* an angelic guard serving in the 1st Heaven.

Mufliel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Mulciber—in *Paradise Lost* I, 740ff., Mulciber once "built in Heav'n high Towers." [*Cf.* Vulcan.]

Mumiah—in the cabala, an angel who controls the science of physics and medicine and is in charge of health and longevity. His corresponding angel is Atembui. For Mumiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 294.

Mumol—an angel invoked with Mutuol (*q.v.*) in the consecration of Pen and Ink.

Munkar [Monker]

Mupiel ("out of the mouth of God")—in Mosaic incantation rites, an angel invoked for the obtaining of a good memory and an open heart.

Murdad—in ancient Persian lore, the angel of July; also the angel governing the 7th day of the month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*] Where Murdad is equated with Azrael, he is the angel who separates the body from the soul, at death.

Muriel (Murriel, from the Greek "myrrh")—angel of the month of June and ruler of the sign of Cancer (crab), as cited in Camfield, *A Theological Discourse of Angels*, p. 67. Muriel is also one of the rulers of the order of dominations. He is invoked from the south and is able to procure for the invocant a magic carpet. In addition, he serves under Veguaniel as one of the chief angelic officers of the 3rd hour of the day.

Murmur (Murmus)—before he turned into a fallen angel, Murmur was partly of the order of thrones and partly of the order of angels. This "fact was proved after infinite research," reports Spence in *An Encyclopaedia of Occultism*, p. 119. In Hell, Murmur is a great duke with 30 legions

A woodcut from the Cologne Bible showing the burial of Moses. On left, God, interring the Lawgiver. Assisting angels are Michael and Gabriel (or Zagzagel). From *Pictures from a Mediaeval Bible.*

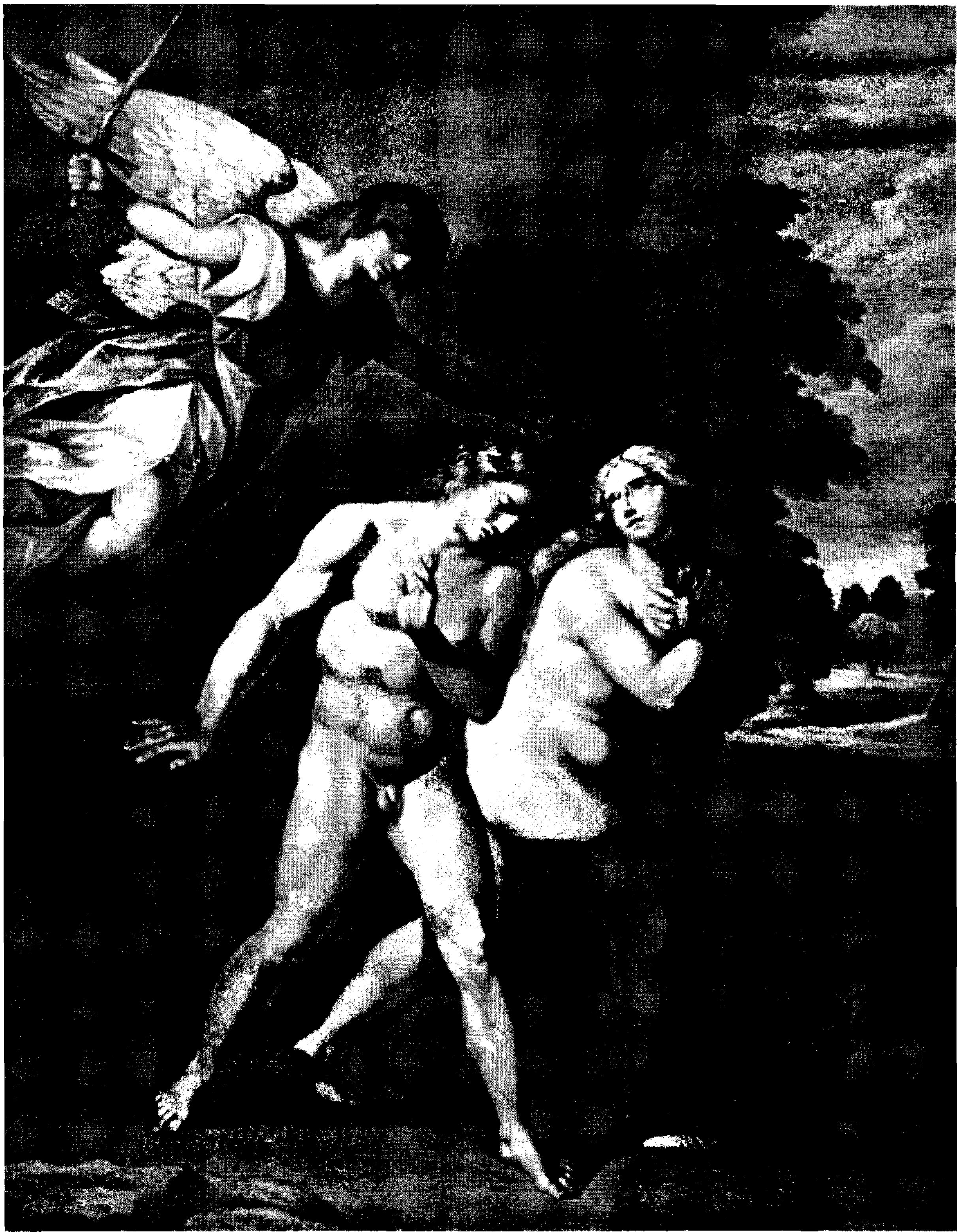


of infernal spirits attending him. He manifests in the form of a warrior astride a gryphon, with a ducal crown upon his head. He teaches philosophy and constrains the souls of the dead to appear before him for the answering of questions. His sigil is shown in Waite, *The Book of Black Magic and of Pacts*, p. 182.

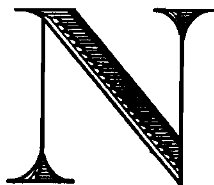
Musanios—in gnostic lore, an aeon of the lower ranks; yet he serves as a ruler of the realm of the invisible. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*.]

Mutuol—in *The Grand Grimoire*, an angel invoked in the consecration of Pen and Ink, a powerful device for the binding of evil spirits, or of exorcising them. [*Rf.* Shah, *Occultism*, p. 20.]

Mzpopiasaiel—a leader of the angels of wrath. He is so designated in M. Gaster, *The Sword of Moses*.



Angel of Eden expelling Adam and Eve. Identified as Michael by Milton in *Paradise Lost*, but as Raphael by Dryden in *State of Innocence*. Reproduced from Hayley, *The Poetical Works of John Milton.*



Naadame—a "prince over all the angels and Caesars." [*Rf.* Mathers, *The Greater Key of Solomon.*]

Naamah ("pleasing")—in the cabala, one of 4 angels of prostitution, all mates of Sammael, the other 3 being Lilith, Eisheth Zenunim, and Agrat (Iggereth) bat Mahlat. According to Rabbi Isaac, the sons of God, specifically Uzza and Azael, were corrupted by Naamah. Rabbi Simeon called her mother of demons, and Rabbi Hiya believed she was the "great seducer not only of men but of spirits and demons," and that, with Lilith, she "brought epilepsy to children." [*Rf. The Zohar* I, 55a.] In *The Legends of the Jews* I, 150, Naamah is the mother of the devil Asmodeus by the angel-demon Shamdan. In Genesis 4:22, Naamah is a mortal, the sister of Tubal-cain.

Naar (Hebrew, "lad")—one of the many names of the angel Metatron.

Naaririel (variant of Naar)—an angelic guard of the 7th Heaven.

Nabu (Nebo, "prophet, proclaimer")—the Babylonian prototype of the Judaeo-Christian archangel. Nabu was the son and minister of the god Marduk and in Sumerian theosophy was known as "the angel of the Lord." As the scribe of the book of fate, his emblem is the lamp. He was also regarded as one of the recording angels. In Akkadian myth, Nabu was the god of the planet Mercury. Relating the Eastern divinity to Enoch-Metatron, Ginzberg, in *The Legends of the Jews* V, 163, says: "The Babylonian Nebo, heavenly scribe, gave Enoch to the Palestinian, Metatron to the Babylonian Jews, and nothing could be more natural than the final combination of Enoch-Metatron." [*Rf. Catholic Encyclopedia* I, "Angel."]

Nachiel (Nakiel, Nakhiel)—in the cabala, the intelligence of the sun, when the sun enters the sign of Leo. Nachiel's cabalistic number is 111. His corresponding spirit is Sorath (*q.v.*), according to Paracelsus' doctrine of Talismans. [*Rf.* Christian, *The History and Practice of Magic* I, 318.]

Nachmiel—an angelic guard of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 317.]

Nacoriel—an angel of the 9th hour of the night. [*See* Hanozoz.]

Nadiel—in Schwab, *Vocabulaire de l'Angélologie*, the angel of migration; also ruler of December (Kislav). [*See* Haniel.]

Nafriel—an angelic guard of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 317.]

Nagrasagiel (Nasragiel, Nagdasgiel, Nagazdiel) —prince of gehinnom (Hell) who showed Moses around when the Lawgiver toured the underworld. [*Rf. Midrash Konen* and *The Legends of the Jews* II, 310.] *Cf.* Sargiel; also the Sumerian-Chaldean Nergal.

Nahaliel ("valley of God")—an angel presiding over running streams. [*Rf. Jewish Magic and Superstition*.] In Numbers 21:19 Nahaliel is the name of a town.

Nahoriel [Nahuriel]

Nahuriel—one of 7 angelic guards of the 1st Heaven, as listed in *Pirke Hechaloth*.

Nairyo Sangha (Persian)—one of 3 angel princes of the 3 upper gates of the nether world, a messenger of Ahura-Mazda. [*Rf. Midrash Konen*; *Jewish Encyclopedia* I, 593.] "To Nairyo Sangha the souls of the righteous are entrusted."

Nakhiel [Nachiel]

Nakiel [Nachiel]

Nakir—a black angel in Mohammedan lore. [*See* Monker.]

Nakriel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Nanael—in practical cabala, one of the principalities; also one of the 72 angels bearing the mystical name of God Shemhamphorae. Nanael exercises dominion over the great sciences, influences philosophers and ecclesiastics. His corresponding angel is Chomme. [*Rf.* Barrett, *The Magus*; Ambelain, *La Kabbale Pratique*.]

Naoutha—the *Gospel of Bartholomew*, p. 176, speaks of Naoutha as an angel with dominion over the southwest. He is described as having "a rod of snow in his hand" which he "putteth into his mouth," and as quenching the fire "that cometh out of his mouth."

Narcoriel—an angel of the 8th hour of the night. [*See* Hanoziz.]

Narel—in Enoch lore, the angel of winter.

Nariel—according to Barrett, *The Magus*, Nariel governs the South Wind. He is also ruler of the noonday winds. "By some called Ariel," says *The Magus*.

Naromiel—in occult lore, one of the intelligences of the moon, and ruler of Lord's Day (Sunday). He resides in the 4th Heaven and is invoked from the south. [*Rf.* de Abano, *The Heptameron*; Lenormant, *Chaldean Magic*; Barrett, *The Magus*.]

Narsinha—the "man-lion" avatar, one of the 10 divine incarnations in Vedic lore. He is "lord of heroism." [*See* Avatar.]

Narudi—an Akkadian spirit, "lord of the great gods," whose image was placed in houses to ward off wicked people. [*Rf.* Lenormant, *Chaldean Magic*, p. 48.]

Nasarach (Nisroch)—another form for Nisroc (*q.v.*) used in Isaiah and in II Kings 19:37.

Nasargiel (Nagrasagiel, Nasragiel)—a great, holy, lion-headed angel who, with Kipod and Nairyo Sangha, exercised dominion over Hell. He is to be compared with the Sumerian-Chaldean Nergal. Nasargiel showed Moses around the nether realms on orders from God. [*Rf.* Ginzberg, *The Legends of the Jews* II, 310.]

Nasharon—an angel prince "over all the angels and Caesars." [*Rf.* Mathers, *The Greater Key of Solomon*.]

Nashriel—in the text of Isaac ha-Cohen, Nashriel is one of 3 *sarim* (angelic princes) under the suzerainty of Sephuriron, the latter ranking as 10th of the 10 holy sefiroth. The other 2 *sarim* are Ithuriel and Malkiel.

Nasragiel [Nasargiel]

Nasr-ed-Din ("help of faith")—one of the 7 archangels in Yezidic devil-worshipping religion. For the names of the other 6 archangels, *see* Appendix.

Nathanael ("gift of God"—Xathaniel, Zathael, etc.)—in Jewish legendary lore, Nathanael is the 6th created angel and one of the 12 angels of vengeance. He is lord over the element of fire. He is the angel (*The Biblical Antiquities of Philo*) who "burned the servants of Jair" in the contest between God and Baal, saving from fire the 7 men who would not sacrifice to the pagan deity. In Waite, *The Lemegeton*, Nathanael is an angel of the 6th hour, serving under Samil. He is also one of 3 angels (with Ingethal and Zeruch) set over hidden things. Ferrar, *The Uncanonical Jewish Books*, mentions the legend of Nathanael being sent down from Heaven by God to help the warrior Cerez defeat the Amorites.

Natiel—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Nattig—in Chaldean lore, one of the 4 principal classes of protecting genii; to be compared with the kerubs of Babylonian myth.

Natzhiriron—in Isaac ha-Cohen's text, one of the 10 holy sefiroth, the personalized angel of Netzach. In the cabala, the personalized angel is Haniel or Anael.

Nayá'il—in Islamic apocalyptic lore, an angel encountered by the sufi Abu Yazid in the 4th Heaven during the sufi's *mir'aj* (ascent) to all 7 Heavens. The angel Nayá'il offers Abu Yazid "a kingdom such as no tongue can describe," but, knowing the offer (actually a bribe) to be only a test of his single-minded devotion to God, Abu Yazid "pays no heed to it." [*Rf.* Nicholson, "An Early Arabic Version," etc.]

Nbat—a Mandaean "light-being" (angel). [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Ndmh—angel of the summer equinox invoked as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Nebo [Nabu]

Neciel—one of the 28 angels governing the 28 mansions of the moon.

Nectaire (fictional)—in Anatole France, *Revolt of the Angels*, the wondrous flutist. In Heaven, according to France, Nectaire was of the order of dominations and known as Alaciel.

Nefilim [Nephilim]

Nefta (fictional)—an angel (female) loved by Asrael in the opera by Francetti. [*See* Asrael.]

Negarsanel (Nasargiel)—prince of Hell, "der Fürst des Gehinnom," as Negarsanel is called in the *Alphabet of Rabbi Akiba* (German translation).

Negef—a holy angel of destruction invoked in ritual magic at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

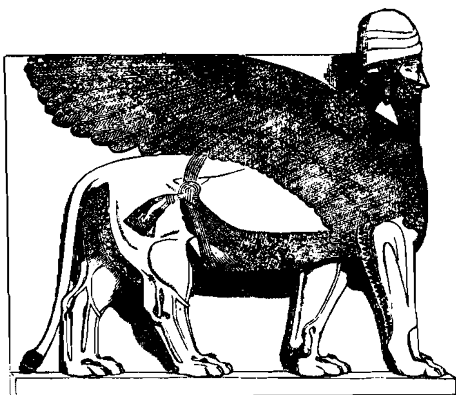
Nehinah—an angel invoked in necromantic operations. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Neithel—Runes, *The Wisdom of the Kabbalah*, cites Neithel as one of the 72 angels ruling over the 72 quinaries of the degrees of the zodiac.

Nekir—in Arabic lore (drawn from the Talmud, according to De Plancy), Nekir is an angel who, with Monker and Munkir, interrogates the dead in order to discover what god they worshipped when alive. Both Nekir and Monker are said to have hideous aspects and frightening voices.

Nelapa—in Barrett, *The Magus*, a Wednesday angel who resides in the 2nd Heaven and is invoked from the south in theurgic operations.

Nelchael—an angel belonging to the order of thrones and one of the 72 angels bearing the mystical name of God Shemhamphorae, according to Barrett, *The Magus*, and Ambelain, *La Kabbale Pratique*. However, he appears to be not a holy angel but a fallen one who, in Hell, teaches astronomy, mathematics, and geography to his fellow demons. His corresponding spirit is known as Sith.



Nergal, one of the four principal protecting genii (guardian angels) in Chaldean cosmology. From Schaff, *A Dictionary of the Bible.*

Nemamiah—in the cabala, an archangel, guardian of admirals, generals, and all who engage in just causes. He is also one of the 72 bearing the mystical name of God Shemhamphorae. [*Rf.* Ambelain,* *La Kabbale Pratique*, p. 289, where Nemamiah's sigil is reproduced.]

Nememel—one of the 72 angels ruling over the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Nephilim (Nephelin, Nefilim)—in Hebrew lore, the nephilim stood for giants of primeval times; also as fallen angels, or their offspring (the "sons of God" who cohabited with the daughters of men, as in Genesis 6). Closely related were the emim ("terrors"), the rephaim ("weakeners"), the gibborium ("giants"), the zamzummim ("achievers"), etc. [*Rf. Enoch I*; De Plancy, *Dictionnaire Infernal*; Ginzberg, *The Legends of the Jews*; Numbers 13:33.] Head of the nephilim was Helel (*q.v.*). According to the 9th-century writer Hiwi al Balkhi, the nephilim were the builders of the Tower of Babel. [*Rf.* Saadiah, *Polemic against Hiwi al Balkhi*, pp. 54–56.]

Nephonos—one of the 9 angels that "run together throughout the heavenly and earthly places." The 9 angels are named by Beliar and revealed to Bartholomew in the *Gospel of Bartholomew*, p. 177.

Neqael (Nuqael)—an evil (i.e., fallen) archangel included in the Enoch listings. The name is actually a corruption or variant of Ezeeqael.

Nergal ("great hero," "great king," "king death")—in Babylonian mythology, Nergal (or Nirgal or Nirgali) is a planetary ruler of the week. To the Akkadians he was a lion-headed god; to the Chaldeans, one of 4 principal protecting genii (guardian angels). He was also the god of Kutha, as in II Kings 17:30, and answered to Baal as a deity of Hades. [*Rf.* Forlong, *Encyclopedia of Religions.*] In Sumerian-Chaldean-Palestinian lore, Nergal is ruler of the summer sun. In gnosticism he is king of Hades (as in Scripture). In occultism he is chief of secret police in the nether regions. He is also credited with being a god of pestilence, war, fever, as well as the spirit of the planet Mars and one of the governors of the 12 signs of the zodiac. In Le Clercq's collection, Nergal is figured on a bronze medallion: obverse, lion-headed; verso, wings and clawed feet. In De Plancy, *Dictionnaire Infernal*, he is "an honorary spy in the service of Belzebuth." See picturization from Schaff, *A Dictionary of the Bible.*

Neria(h) ("lamp of God")—one of the 70 childbed amulet angels.

Neriel—probably the same as Neria. In *The Sixth and Seventh Books of Moses*, Neriel is listed among the 28 angels who govern the 28 mansions of the moon.

Nesanel—in Mosaic incantation rites, Nesanel, along with the angels Meachuel and Gabril, is summoned to free or purge the invocant of all sin.

Nestoriel—an angel of the 1st hour of the day, serving Sammael. [*Rf.* Waite, *The Lemegeton.*]

Nestozoz—chief officiating angel of the 3rd hour of the night, serving Sarquamich.

Nethahel—in Runes, *The Wisdom of the Kabbalah*, one of the 72 angels ruling over the 72 quinaries of the degrees of the zodiac.

Netoniel—in black magic, an angelic name found inscribed in Hebrew characters on the 1st pentacle of the planet Jupiter. [*Rf.* Shah, *The*

Secret Lore of Magic; Mathers, *The Greater Key of Solomon.*]

Netzach ("victory, firmness")—the 7th of the 10 holy sefiroth (emanations of God). The personalized angel of Netzach is Haniel (Anael) of the order of elohim.

Netzael [Netzach]

Nibra Ha-Rishon—one of the emanations of God (i.e., a sefira). According to Müller, *History of Jewish Mysticism*, Nibra Ha-Rishon must be ranked among the highest angelic beings and to be compared with Makon, Logos, Sophia, Metatron.

Nichbadiel—one of numerous angelic guards of the gates of the South Wind. [See *Ozar Midrashim* II, 317.]

Nidbai—in Mandaean mythology, one of 2 guardian *uthri* (angels) of the River Jordan; the other guardian angel is Silmai or Shilmai. [*Rf.* Drower, *The Canonical Prayerbook of the Mandaeans*, and *The Mandaeans of Iraq and Iran.*]

Nilaihah (or Nith-haiah)—Ambelain, *La Kabbale Pratique*, lists Nilaihah as a poet-angel of the order of dominations. He is invoked by pronouncing any of the divine names along with the 1st verse of Psalm 9. He is in charge of occult sciences, delivers prophecies in rhyme, and exercises influence over wise men who love peace and solitude. His sigil is figured on p. 273 of Ambelain's work.

Nine Angels That Rule the Nine Hierarchies in Heaven—1. Merattron or Metatron (over the seraphim); 2. Ophaniel (over the cherubim); 3. Zaphkiel (over thrones); 4. Zadkiel (over dominations); 5. Camael (over powers); 6. Raphael (over virtues); 7. Haniel (over principalities); 8. Michael (over archangels); 9. Gabriel (over angels). [*Rf.* Barrett, *The Magus.*]

Ninety-nine Sheep—comprising the world of the angels. Methodius of Philippi, *Convivia* 3, 6, writes: "We must see in the 99 sheep a representation of the powers and the principalities and the dominations." Origen, Cyril of Jerusalem, and Gregory of Nyssa wrote to the same effect.

Ninip—in Babylonian theosophy, chief of the angels (i.e., chief of the igigi). [*Rf. Catholic Encyclopedia*, "Angels"; Mackenzie, *Myths of Babylonia and Assyria.*]

Ninth Heaven—the home of the 12 signs of the zodiac, according to *Enoch II*; but *see* Eighth Heaven. In Hebrew, the 9th Heaven is called *kukhavim.*

Nirgal (Nirgali)—one of the 4 principal classes of protecting genii (i.e., guardian angels) in Chaldean lore. Usually represented as spirits in the form of lions with men's heads. [*Rf.* Lenormant, *Chaldean Magic*, p. 121.] *See* Nergal.

Nisah [Netzach]

Nisan—a Talmudic angel mentioned in Hyde, *Historia Religionis Veterum Persarum.*

Nisroc(h) ("the great eagle")—originally an Assyrian deity, worshipped by Sennacherib (II Kings 19:37). But, according to Milton (*Paradise Lost* VI, 447), Nisroc is a ruling angel of the order of principalities. In occult lore, he is regarded as a demon, serving as chief of cuisine in the House of Princes (in Hell). See illustration from Schaff, *A Dictionary of the Bible.* Nisroc is equated with Chemos, Baal-Peor, Meserach and Arasek.

Nisroch, an Assyrian deity worshipped by Sennacherib (II Kings 19, 37). From Schaff, *A Dictionary of the Bible.*





The nine orders of the celestial hierarchy. A 14th-century conception. From Hans Werner Hegemann, *Der Engel in der deutschen Kunst.* Munich: R. Piper, 1950.

Nithael—in the cabala, an angel formerly of the order of principalities. Barrett, *The Magus,* claims that Nithael is, despite his fall, still one of the 72 angels bearing the name of God Shemhamphorae. The prevailing belief is that Nithael joined Satan during the rebellion in Heaven and that now, in Hell, he governs emperors and kings, also civil and ecclesiastical personages of the highest rank. For Nithael's sigil, see Ambelain, *La Kabbale Pratique*, p. 289.

Nithaiah (Nith-Haiah) [Nilaihah]

Nitibus—a genius of the stars, cited in Levi, *Transcendental Magic*. In Apollonius of Tyana, *The Nuclemeron*, Nitibus is an angel of the 2nd hour.

Nitika—a genius of precious stones; he presides over the 6th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron*; Levi, *Transcendental Magic*.]

N'Mosnikttiel—a leader of the angels of rage. Cited in Jewish mysticism tracts. [*Rf.* M. Gaster, *The Sword of Moses*.]

Noaphiel—an angel whose name is inscribed in Hebrew characters on the 5th pentacle of the planet Saturn. In conjuring Noaphiel, the invocant is advised (for best results) to recite a versicle from Deuteronomy 10.

Nogah—one of 2 big stars (i.e., angels) that Metatron pointed out to Moses in the 4th Heaven. Nogah "stands above the sun in summer to cool the earth." [*Rf. Revelation of Moses*.]

Nogahel—one of the princes "who stand continually before God and to whom are given the spirit names of the planets." [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Noguel—in the cabala, a spirit of the planet Venus. His corresponding intelligence is Hagiel. [*Rf.* Lenormant, *Chaldean Magic*, p. 26.]

Nohariel—an angelic guard of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Noriel ("fire of God")—in *The Zohar* (Exodus 147a), one of angels symbolized by special colors; in the case of Noriel, "by the gold of brass, lit with orange." [*Rf. Divine Pymander of Hermes Trismegistus*.] In *Ozar Midrashim* (II, 316), Noriel is one of the angelic guards of the gates of the East Wind.

Novensiles—the 9 great deities of the Etruscans who controlled thunderbolts. Their names were Tina, Cupra, Menrva (Menerva), Summanus, Vejovis (Vedius), Sethlans, Mars, Mantus, Ercle (Hercle). In his *The Case Against the Pagans* (*Adversus Nationes*), Arnobius reports that, according to Granius, the Novensiles are the Muses; according to Cornificius, they watch over the renewing of things; according to Manilius, they are the gods to whom alone Jupiter gave power to wield his thunderbolts.

Nudriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

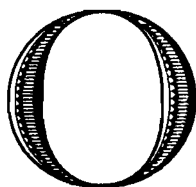
Nukha'il and **Nura'il**—in Arabic lore, guardian angels invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Nuriel ("fire")—angel of hailstorms in Jewish legend. Moses encountered Nuriel in the 2nd Heaven. When he issues from the side of Hesed (kindness), Nuriel manifests in the form of an eagle, an eagle that, when issuing from the side of Geburah (force), is Uriel. In *The Book of Protection*, Nuriel is characterized as a "spellbinding power" and is grouped with Michael, Shamshiel, Seraphiel, and other great angels. According to *The Zohar* I, Nuriel governs Virgo. He is 300 parasangs tall and has a retinue of 50 myriads of angels "all fashioned out of water and fire." The height of Nuriel is exceeded only by the erelim; by the watchers; by Af and Hemah; and of course by Metatron, who is the tallest hierarch in heaven—excepting, perhaps, Hadraniel and Anafiel. In gnostic lore, Nuriel is one of 7 subordinates to Jehuel, prince of fire. [*Rf.* King, *The Gnostics and Their Remains*, p. 15; Ginzberg, *The Legends of the Jews* II, 306 and V, 418.] As a charm for warding off evil, Nuriel is also effective. His name is found engraved on oriental amulets, as noted by Schrire, *Hebrew Amulets*.

N'Zuriel Yhwh—one of the 8 highest ranking angel princes of the Merkabah, all of whom, it seems, occupy stations superior to Metatron.]*Rf. 3 Enoch*.]

Michael	Machen	Och
Gabriel	Shamain	Phul
Samael	Machon	Phaleg
Raphael	Raquie	Ophiel
Sachiel	Zebul	Bethor
Anael	Sagun	Hagith
Cassiel		Aratron

The Olympic spirits and angels of the seven planets along with their sigils and other signs. From Waite, *The Book of Ceremonial Magic.*



Obaddon—another form for Abaddon. In Klopstock, *The Messiah*, Obaddon is a seraph and companion to Ithuriel (*q.v.*). In canto VII of Klopstock's work, Obaddon is titled the "minister of death." [*Cf.* this with Abaddon (Apollyon), called in Revelation 9:10 the "angel of the bottomless pit."]

Obizuth—a winged female dragon who is put to flight by the archangel Bazazath (*q.v.*).

Och—in occultism, the angel who governs the sun (but *see* entry "Angel of the Sun" for other hierarchs designated as rulers of this "planet"). Och gives 600 years of perfect health (if, that is, the invocant lives that long). Och is also ruler of 28 of the 196 Olympian provinces in which Heaven is divided. He is cited as a mineralogist and "prince of alchemy." For Och's sigil, see Budge, *Amulets and Talismans*, p. 389. In this work one finds Och credited with ruling 36,536 legions of spirits. For additional mention of Och, see the works of Cornelius Agrippa.

Octinomon (Octinomos)—a "most holy angel of God" invoked in the conjuration of the Reed.

Oertha—angel of the north. "He hath a torch of fire and putteth it to his sides, and they warm the great coldness of him [so] that he freeze not the world." [*Rf. Gospel of Bartholomew*, p. 176.]

Oethra—one of the 9 angels that "run together throughout heavenly and earthly places." Beliar names these 9 angels to Bartholomew on the latter's inquiry as to their identity. [*Rf. Gospel of Bartholomew*, p. 177.]

Ofael—a Tuesday angel of the 5th Heaven, invoked from the south. [*Rf.* de Abano, *The Heptameron.*]

Ofaniel or **Ofan** (Ofniel, Ophan, Ophaniel, Yahriel)—eponymous chief of the order of ofanim (thrones). Ofaniel is said to exercise dominion over the moon and is sometimes referred to as "the angel of the wheel of the moon." In *3 Enoch*, he has 16 faces, 100 pairs of wings, and 8,466 eyes. He is "one of the 7 exalted throne angels who carry out the commands of the powers." [*Rf. Almadel of Solomon*; *The Sixth and Seventh Books of Moses.*] "By the ancient sages," says Rashi, commenting on Ezekiel 1:20, "Ophan, prince of this order, is

regarded as identical with Sandalphon." [*Rf.* glossary to C. D. Ginsburg, *The Essenes and The Kabbalah.*]

Ofanim (Ophanim, literally "wheels," "many-eyed ones")—in Merkabah lore, the ofanim (later called galgallim) are equivalent to the order of thrones. Enoch speaks of the "ofanim of the fiery coals." In *The Zohar*, the ofanim rank higher than the seraphim. In Mirandola's scheme, they are placed 6th in the 9-choir hierarchic order. While Ofaniel is the eponymous head, Rikbiel and Raphael are also denoted chief. The sefira Wisdom is represented, among the angelic hosts, by the ofanim, says Ginsburg, *The Essenes and The Kabbalah*, p. 90. Milton associates the ofanim with the cherubim. [*Rf.* West, *Milton and the Angels.*]

Ofiel—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans*, p. 225.]

Ofniel [Ofaniel]

Og—a descendant of the fallen angels; the son of Ahijah, the grandson of Semyaza, and the brother of Sihon. In Jewish tradition, Og was an Amorite giant slain in the ankle by Moses. In Numbers 21:33, Og is king of Bashan who is delivered into the hands of Israel by God. However, there is a legend that Og was in the Flood and was saved from it by climbing to the roof of the ark. Palit (*q.v.*) is another name for Og. [*See* Gog and Magog.]

Ogdoas—in gnosticism, the ogdoas constitute a group of the highest heavenly powers. In the view of Basilides, a noted gnostic writer, the ogdoas compose "the world of the great archons." In Hellenic lore, the 8th Heaven is called ogdoas, and is the dwelling place of divine wisdom.

Ohazia—a prince of the face and one of the angelic guards of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 117.]

Oirin—in Chaldean cosmology, angelic watchers over the kingdoms of the earth. (*Cf.* irin.) [*Rf. The Book of the Sacred Magic of Abra-Melin, The Mage*, p. 208.]

Ol—one of the angels of the 12 signs of the zodiac. Ol represents the sign of Leo and is in control of it. He is also regarded as one of the fiery triplicities. [*Rf.* Waite, *The Lemegeton.*]

Oldest Angel—the Logos (Reason or the Word) is called by Philo the "oldest Angel, Dominion, God's likeness." [*Rf.* Mead, *Thrice-Greatest Hermes* I, 137, 161–162.]

Olivier—an ex-prince of the order of archangels, as noted in Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman.* [*Rf.* Garinet, *History of Magic in France*; De Plancy, *Dictionnaire Infernal* III.]

Olympian Spirits—in the *Arbatel of Magic*, a ritual magic work of the 16th century, the Olympian spirits dwell in the air and in interplanetary space, each spirit governing a number of the 196 provinces in which the universe is divided. There are (or were) 7 of these great hierarchs: Araton or Aratron, Bethor, Phaleg, Och, Hagith, Ophiel (or Orifiel), Phul. [*Rf.* Gaynor, *Dictionary of Mysticism.*] The Olympian spirits were also known as the Stewards of Heaven.

Omael—an angel who multiplies species, perpetuates races, influences chemists, etc. Omael is (or was) of the order of dominations and is among the 72 angels bearing the mystical name of God Shemhamphorae. Whether Omael is fallen or still upright is difficult to determine from the data available. He seems to operate in both domains (Heaven and Hell). [*Rf.* Ambelain, *La Kabbale Pratique.*]

Omeliel (Omeliei)—one of the 4 angelic names inscribed in Hebrew characters on the 3rd pentacle of Saturn. The circle of evocation (where the name Omeliel occurs) is reproduced in Shah, *The Secret Lore of Magic*, p. 54.

Omiel—an angel who "mixed" with mortals before the Deluge, as noted in Schwab, *Vocabulaire de l'Angélologie.*

Omophorus—in Manicheanism, a "world-supporting angel." He carries the earth on his shoulders, like another Atlas. [*See* Splenditenes.]

On—in Mathers, *The Greater Key of Solomon*, an angel or a divine name invoked in the conjuration of the Reed. In *The Book of Black Magic and of Pacts*, On is a demon invoked in Monday conjurations addressed to Lucifer.

Onafiel—an angel governing the moon, according to Longfellow, *The Golden Legend* (late editions). In earlier editions of this work, the angel governing the moon is given by Longfellow as Gabriel. Onafiel appears to be a coinage of Longfellow's, through his inadvertent transposition of the letters *f* and *n*, in setting down Ofaniel.

Onayepheton (Oneipheton)—the name of a spirit by which God will summon the dead and raise them to life again. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Oniel—perhaps the same as Onoel. Equated with Hutriel (*q.v.*). Oniel is supervisor of the 5th division of Hell, where Ahab dwells, Ahab being one of the few "who have no portion in the world to come." [*Rf. Midrash Konen*; Ginzberg, *The Legends of the Jews* IV, 188; *Revelation of Rabbi Joshua ben Levi.*]

Onoel (Oniel, Hamiel, Haniel, Anael)—in gnostic lore, Onoel is one of the 7 archons. Origen cites him as hostile, a demon, who manifests in the form of an ass. In the list given by Origen, however, Gabriel and Michael are included among the 7 archons. [*Rf.* Conybeare, *The Testament of Solomon*; Grant, *Gnosticism and Early Christianity*; Mead, *Thrice-Greatest Hermes* (I, 294); Origen, *Contra Celsum.*]

Onomatath—one of 9 angels that "run together throughout the heavenly and earthly places," as cited in the *Gospel of Bartholomew*, p. 117, where the names of the 9 angels are named by Beliar and revealed to Bartholomew.

Onzo—"a fair angel of God" invoked in the exorcism of Wax. [*Rf. Clavicula Salomonis.*]

Ophan—identified by the ancient sages as the angel Sandalphon (*q.v.*).

Ophaniel [Ofaniel]

Ophanim (ofan(n)im)—a term in Hebrew for the order of cherubim (*q.v.*).

Ophiel—one of the 7 Olympian spirits (or one of 14 such spirits). Ophiel rules the planet Mercury. As an angel of the order of powers, he can be invoked. As many as 100,000 legions of lesser spirits are under his command. In Cornelius Agrippa's works, Ophiel's sigil is shown; his name appears also on the Necromantic Bell of Girardius, which is rung to summon the dead. [*Rf.* Grillot, *Witchcraft, Magic and Alchemy*, fig. 144; the *Arbatel of Magic.*]

Ophiomorphus—in Ophitic (gnostic) lore, the serpent Ophiomorphus is a name for the Hebrew devil Sammael. [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, p. 52.]

Ophis ("serpent")—"head of the rebellious angels"—so described by the Assyrian author Phercies and quoted by Barrett in *The Magus*; also referred to in Butler, *Ritual Magic*. Ophis was revered by the ophites as a symbol of divine wisdom who, in the form of a serpent, befriended Adam and Eve in Eden, persuading them to eat of the forbidden fruit (as a service to man). In Barrett, *The Magus* II (opposite p. 46), Ophis is pictured as a demon.

Opiel—an angel invoked in love charms, according to Montgomery, *Aramaic Incantation Texts from Nippur.*

Or—a great angel invoked in exorcism rites, specifically in the invocation at fumigation, as noted in *Grimorium Verum.*

Orael—one of the intelligences of the planet Saturn.

Oraios (Oreus)—in gnosticism, one of the 7 archons that figure in the Ophitic system. [*Rf. Catholic Encyclopedia*, "Gnosticism."]

Oranir—chief prince of the 9 angels of the summer equinox, and effective as an amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Ore'a—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.



Toome's conception of an angel of the order of cherubim. From Heywood, *The Hierarchy of the Blessèd Angels.*

Oreus (Oraios, Horaios)—in Phoencian mythology, one of the 7 elohim (angels) of the divine presence, creators of the universe. According to Irenaeus, Oreus is one of the 7 archons in the Ophitic system. Origen, *Contra Celsum*, believes that the name Oreus derives from the art of magic.

Oriares (Narel)—an angel governing the season of winter.

Oribel—variant for Uriel as one of the angels reprobated by Pope Zachary in 745 C.E. [*Rf.* Hugo, *The Toilers of the Sea*; Heywood, *The Hierarchy of the Blessèd Angels.*]

Oriel (Auriel, "light of God")—one of the 70 childbed amulet angels; also one of the angelic rulers of the 10th hour during daylight. In *Malache Elyon*, Oriel is called the angel of destiny. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Orifel [Orifiel]

Orifiel (Oriphiel, Orifel, Orfiel, Orphiel)—in Pope Gregory's listing, Orifiel is one of the 7 archangels. Elsewhere he is cited a prince of the order of thrones and (in Cornelius Agrippa, *The Third Book of Philosophy*) an angel with dominion over the planet Saturn. In Hebrew cabala, according to Eliphas Levi, Orifiel, like Saturn, is the angel of the wilderness. In Waite, *The Lemegeton*, Orphiel (so spelt) is one of the 7 regents of the world and an angel of the 2nd hour of the day serving under Anael. In Paracelsus' doctrine of Talismans, Orifiel is a chief Talisman and replaces one of the planetary genii of Egypt. Orifiel is also cited here as an angel of Saturday. In secular lore, Longfellow, *The Golden Legend*, gives Orfiel as the angel governing the planet Saturn, although, in the 1st edition of this work, the angel is given as Anachiel. Orifiel appears as a character in Remy de Gourmont's play *Lilith*. In Cabell, *The Devil's Own Dear Son*, he is a "time-serving archangel." [*Rf.* Christian, *The History and Practice of Magic* I, 317.]

Origin of Angels—angels were conceived of as existing before the creation of the world (Job 38:7; Ambrose in "Ministrations and Communion with Angels"; Origen; *Ketab Tamin* 59; *Yalkut Hadash* 11b). In later Judaism, angels are said to have been created on the 1st day of Creation (*The Book of Jubilees* 2:1; *Enoch II*, 29:3; *Baruch III*, 21; Augustine); on the 2nd day of Creation (*Bereshith Rabba* 1:5; *Pirke Rabbi Eliezer*, 3; *Enoch II*; *Targum Yerushalmi*; Rabbi Jochanan; Isaac of Corbeil); on the 4th day of Creation (Ibn Anas); and on the 5th day of Creation (*Genesis Rabbah*, Rabbi Haninah). No authorities have thus far come to light favoring the 3rd day of Creation.

Oriockh (Ariukh)—in *Enoch II*, God instructs his 2 angels, Oriockh and Mariockh, to guard the books authored by Enoch. The name Orioc is found in Genesis 14:1 and 9; also in Daniel 2:14, but not as the name of an angel.

Orion—in Klopstock, *The Messiah*, Orion is St. Peter's guardian angel. Eliphas Levi finds an identity between Orion and Michael. [*Rf.* Semyaza for a symbolic connection between that fallen seraph and the constellation called Orion (the hunter) by the Greeks.]

Oriphiel [Orifiel]

Ormael—an angel of the 4th hour of the night, serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Ormary—an angel of the 11th hour of the day, serving under Bariel.

Ormas—an angel of the 10th hour of the day, serving under Uriel.

Ormazd (Ormuzd)—in Zoroastrian lore, the supreme power of good, the prince of light and twin brother of Ahriman, the latter being prince of darkness and evil; both are supreme, each in his own realm. This dualism was rejected by Jews and Christians alike in their espousal of monotheism, where evil exists only on the sufferance of God. Ormazd is sometimes represented as a bearded man attended by angels.

Ormijel—angel of the 4th hour of the day, serving under Vachmiel.

Ormisiel—angel of the 2nd hour of the night, serving under Farris.

Oroiael—in gnostic lore, one of 4 great luminaries identified with Uriel or Raguel by Irenaeus. [*Rf. Apocryphon of John.*]

Oromasim—one of the 3 princes of the world, the other 2 being Araminem and Mitrim, according to *The Sixth and Seventh Books of Moses.*

Orphaniel—in occult lore, "a great, precious and honorable angel, ruler of the 1st legion." His star is Luna. He is invoked in Monday conjurations. [*Rf. The Ancient's Book of Magic*; *The Secret Grimoire of Turiel.*]

Orphiel [Orifiel]

Orus (or Horus)—a fallen angel in Milton's *Paradise Lost* I, 478.

Osael—a Tuesday angel resident of the 5th Heaven. He is invoked from the south. [*Rf.* Barrett, *The Magus* II.]

Oseny—in *The Sixth and Seventh Books of Moses,* a cherub (also called a seraph) summoned in ceremonial magic.

Osgaebial—an angelic ruler of the 8th hour of the day; he commands "a great cloud of attending spirits." [*Rf.* Waite, *The Lemegeton.*]

Osiris—a fallen angel in *Paradise Lost* I, 478. Milton derived him from Egyptian mythology, where Osiris, a great divinity and husband of Isis, is slain by his brother Typhon.

Otheos—"a most holy name invoked for discovering treasure," according to Waite, *The Book of Black Magic and of Pacts.* In *The Sixth and Seventh Books of Moses,* Otheos is a spirit of the earth used by cabalists in conjuring rites.

Othriel—a spirit invoked in magical operations. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Otmon—in Merkabah lore, a name for Metatron "when he seals the guilty in Israel." [*Rf. 3 Enoch,* 43.]

Ou—variant for Uriel. The angel Ou appears in *The War Between the Sons of Light and the Sons of Darkness,* a copy of which was found among the recently discovered Dead Sea scrolls.

Ouestucati—a female angel of an hour who comes from the Hesperides and brings the sea wind. She is called "the lady of the chaste hands" by H.D. (Hilda Doolittle) in the latter's poem "Sagesse." In the cabala, Ouestucati is the corresponding angel of Iehuiah (*q.v.*).

Oul—a special aide to the angel Dalquiel in the 3rd Heaven. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Oumriel—angel of service residing in the 4th Heaven. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Ourpahil (Ourpail)—an angel in Mandaean tradition. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Ouza (Uzza)—in the *Midrash Petirat Mosheh,* which contains a dialogue between God and the soul of Moses, God is reminded that "the angels Ouza and Azael came down from Heaven and were corrupted [through cohabiting with the daughters of men], but that Moses was not corrupted," the reason for Moses remaining pure was that, after God had revealed Himself to the Lawgiver, the latter abstained from intimacy with his wife. In Exodus 19:15, it will be recalled, husbands were exhorted to "come not at your wives" so as to keep themselves clean preparatory to meeting with their Lord on the mount. All this seems inconsistent with the traditional and prevailing belief among Jews that conjugal union, far from being a contaminating act, is a holy one, blessed by the Shekinah herself.

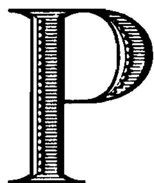
Overseer of Light—the angel Jeu (*q.v.*).

Overshadowing Cherub—the king Nebuchadnezzar or the Prince of Tyre was called the "overshadowing cherub" (Ezekiel 28:16). He is slain by God. [*Rf.* "Select Demonstrations of Aphrahat" in *Nicene and Post-Nicene Fathers,* vol. 13, p. 355.]

Ozah (Uzah)—one of the many names of the angel Metatron in *Sefer ha-Heshek* listing.


THE POWERS
Creavit, perditi Ceciderunt

Christopher Beeston's conception of an angel of the order of powers. From Heywood, *The Hierarchy of the Blessèd Angels.*



Pa'aziel—in *3 Enoch*, a name for the angel Metatron.

Pabael—one of the spirit messengers of the moon. Probably the same as Pabel.

Pabel—an angel of the 4th Heaven ruling on Lord's Day. Pabel must be invoked when the invocant faces west. [*Rf.* de Abano, *The Heptameron.*]

Pachdiel ("fear")—chief angelic guard of the 4th Heaven, according to a listing in *Pirke Hechaloth.*

Pachriel—one of the 7 great angels appointed over the 7 Heavens, as cited in *3 Enoch*, 17. Every one of these angels, including Pachriel, "is accompanied by 496,000 myriads of ministering angels."

Padael (Phadihel)—one of numerous angelic guards of the gates of the West Wind, as cited in *Ozar Midrashim* II, 316.

Padiel (Phadihel)—one of the 70 childbed amulet angels named in *The Book of the Angel Raziel.* Padiel is the angel who appeared to Samson's parents (see *Jewish Quarterly Review*, 1898, p. 328). [*Rf.* Judges 13.]

Paffran—in occultism, a Tuesday angel of the air, serving under the rule of Samax.

Pagiel—an angel petitioned in ritual prayer for fulfilment of the invocant's desires. Pagiel is cited, along with other "great and glorious spirits," in Malchus, *The Secret Grimoire of Turiel.*

Pahadiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed in the 7th heavenly hall.

Pahadron—in Jewish mysticism, the chief angel of terror. Pahadron governs the month of Tishri (September-October). [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Pahaliah—an angel invoked to convert heathens to Christianity. He rules theology and morals and is one of the angels bearing the mystical name of God Shemhamphorae. Pahaliah's corresponding angel is Sothis. [*Rf.* Ambelain, *La Kabbale Pratique*, p. 264.]

Paimon (Paymon, "tinkling sound")—before he fell, Paimon was an angel of the order of dominations. In Hell he is a great king, obedient only to Lucifer. Under Paimon are 200 legions of spirits "part of them of the order of angels, part potentates [powers]." When invoked he appears in the form of a young woman mounted on a dromedary, with a crown upon his head, as he is pictured in *Dictionnaire Infernal* (1863 ed.), p. 521. On special invocations he is accompanied by 2 great princes of the underworld, Bebal and Abalam, according to Wierus, *Pseudo-Monarchia*. For Paimon's sigil, see Waite, *The Book of Black Magic and of Pacts*, p. 168.

Palalael—to be distinguished from Palaliel, both serving as angelic guards of the gate of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Palatinates—a term for one of the 9 hierarchic orders; a variant for the order of powers, as given in a spell or conjuration in *The Greater Key of Solomon* for conferring the gift of invisibility on the conjuror. [*Rf.* Shah, *Occultism*, p. 161.]

Palit ("the escaped")—in Jewish legend, Palit is a name for Michael when Michael escaped from the grip of Sammael (Satan) at the time the latter was hurled from Heaven. [*Rf.* Ginzberg, *The Legends of the Jews* I, 231.] The *Midrash Tehillim* gives Og as another name for Palit. Still another form, Praklit, appears in *Rabbinic Philosophy and Ethics.*

Palpeltiyah—one of the many names of Metatron.

Paltellon—an angel invoked in the benediction of the Salt. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 94.]

Paltriel—an angelic guard of the 5th Heaven, as listed in *Pirke Hechaloth.*

Pammon—angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton*, p. 69.]

Panael—one of the angelic guards of the North Wind. He is to be distinguished from Paniel, another angel in the same service. [*Rf. Ozar Midrashim* II, 316.]

Panaion—in the view of Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* (p. 63), Panaion is "possibly another name for Metatron." Rabbi Ishmael in *Lesser Hechaloth* speaks of seeing "Panaion the Archon, one of the highest servants, and he stands before the throne of glory."

Pancia—a "most pure angel" invoked in ceremonial magic, specifically in the conjuration of the Sword. [*Rf. Grimorium Verum.*]

Paniel—an angel's name found engraved on a charm (*kamea*) for warding off evil. A guard of the North Wind. [*Rf.* Schrire, *Hebrew Amulets.*]

Papsukul—in Chaldean lore, an angelic messenger of the greater gods. [*Rf.* Lenormant, *Chaldean Magic*, p. 120.] Possibly a variant for Papukkal.

Paradise—in his *Adversus haereses* I, i, Irenaeus quotes the gnostic Valentinians: "They say that Paradise, which is above the 3rd Heaven [i.e., in the 4th Heaven] is virtually a 4th angel." The *Apocalypse of Moses* locates Paradise in the 3rd Heaven, as does *Enoch II.* [*Rf.* Newbold, "The Descent of Christ in the Odes of Solomon," *Journal of Biblical Literature*, December 1912.]

Paraqlitos (Paraclete)—in the *Falasha Anthology*, the guardian angel of the sorrows of death.

Parasiel—an angelic name inscribed in Hebrew characters on the 1st pentacle of the planet Jupiter. Parasiel is lord and master of treasures. [*Rf.* Shah, *The Secret Lore of Magic*, p. 56.]

Parasim (Parashim)—an order of angels or celestial horsemen [*Cf.* Pegasus] of the Song-Uttering Choirs, under the leadership of Tagas or Radueriel. [*Rf. 3 Enoch.*] "When, it is said, the time comes for the recital of the divine song—the qedusha—the parashim 'do rage' in the general commotion and excitement of the occasion."

Parasurama—the 6th of the 10 avatars (divine incarnations) in Vedic theosophy. Parasurama was known also as Chirangivah the Immortal.

Pariel—an angel's name inscribed on an oriental

Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Pariukh (Mariokh)—one of 2 angels (the other is Ariukh) appointed by God to serve as guardian of the Enoch literature. [*Rf. Enoch II* and *3 Enoch.*]

Parmiel—angel of the 3rd hour of the day, serving under Veguaniel. [*Rf.* Waite, *The Lemegeton*, p. 67.]

Parshiyah—one of the many names of the angel Metatron.

Partashah—one of the many names of Lilith. [*Rf.* Hanauer, *Folk-Lore of the Holy Land*, p. 325.]

Partsuf (pl. partsufim or parzupheim, "the godhead")—in cabalistic lore, Partsuf is the countenance of God inherent in the sefiroth. The 5 chief partsufim who "dwell in the world of aziluth" are: 1. Ariukh Anpin (long face or long suffering) or Attika Kaddisha (holy ancient one); 2. Abba (the partsuf of Hochma or Wisdom); 3. Imma (the partsuf of Binah or Understanding), who is a feminine manifestation; 4. Zeir Anpin (the Impatient, the Holy One); 5. Shekinah (another female, counterpart of God). [*Rf.* King, *The Gnostics and Their Remains*; Scholem, *Major Trends in Jewish Mysticism.*]

Parvardigar—angel of light in ancient Persian theogony. [*Rf. The Dabistan*, p. 15.] In Arabic lore, the angel of light was Rab-un-maw.

Parymel—in *The Sixth and Seventh Books of Moses*, an angel of the throne invoked in conjuring rites. He is one of 15 such angels. For their names, *see* Appendix.

Parziel—an angelic guard of the 6th Heaven, according to a listing in *Pirke Hechaloth.*

Paschar (Psachar)—one of the 7 exalted throne angels "which execute the commands of the potentates," as reported in *The Book of the Angel Raziel.* Also cited in de Abano, *The Heptameron*; *The Sixth and Seventh Books of Moses*; and Cornelius Agrippa's works. In the *Pirke Hechaloth*, Paschar is one of the 7 angelic guards of the curtain or veil of the 7th Heaven. [*Rf. Ozar Midrashim* I, 110.]

Pasiel—in ceremonial magic, the angel that exercises dominion over the zodiacal sign of Pisces (the fishes). In Jewish cabala, Pasiel is the angel of Hell (arka)—that is, he is ruler over Abaddon, the 6th lodge of the 7 divisions into which Hell is divided, according to Joseph ben Abraham Gikatilla.

Pasisiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Paspassim—in hechaloth lore, an angel who assists Metatron (*q.v.*) in reciting the *Shema.* [*Rf. 3 Enoch*, introd.]

Pastor—an angel petitioned in magic conjurations for the fulfilment of the invocant's desires. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Pasuy—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 4th heavenly hall.

Patha (Pathiel)—an angel invoked at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Pathatumon (Pathtumon, Patheon, Pathumaton)—in Solomonic invocations, a name for God; a name Moses invoked to cause darkness to fall over Egypt; a name Solomon used to bind demons. [*Rf.* Waite, *The Book of Black Magic and of Pacts*; Mathers, *The Greater Key of Solomon.*]

Patheon [Pathatumon]

Pathiel ("the opener"; *see* Patha)—In *Ozar Midrashim* (I, 106), Pathiel is one of the angels that bear the mystical name of God Shemhamphorae.

Patriarchs—in the glossary to Vol. 2 of the 5-vol. 1956 Soncino *Zohar*, it is said that all Jewish patriarchs are transformed into great angels on their arrival in Paradise (as was specifically the case of Enoch and Elijah) and constitute one of the 3 highest grades in the celestial hierarchy. Not so, says *Universal Jewish Encyclopedia* (I, 314), which claims that such a belief was never part of Jewish thought.

Patrozin—an angel of the 5th hour of the night, under the rule of Abasdarhon. [*Rf.* Waite, *The Lemegeton.*]

Patspetsiyah—one of the many names of the angel Metatron.

Patteny—a ministering angel summoned in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Paula (fictional)—a female angel mentioned in Daniels, *Clash of Angels.*

Pazriel (Sidriel)—in *3 Enoch*, one of the great archangels and prince of the 1st Heaven, sharing the post with Gabriel, Sabrael, Asrulyu, and others.

Peacock Angel, The [Taus-Melek]

Pedael ("whom God delivers")—in Jewish mysticism, the angel of deliverance. [*Rf.* Abelson, *Jewish Mysticism*, p. 127.]

Pedenij—an angel of the Seal, as recorded in *The Sixth and Seventh Books of Moses.*

Peliel—chief of the order of virtues and the preceptor angel of Jacob. Peliel alternates with Zekuniel as 2nd of the 10 holy sefiroth (*q.v.*). [*Rf.* Barrett, *The Magus*; also the tracts of Isaac ha-Cohen of Soria.]

Penac—an angel serving in the 3rd Heaven, as cited in *The Sixth and Seventh Books of Moses.*

Penael—in de Abano's occultism, a Friday angel residing in the 3rd Heaven and invoked from the north. He is also one of the messengers of the planet Venus. [*Rf.* Barrett, *The Magus* II; Malchus, *The Secret Grimoire of Turiel.*]

Penarys—angel of the 3rd hour of the night, serving under Sarquamich. [*Rf.* Waite, *The Lemegeton.*]

Penat—a Friday angel residing in the 3rd Heaven (like Penael) and one of the intelligences of the planet Venus.

Penatiel—an angel of the 12th hour of the day, serving under Beratiel.

Pendroz—an angel of the 7th hour of the night, serving under Mendrion.

Peneal—an angel serving in the 3rd Heaven.

Peneme [Penemue]

Penemue ("the inside")—in Enoch lore, one of the fallen angels who "taught mankind the art of writing with ink and paper," an art which was condemned as evil and corrupting. Penemue also taught "the children of men the bitter and the sweet and the secrets of their wisdom." He is one of the curers of stupidity in man, and is mentioned in *Bereshith Rabba.* Variants: Penemuel, Tamuel, Tamel, Tumael.

Peniel ("face of God"; *see* Penuel, Fanuel)—in the writings of Moses Botarel, de Abano, Barrett, etc., Peniel is the angel Jehovah, the dark antagonist, the one who wrestled with Jacob [*Rf.* Genesis 32.] It should be noted that *The Zohar* identifies the antagonist as Sammael. In the cabala generally, Peniel is a Friday angel, resident of the 3rd Heaven, and (like Penemue) a curer of human stupidity. In Genesis, Peniel is a place—the hallowed place where God revealed himself to Jacob face to face.

Penitent Angel, The [Abbadona]

Penpalabim—a "most holy angel" invoked in the conjuration for hidden treasure. [*Rf. Verum Jesuitarum Libellus*; Waite, *The Book of Black Magic and of Pacts.*]

Penuel [Peniel]

Peor [Chemos]

Peri—in Arabic lore, the Peri are fallen angels under the sovereignty of Eblis. In Persian myth, they are beautiful but malevolent spirits, also fairylike beings begotten by fallen angels and excluded from Paradise until penance is accomplished. Mohammed, it is said, sought to convert them. [*Rf.* Gaynor, *Dictionary of Mysticism.*]

Periel—a name for Metatron in the enumeration of more than 100 of his names listed in *3 Enoch*, 43.

Permaz—an angel of the 2nd hour of the night, serving under Farris. [*Rf.* Waite, *The Lemegeton.*]

Permiel—an angel of the 4th hour of the day, serving under Vachmiel.

Perrier—an ex-prince of the order of princi-



A peri (Persian angel) of the 16th century. Miniature, from *Horizon*, November 1960.

palities. [*Rf.* Garinet, *History of Magic in France*; De Plancy, *Dictionnaire Infernal* III.]

Pesagniyah—in *The Zohar* (Exodus 201b), a supervisory angel of the south in charge of the keys of the ethereal spaces. When prayers of persons in deep sorrow ascend, Pesagniyah kisses such prayers and accompanies them to a higher region.

Pesak—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Peshtvogner—in Gurdjieff, *All and Everything, Beelzebub's Tales to his Grandson*, Peshtvogner is an arch-cherub whose title or other name is "All-Quarters-Maintainer." He decrees the sprouting of horns on the head of Beelzebub.

Petahel—a "most holy angel" invoked in magical rites at the close of the Sabbath. [*Rf. Jewish Encyclopedia*, p. 520; Trachtenberg, *Jewish Magic and Superstition*.]

Petahyah—in *The Zohar* (Exodus 201b), the chief in charge of the northernly region of Heaven, "appointed over that side to which prayers offered for deliverance from enemies ascend." If such prayers are found worthy, "Petahyah kisses them."

Phadahel [Phadihel]

Phadihel (Padael)—in Jewish legend, the angel sent to Manoah's wife (who conceived and bore Samson). [*Rf. The Biblical Antiquities of Philo*.] He is also said to be the angel that appeared to Abraham, Jacob, and Gideon (Genesis 32:29; Judges 13:3–18; Luke 13:34).

Phaiar—an angel invoked in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon*.]

Phakiel—with another genius named Rahdar, Phakiel controls the sign of the Crab in the zodiac. [*Rf.* Levi, *Transcendental Magic*; *Prince of Darkness*, p. 177.]

Phaldor—genius of oracles. [*Rf.* Apollonius of Tyana, *The Nuctemeron*.]

Phalec (Phaleg)—ruling prince of the order of angels. Phalec is also the governing spirit of the planet Mars (and hence often referred to, as he is by Cornelius Agrippa, as the war lord). Of the 106 Olympic Provinces, Phalec has dominion over 35. His d.y, for invocation, is Tuesday. According to Agrippa, Heaven has 196 provinces, with 7 supreme angels governing them, of whom Phalec is one. The sigil of Phalec is given in Budge,

Amulets and Talismans, p. 389. In white magic, Phaleg is one of the 7 stewards of Heaven.

Phalgus—as noted in Levi, *Transcendental Magic*, Phalgus is the genius of judgment. In Apollonius of Tyana, *The Nuctemeron*, he is the genius of the 4th hour of the day.

Phamael (Phanuel)—this "corrupt" spelling of Phanuel occurs in *Baruch III.*

Phanuel (Uriel, Raguel, Fanuel, Ramiel, etc.—"face of God")—the archangel of penance and one of the 4 angels of the presence, the other 3, as usually given, being Michael, Gabriel, and Raphael. In *Enoch I* Phanuel "fends off the Satans" and forbids them "to come before the Lord of spirits to accuse them who dwell on earth." Phanuel is also identified as the Shepherd in the *Shepherd of Hermas*. In *Enoch I* (40) Phanuel is equated with Uriel. Says Charles: "In the later Judaism we find Uriel instead of Phanuel," that is, as one of the 4 angels of the presence. In *IV Ezra*, Phanuel is equated with Ramiel (Jeremiel) or Hieremihel, or Eremiel (the last named in the *Apocalypse of Sophonias*). In the *Sibylline Oracles* he is "one of the 5 angels who know all the evils that men have wrought." As Phaniel, our angel is invoked, in an early Hebrew amulet, against evil spirits. [*Rf.* Thompson, *Semitic Magic*, p. 161; *Baruch III.*] In Müller, *History of Jewish Mysticism*, we find Phanuel identified with Uriel. Ethiopians celebrate a holy day of the "archangel Fanuel" on the 3rd day of Taxsas. [*Rf. Falasha Anthology.*]

Pharmaros [Armaros]

Pharniel—an angel of the 12th hour of the day, serving under Beratiel.

Pharzuph—genius of fornication, angel of lust. The meaning of the word in Hebrew is "two-faced" or "hypocritical." See Apollonius of Tyana, *The Nuctemeron*, where Pharzuph is one of the genii of the 4th hour. In *Bereshith Rabba* it is the "angel of lust" (not named) that presents itself to Judah at the crossroads in order to entice the patriarch to "observe" his daughter-in-law Tamar and to mate with her (Genesis 38). [*See* Angel of Lust; Schiekron.]

Phatiel—angel of the 5th hour of the night, serving under Abasdarhon.

Phenex (Phenix, Phoenix, Pheynix)—an angel now serving in Hell who "hopes to return to the 7th throne after 1,200 years," as he confided to King Solomon. [*Rf.* Waite, *The Lemegeton.*] In the nether regions Phenex is a great marquis, a poet, and commands 20 legions of spirits. Spence, *Encyclopaedia of Occultism*, reports that Phenex was formerly of the order of thrones and that this "was proved after infinite research." In *Baruch III*, 6, the phoenix is the bird that circles before the sun to receive the rays on its outspread wings so as to preserve living things from being consumed. It is the same bird that awakens from slumber all the cocks on earth. A parallel may be cited (in Indian lore) in the bird Gadura "who carried Aruna on its back and placed him in front of the sun where he acted as charioteer and screened the world from the sun's consuming rays."

Phinehas—in Judges 2:1, "the angel of the Lord [who] came up from Gilgal" and whose countenance "when the Holy Ghost rested upon it, glowed like a torch." [*Rf. Midrash Leviticus Rabba* I, et seq.]

Phoenixes—in Enoch lore, the Phoenixes and the Chalkydri are angels of a high order, classed with the seraphim and cherubim. They are described as "elements of the sun" and as attending the chariot of that "planet" (in early occult and apocryphal writings the sun was classed as a planet, one of 7). The Phoenixes, like the Chalkydri, dwelt in the 4th or 6th Heaven, and were 12-winged. *Enoch II*, 19, speaks of 7 phoenixes sighted in the 6th Heaven, where their song, with which they greeted the rising of the sun, was celebrated for its sweetness. Their color, according to Pliny, was purple. "To such creatures in literature," writes Charles in his note to chapter 12 of *Enoch II*, "this seems to be the only reference"—i.e., the only reference to these creatures jointly as angels. Dr. K. Kohler in "The pre-Talmudic Haggada" (*Jewish Quarterly Review*, 1893, pp. 399–419), quoting from an old mishna, *Massecheth Derech Eretz*, calls to mind a legend that the phoenixes



"The Pillared Angel" by Dürer illustrating Revelation 10:1-5, "And I saw another mighty angel come down from heaven, clothed with a cloud . . . and his feet as pillars of fire." From Willi Kurth, *The Complete Woodcuts of Albrecht Dürer*. New York: Dover Publications, 1963.

referred to, in Enoch, were of a class of birds that went alive into Paradise. [*Cf.* sun birds in *Baruch III.*]

Phorlakh (Furlac)—angel of earth. The name Phorlakh is found inscribed on the 7th pentacle of the sun. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Phorsiel—angel of the 4th hour of the night, serving under Jefischa.

Phronesis ("prudence")—in gnosticism, one of 4 luminaries emanated from the divine will. [*Rf.* Eleleth.]

Phul (Phuel)—lord of the moon and ruler of 7 of the Olympian Provinces. As a Monday angel, Phul is to be invoked only on Monday. In the cabalistic works of Cornelius Agrippa, Phul's sigil is given. There he is called "lord of the powers of the moon and supreme lord of the waters." [*Rf.* Budge, *Amulets and Talismans*, p. 389, for Phul's sigil.]

Pi-Hermes—equated with the angel Raphael. In hermetics, Pi-Hermes is the genius of Mercury and head of the order of archangels. [*Rf.* Christian, *The History and Practice of Magic* I, 68.]

Pihon—a name for the angel Metatron "when opening the doors through which the prayers of men are admitted into the celestial abode." Metatron is called Sigron when he shuts the doors. [*Rf.* introd., *3 Enoch.*]

Pi-Joh (Pi-Ioh)—equated with Gabriel. In hermetics, Pi-Joh is the genius of the moon and head of the order of angels.

Pilalael—one of numerous angels guarding the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Pillared Angel—the angel "clothed with a cloud" (Revelation 9). He has one foot on the sea, the other on land; with his right hand he supports Heaven, swearing "time shall be no more." The passage is illustrated in a woodcut in the Cologne Bible.

Pilot Angel—in the *Purgatorio*, an unnamed angel called by Dante "God's angel" ferries souls destined for Purgatory from the south of the Tiber. It is this angel who greets Dante and Virgil at the start of their journey.

Pi-Ré—equated with Michael. In hermetics, one of the 7 planetary genii (archangels) and head of the order of virtues.

Pisqon—one of the many names of the angel Metatron. [*See* Appendix.]

Pistis Sophia ("faith," "wisdom")—a female aeon, one of the greatest in gnostic lore. She is said to have procreated "the superior angels." It was Pistis Sophia who sent the serpent to entice Adam and Eve. [*Rf.* Mead, *Pistis Sophia.*] According to the *Texts of the Saviour*, she is the daughter of Barbelo (*q.v.*).

Pi-Zeus—genius of Jupiter and head of the order of dominations. [*See* Zachariel.]

Plague of Evil Angels—according to Rabbi Eliezer, of the plagues visited on the ancient Egyptians, one was the "Plague of Evil Angels." Rabbi Akiba also spoke of this plague and called it "the fifth plague." [*Rf. Form of Services for the First Two Nights of Passover*, Hebrew Publishing Co., New York, 1921.]

Plesithea—in gnosticism, the "mother of angels," a virgin pictured with 4 breasts. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Pniel—in geonic lore, an angel who exercises rulership over one of the months of the year. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 99.]

Poiel—an angel of the order of principalities. He rules over fortune and philosophy; he is also one of the 72 angels of the zodiac. His corresponding angel is Themeso. Barrett, *The Magus* II, lists Poiel as one of the 72 angels bearing the mystical name of God Shemhamphorae. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 289.

Porna—a Friday angel serving in the 3rd Heaven and invoked from the south. [*Rf.* de Abano, *The Heptameron*; *The Sixth and Seventh Books of Moses.*]

Poro—an angel of the order of powers, invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Porosa—a Friday angel of the 3rd Heaven, like Porna, invoked from the south. [*Rf.* Barrett, *The Magus* II.]

Posriel (Hadriel?)—an angel in charge of the 6th division of Hell. It is in this division of the underworld that the prophet Micah may be found. [*Rf.* Ginzberg, *The Legends of the Jews* IV, 53, and VI, 214.]

Poteh (Purah)—the prince (*sar*, angel) of forgetting. Poteh is invoked in necromantic rites by Jews at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Potentates—an alternate term for the order of powers. In *Paradise Lost* V, Milton speaks of "Seraphim and Potentates and Thrones."

Powers (potentates, authorities, dynamis)—the Septuagint first applied the term powers (*dynamis*) to an angelic order, equivalent to the Greek concept of the Lord's Hosts. [*Rf.* Caird, *Principalities and Powers*, p. 11.] Dionysius placed the powers 3rd in the 2nd triad of the celestial hierarchy; he equated the powers (incorrectly) with the seraphim. [*Rf.* Barrett, *The Magus.*] According to Fludd, Sammael is chief of the order of powers, although Camael is commonly so designated. In hermetics, the chief is Ertosi. The principal task of the powers is to see to it that order is imposed on the heavenly pathways. "The powers," says Dionysius, "stop the efforts of demons who would overthrow the world." In Pope Gregory's view, the powers preside over demons. Philo Judaeus classified the 6 highest powers in the following manner: divine logos, creative power, sovereign power, mercy, legislation, and punitive power. St. Paul's references in the various Epistles denote that, to this Apostle to the Gentiles, the powers are (or could be) evil. In *Excerpts of Theodotus*, the powers are said to be "the first of created angels." Milton in *Paradise Lost* XI, 221, uses the term as the equivalent of the order of guards (XII, 590).

Powers of Glory—a term for angels in *The Testament of the Twelve Patriarchs* (Judah 25), where it is equated with the angel of the presence, the sun, moon, and stars, as one of the heavenly luminaries.

Prajapati—to be compared with the Rishis who are, it is said, the 7 or 10 Vedic spirits from whom all mankind is descended. They are also to be compared with the 7 angels of the presence and the 7 (or 6) amesha spentas in Zoroastrian lore.

Praklit [Palit]

Pralimiel—an angel of the 11th hour of the day serving under Bariel. [*Rf.* Waite, *The Lemegeton.*]

Pravuil (Vretil)—designated as the "scribe of the knowledge of the Most High" and as "keeper of the heavenly books and records." [*See* Raduеriel.] According to *Enoch II*, 22:11, Pravuil is "quicker in wisdom than the other archangels." He is mentioned only once in the Enoch writings.

Praxil—an officer angel of the 2nd hour of the night, serving under Farris (*q.v.*). [*Rf.* Waite, *The Lemegeton.*]

Preceptor Angels—in Jewish cabala, each of the great patriarchs had his special angelic counselor and guide, viz.: Adam: Raziel; Shem: Jophiel (Yophiel); Noah: Zaphkiel; Abraham: Zidekiel (Zadkiel); Isaac: Raphael (also preceptor angel of Toby the Younger); Joseph, Joshua, and Daniel: Gabriel; Jacob: Peliel (Pehel); Moses: Metatron; Elijah: Malashiel or Maltiel (Elijah himself became an angel: Sandalphon); Samson: Camael (Gamael); David: Cerviel (Gerviel, Gernaiul); Solomon: Michael.

Preil—an angel (called "le grand") in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Prenostix—angel of the 6th hour of the night, serving under Zaazonash.

Primeumaton—a spirit invoked in the exorcism of water. [*Rf.* Mathers, *The Greater Key of Solomon.*] "By this name [Primeumaton] Moses caused hail in Egypt" and "swallowed Corah,

Dathan and Abiram." [*Rf.* Numbers 16:16; Barrett, *The Magus* II.]

Prince of Alchemy [Och]

Prince of Angels—usually Christ, as in "princeps angelorum," an expression used by Lactantius.

Prince of Cherubim—Cherubiel and/or Gabriel; but also, originally, Satan. [*Rf.* Parente, *The Angels*, p. 47.]

Prince of Conception [Lailah]

Prince of Darkness—in Jewish legendary lore, the prince of darkness is the prince (angel) of death, who is Satan. He is also Belial (*q.v.*).

Prince of Death—in the infernal regions the prince of death is (in occult writings) Euronymous, bearer of the Grand Cross of the Order of the Fly; but the prince of death is, first and foremost, Satan. [*Rf.* Hebrews 2:14–15.]

Princedoms—another term for the order of principalities. [*Cf.* Milton's *Paradise Lost* V: "Thrones, Dominations, Princedoms," etc.]

Prince of the Face—otherwise prince of the presence. Among the great hierarchs answering to this title are Michael, Akatriel, Fanuel (Phanuel), Raziel, Uriel, Metatron, Yefefiah, Suriel, Sandalphon, etc.

Prince of Fire—Nathanel, called "lord of fire." [*Rf.* King, *The Gnostics and Their Remains*, p. 15.] Jehuel is also referred to as prince of fire. In the infernal empire, the prince of fire is Pluto. [*See* also Atuniel; *Grimorium Verum*, and other goetic tracts.]

Prince of Hades (or Prince of Hell)—Raphael, so called in *The Book of Enoch*, 22. As "presider over Tartarus," Uriel would qualify here. [*See* also Negarsanel; *Rf.* Ginzberg, *The Legends of the Jews* V, 71.]

Prince of Heavenly Hosts [Michael]

Prince of Light—Michael, so characterized in the Dead Sea scroll, *War of the Sons of Light against the Sons of Darkness. The Manual of Discipline* speaks of the prince of light who, in man, contends constantly with the angel of darkness (i.e., the spirit of perversion). He is Uriel, according to Ginzberg, *The Legends of the Jews.*

Prince of Peace (Angel of Peace)—the title is usually associated with Jesus; but it has also been applied to Melchisedec (*q.v.*).

Prince of Persia—Dubbiel, who was worsted in battle with Michael [*Rf.* Daniel 10:13].

Prince of the Power of the Air—according to Paul, Ephesians 1, the title applies to Satan; but it applies also to Wormwood, Meririm, and other spirits of comparable stature.

Prince of the Presence [Angel of the Presence]

Prince of the Time of Iniquity—Satan is so characterized in the *Epistle of Barnabas.*

Prince of the World—a designation for Metatron (*q.v.*).

Prince of this World—in the Fourth Gospel, Jesus calls Satan the "prince of this world" (John 12:31). Loisy, *The Birth of the Christian Religion*, speaks of the prince of this world as having "the function of the principalities and powers spoken of in the Epistles; but [that] his character is perceptibly different." In his *Kabbalistic Conclusions*, Mirandola wrote: "The letters of the name of the evil demon who is the prince of this world are the same as those of the name of God Tetragrammaton —and he who knows how to effect their transposition can extract one from the other."

Principalities (or Princedoms)—one of the 9 orders of the celestial hierarchy and usually ranked 1st in the 3rd triad. The principalities are protectors of religion; they also, as Dionysius declares, "watch over the leaders of people" and presumably inspire them to make right decisions. According to Barrett, *The Magus*, the principalities "are called by the Hebrews elohim"—which is a doubtful equivalent. The chief ruling angels of the order include Requel, Anael, (Haniel), Cerviel, Nisroc. The last-named is characterized by Milton in *Paradise Lost* VI, 447 as "of principalities the prime." In Egyptian hermetics, the head of the order of principalities is Suroth. [*Rf.* Christian,

The History and Practice of Magic, vol. I, p. 68.] As far back as the 2nd century C.E., St. Ignatius Martyr (d. 107), touching on the ranks of angels in "Epistle to the Trallians," spoke of the "hierarchy of principalities."

Principals—in the gnostic *Paraphrase of Shem*, 3 principals (or primordial powers) are listed: Light, Darkness, and "An Intermediary Spirit." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 151.]

Prion—a "high, holy angel of God" invoked in magical rites, specifically in the conjuration of the Reed. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 175; Mathers, *The Greater Key of Solomon*. p. 116.]

Procel [Crocell]

Progenie of Light—a term used for angels, as in Milton's *Paradise Lost* V, 600.

Pronoia—in gnosticism, a great archon or power who, according to legend, assisted God in fashioning Adam. Pronoia provided the nerve tissue. [*Rf. Apocryphon of John*; Doresse, *The Secret Books of the Egyptian Gnostics*, pp. 204–205.] The Arabic legend of God sending 4 great angels to fetch 7 handfuls of earth for the creation of Adam has been referred to in the entry under Israfel. The Iranians believed that each of the planets (and here Pronoia is regarded as one of these planets) had a hand in fashioning our first parent. Bar-Khonia affirms that "this myth had been borrowed from the Chaldeans." [*See* Pthahil.]

Propator—an aeon who remains motionless on the constellation of the chariot (the Merkabah). Propator is master of the Pole and is surrounded by his decans and myriads of angels. He is designated pro-Father and the aeon who dwells in the zenith of Heaven with the aeon Sophia beside him. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*.]

Protoctist Angels—the first "operating angels" responsible for delivering the Torah to man through the lesser angels. [*Rf.* Clement of Alexandria, *Prophetic Eclogues*; Danielou, *The Angels and Their Mission*.]

Pruel—an angelic guard of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Pruflas—a fallen angel, formerly of the order of thrones and partly also of the order of angels. [*Rf.* Wierus, *Pseudo-Monarchia Daemonium*.]

Prukiel—an angel invoked in Syriac charms, along with Michael, Gabriel, Harshiel, and other spellbinding angels, as cited in *The Book of Protection*.

Prunicos—in Ophitic (gnostic) lore, the supreme celestial power, by some called Sophia. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 212.]

Prziel—an evil angel employed in conjuring rites against an enemy. [*Rf.* M. Gaster, *The Sword of Moses*.]

Psachar (Paschar)—one of 7 angelic princes of power, the others being Kalmiya, Boel, Asimor, Gabriel, Sandalphon, Uzziel. [*Rf. Pirke Hechaloth*.]

Psdiel—an evil angel employed in conjuring rites against an enemy. [*Rf.* M. Gaster, *The Sword of Moses*.]

Psisya—in *The Book of the Angel Raziel*, one of the 70 childbed amulet angels.

Psuker—an angel of the 6th Heaven who has Uzziel under him as officiating, ministering angel. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*; West, "The Names of Milton's Angels," *Studies in Philology* XLVII (April 1950), p. 220.]

Psyche—in gnosticism, the name of Valentinus' demiurge (*q.v.*).

Psychopomp(us)—Elijah (Sandalphon) in Paradise is the psychopomp who leads the pious to their appointed places. [*Rf.* Ginzberg, *The Legends of the Jews*, p. 589; *cf.* Hermes Psychopompus in Greek mythology.]

Psychopompoi—soul-escorting angels (with Elijah-Sandalphon at their head) who accompany the souls after bodily death toward their heavenly abode. Michael is also regarded as a guide of the psychopompoi.

Pthahil—the Mandaean demiourgos; an angel ruling the lesser stars; said to have been an "assistant to the Lord of Life at Creation." Pthahil created Adam's body but could not give it life. He is also denoted a prince of evil, seeking support from planets and demons. [*See* Pronoia.]

Pucel [Crocell]

Purah (Puta, Poteh)—an angel invoked in magical rites at the close of the Sabbath. Isaac Luria associates Purah with Esau-Samuel. In Jewish legendary lore, Purah is the lord of oblivion, the angel of forgetfulness. In Isaac Bashevis Singer's "Jachid and Jechidah," one of the tales in his *Short Friday* (1964), Purah is described as an angel "who dissipates God's light."

Puriel [Puruel]

Purson (Pursan, Curson)—before he fell, Purson was an angel of the order of virtues and partly also of the order of thrones. This fact, reports Spence in *Encyclopaedia of Occultism* (p. 119), "was proved after infinite research." Be that as it may, Purson is now a king in the nether regions with 22 legions of spirits to do his bidding. His appearance is that of "a man with a lion's face, carrying a viper in his hand and astride a bear." He knows the past and future, and can discover hidden treasure. The seal of Purson is figured in Waite, *The Book of Ceremonial Magic*, p. 201.

Puruel (Pusiel, "fire")—the "fiery and pitiless" angel who "probes the soul," as described in the apocalyptic *Testament of Abraham*. G. H. Box in his edition of this work believes that Puruel is a Graecized form of the angel Uriel.

Purusha—the cosmic spirit in Sanskrit lore. He is the 1st cause, itself being uncaused. Compare with the cabalistic En Sof, the "unimaginable creator of the universe." [*Rf.* Gaynor, *Dictionary of Mysticism.*]

Pusiel (Puruel)—one of the 7 angels of punishment, as listed in *Maseket Gan Edem and Gehinnom.* In the *Revelation of Rabbi Joshua ben Levi,* Pusiel is equated with Hadriel, and dwells in the 6th compartment of Hell.

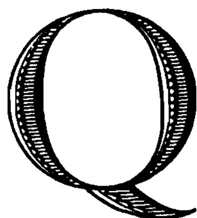
Puziel—an evil angel cited in M. Gaster, *The Sword of Moses.* He is employed in conjuring rites against an enemy.

Pymander—the nous of the supreme God, the Logos, the Word made manifest, the ideal archetype of all mankind. [*Rf. The Divine Pymander of Hermes Trismegistus.*]

Python—the 2nd of the 9 archangels or archdemons in the evil hierarchy. Python is "prince of the lying spirits." [*Rf.* Camfield, *A Theological Discourse of Angels.*] In Greek mythology, Python is the monster serpent, hatched from the mud of Deucalion's deluge, that lurked in a deep cleft of Parnassus; he was wounded and finally killed by the arrows of the sun god Apollo. [*Rf. Encyclopaedia Britannica,* "Dragon"; Summers, *The History of Witchcraft and Demonology*; Redfield, *Gods/A Dictionary of the Deities of All Lands.*]



The saintly throng in the form of a rose by Doré. Illustrations to Canto 31 of Dante's *Paradiso*. From Dante, *The Divine Comedy*, translated by Lawrence Grant White.



Qaddis (pl. qaddisin, "holy ones")—one of 2 angels who, with the twin irin, constitute the judgment council of God.

Qaddisin—in Merkabah lore, the 2 qaddisin are ranked, along with the twin irin, higher than the seraphim. The 4 of these judgment angels are—to quote from *3 Enoch*—"greater than all the children of Heaven, and none their equal among all the servants [of God]. For each one of them is equal to all the rest together."

Qadosch—an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Qafsiel (Qaspiel, Qaphsiel, Quaphsiel)—an angel with dominion over the moon. In *3 Enoch* Qafsiel is guardian of the 7th heavenly hall. (*Cf.* Atrugiel). In ancient Hebrew charms, Qafsiel is invoked to drive away enemies by tying the charm, written in bird's blood, to the foot or wing of a dove and then bidding the dove to fly away. If it flies away, that is a sign that the enemy is in flight also. [*Rf.* Thompson, *Semitic Magic*, p. 817.]

Qalbam—one of the numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Qamamir Ziwa—in Mandaean lore, an angel of light. [*Cf.* Raphael.]

Qamiel—an angelic guard of the South Wind.

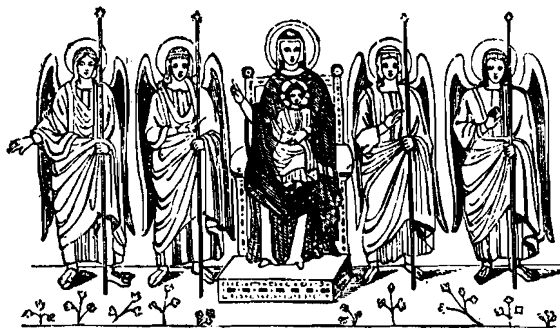
Qaphsiel [Qafsiel]

Qangiel Yah—a name of Metatron, cited in *3 Enoch.*

Qaniel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Qaus—an angel invoked in Arabic conjuring rites. [*Rf.* Shah, *Occultism*, p. 152.]

Qemuel (Kemuel, Camael)—an angel who was destroyed by God (in Jewish legendary lore, he is destroyed by Moses) when he tried to prevent the Lawgiver from receiving the Torah at the time God promulgated it. On that occasion Qemuel led angels in opposition to the number of 12,000. [*Rf.* Schwab, *Vocabulaire de l'Angélologie*; Ginzberg, *The Legends of the Jews.*]



Enthroned Madonna (Queen of the angels) flanked by four archangels (presumably Michael, Gabriel, Raphael, Uriel). Ancient mosaic in Sant-Apollinare-Novo at Ravenna. From Jameson, *Legends of the Madonna.*

Quaphsiel [Qafsiel]

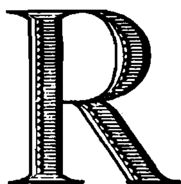
Queen of Angels—in Catholicism, the queen of angels ("regina angelium") is the Virgin Mary. In the cabala, it is the Shekinah; in gnosticism, it is Pistis Sophia. [*Rf.* Voragine, *The Golden Legend.*]

Quelamia—one of the 7 exalted throne angels residing in the 1st Heaven "which execute the commands of the potentates" (according to *The Book of the Angel Raziel*). [*Rf.* de Abano, *The Heptameron*; Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Quoriel—an "inferior spirit" serving Vachmiel, ruler of the 4th hour of the day. Quoriel is invoked in ritual magic of the Pauline Art. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 67.]


1510

"Angel of Eden" (Raphael or Michael) by Dürer, expelling Adam and Eve from their earthly paradise. From Willi Kurth, *The Complete Woodcuts of Albrecht Dürer*. New York: Dover Publications, 1963.



Raahel—one of the 72 angels ruling over the 72 quinaries of the degrees of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Raamiel ("trembling before God")—an angel with dominion over thunder. In some occult sources, Raamiel is referred to as a fallen angel. [*See* Ramiel.]

Ra'asiel X (Rashiel; Sui'el)—in M. Gaster, *The Sword of Moses*, Ra'asiel X is an angel invoked in ritual magic.

Rabacyel—one of the 3 ruling princes of the 3rd Heaven. [Rf. *The Sixth and Seventh Books of Moses.*]

Rabdos ("staff")—a mighty luminary who is able to stop the stars in their courses; now a demon who throttles people. Rabdos can be subdued only by the power of the angel Brieus. [*Rf.* Conybeare, *The Testament of Solomon*; Shah, *The Secret Lore of Magic.*]

Rabia—one of the 10 *uthri* (angels) in Mandaean lore; the *uthri* accompany the sun on its daily course.

Rab-un-Naw—an angel of light in Arabic lore, equated with the Persian Parvardigar (*q.v.*).

Rachab [Rahab]

Rachel ("a ewe")—in the cabala, the Shekinah when "re-organized" as the Celestial Bride on her way to reunification with God. She is one of the 4 matriarchs, rulers of a province in Heaven reserved for the daughters, wives, and sisters of the great Hebrew patriarchs. [*Rf.* Scholem, *Major Trends in Jewish Mysticism*; Ginzberg, *The Legends of the Jews* V, 33.]

Rachiel—in the cabala, one of the angelic luminaries concerned with human sexuality (Masters, *Eros and Evil*). In Barrett, *The Magus* II, Rachiel is one of the 3 angels of Friday (the other 2 being Anael and Sachiel). Also, one of the presiding spirits of the planet Venus—according to *The Secret Grimoire of Turiel.* In *Ozar Midrashim* I, 86, Rachiel is an angel of the order of ophanim (*q.v.*).

Rachmiah—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Rachmiel ("mercy")—in rabbinic tradition, the angel of mercy (*cf.* Gabriel). He is also one of the 70 childbed amulet angels and an administering angel invoked in ceremonial rites. [*Rf. Universal Jewish Encyclopedia*, p. 314; *The Book of the Angel Raziel.*] In *Ozar Midrashim* II, 316, Rachmiel is included among the angelic guards of the gates of the East Wind.

Rachsiel—one of the 70 childbed amulet angels.

Rad'adael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Radueriel (Radweriel H')—identified or equated with Dabriel, Vretil, Pravuil, etc., as the heavenly register and recording angel. Radueriel is included occasionally among the 8 great judgment princes of the throne whose rank is superior to Metatron's. He is the angel of poetry, master of the muses. Of Radueriel it was said, "out of every word that goeth forth from his mouth a song-uttering angel is born." [*Rf.* Talmud *Hagiga*, 13a.] *Note*: since God alone is credited with the creation of angels, this power and privilege to do likewise makes Radueriel unique among his fellow hierarchs—except for Pistis Sophia, who is claimed to be, in *3 Enoch*, the "procreator of the superior angels." Another exception is Dynamis (*q.v.*).

Rael—in occultism, a Wednesday angel residing in the 3rd Heaven. He is also one of the intelligences of the planet Venus. When conjuring up Rael, the invocant must face north. [*Rf.* de Abano, *The Heptameron*; *The Secret Grimoire of Turiel.*]

Raftma'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Ragat—in *The Sixth and Seventh Books of Moses*, an angel (cherub or seraph) summoned in cabalistic conjuring rites.

Ragiel [Raguel]

Raguel (Raguil, Rasuil, Rufael, Suryan, Akrasiel—"friend of God")—one of the 7 archangels listed in the Enoch writings. Raguel is an angel of earth, a guard of the 2nd (or 4th) Heaven. He "takes vengeance on the world of luminaries," which is interpreted to mean that, for cause, he brings other angels to account. Great as Raguel is, he was reprobated at a church council in Rome in 745 C.E., along with other high-ranking angels, Uriel among them. In Hugo, *The Toilers of the Sea*, Raguhel (so spelt) is a demon who "passed himself off as a saint" whom Pope Zachary in 745 C.E. "unearthed and turned out of the saintly calendar, along with two other demons called Oribel and Tobiel." [*See* Tubuas.] In *The Revelation of John*, Tischendorf, who edits this New Testament apocryphon, gives an extract from the termination of MS. E: "Then shall He send the angel Raguel, saying: Go and sound the trumpet for the angels of cold and snow and ice, and bring together every kind of wrath upon them that stand on the left." This would occur after the separation of the sheep from the goats. In gnosticism, Raguel is equated with Thelesis, another great angel (*q.v.*). According to *Enoch II*, Raguel (as Raguil or Rasuil or Samuil) is the angel who transported Enoch to Heaven while the antediluvian patriarch was still in the flesh—an incident alluded to in Genesis 5:24. The feat of transporting Enoch is also credited to Anafiel (*q.v.*). In *The Masque of Angels* (one-act opera produced in February 1966 at St. George's Church in New York), Raguel was cast as one of the principalities.

Raguhel [Raguel]

Rahab ("violence"; in Hebrew *sar shel yam*, "prince of the primordial sea.")—In Job 26:12; Psalms 37:4, Rahab designates Egypt as an earthly power of evil; also as "an angel of insolence and pride" (Isaiah 51:9). In the Talmudic *Baba Batra* 74b, Rahab is called the "angel of the sea." (In occult lore the demon of the sea is Kupospaston.) [See Conybeare, *The Testament of Solomon*, where Kupospaston is a hore-fish and delights in overwhelming ships.] According to legend (Ginzberg, *The Legends of the Jews* V, 26), Rahab was destroyed by God for refusing to separate the upper and lower waters at the time of Creation; and was destroyed again for trying to hinder the Hebrews from escaping the pursuing hosts of Pharaoh

at the time of the crossing of the Red (Reed) Sea. Another legend relates that Rahab restored to Adam the mystical *Sefer Raziel* (*The Book of the Angel Raziel*) after it had been cast into the sea by envious angels. [*Cf.* legend of the sacred book, containing all knowledge, that Raphael is said to have given Noah.] The Babylonian Talmud regards Rahab, Leviathan, Behemoth, and the Angel of Death as identical or interchangeable. [*Rf.* Midrash *Genesis Rabba* 283; Talmud *Sanhedrin* 108b.] In Blake's *Jerusalem*, Rahab emerges as the Great Whore, triple goddess (sic) of Heaven, earth, and Hell. In Blake's *Vala* or *The Four Zoas* (Night the 8th), Rahab, as "representative of Urizen's mysteries unclothed, sits among the judges at the trial of Jesus." This Rahab is not to be confused with the Rahab of Joshua 2, the harlot of Jericho, grandmother of David and, it might be said, ancestress of all future quislings, whom Dante nevertheless, in his *Paradiso*, canto 9, places in Heaven among the elect.

Rahabiel—an angel invoked in a late Hebrew charm, along with Phaniel, Ariel, Lahabiel, Raphael. [*Rf.* M. Gaster, *Proceedings of the Society of Biblical Archeology*, p. 339.]

Rahatiel [Rahtiel]

Rahaviel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 2nd heavenly hall.

Rahdar—with the aid of a brother genius called Phakiel, Rahdar governs the sign of the Crab in the zodiac. [*Rf.* Levi, *Transcendental Magic*, p. 413.]

Rahmiel (Rachmiel, Rahamael)—angel of mercy; also, one of the angels of love. For other angels of love, *see* Zadkiel, Zehanpuryu, Theliel, Anael (Haniel). Rahmiel may be invoked as an amulet against the evil eye. As Rhamiel, he is St. Francis Assisi who, like Enoch and Elijah, was transformed into an angel upon his arrival in Paradise. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur*, p. 97; *The Douce Apocalypse*; Trachtenberg, *Jewish Magic and Superstition*, pp. 99, 140; Schrire, *Hebrew Amulets*.]

Rahtiel (Rahatiel—"to run")—in Jewish legendary lore, the angel of constellations, like Kakabel. He is the angel who, after Metatron names the stars to Rabbi Ishmael, "enters them in counted order," as related in *3 Enoch*, 46. [*See* also Ginzberg, *The Legends of the Jews* I, 140.]

Rahzeil—an angel in Mandaean theosophy. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Rakhaniel—an angel whose name appears in Hebrew characters on the 5th pentacle of the planet Saturn. When conjuring Rakhaniel, the invocant should recite a versicle from Deuteronomy (preferably 10:17).

Ramael [Ramiel]

Ramal—one of the 70 childbed amulet angels.

Ramamel—one of numerous angelic guards of the gates of the East Wind. [*Rf.* *Ozar Midrashim* II, 316.]

Ram Avatar (Rama or Ramachandra)—the 7th of the 10 avatars in Vedic Lore. [*See* Avatar.]

Ramiel (Remiel, Phanuel, Uriel, Yerahmeel, Jeremiel, etc.)—in the Syriac *Apocalypse of Baruch* (3rd section) Ramiel is the angel who, as presider over true visions, provides Baruch with an interpretation of the vision Baruch saw and speaks of. In this vision, Ramiel appears as the angel who destroys Sennacherib's hosts—a feat credited also to Uriel, Michael, Gabriel, and other redoubtable hierarchs. Ramiel is chief of thunder (as is Uriel); and he has charge of the souls that come up for judgment on the last day (as has Zehanpuryu). In the Enoch writings, Ramiel or Remiel is both a holy angel and a fallen one (*Enoch I*, 6, and *I*, 20). In verse 20, Ramiel is a leader of the apostates; in verse 6, he is one of the 7 archangels standing before God's throne. In *Paradise Lost* VI, Ramiel, along with Ariel and Arioc, is overcome by Abdiel in the 1st day of fighting in Heaven. To Milton, therefore, Ramiel, being on the side of Satan, is evil. In the *Sibylline Oracles* II, 2, 5, Ramiel is "one of 5 angels who lead the souls of men to judgment," the 5 angels cited being Arakiel, Ramiel, Uriel, Samiel, and Aziel. A

number of Milton scholars (Keightley and Baldwin among them) have long believed that Milton coined Ramiel as well as Ithuriel, Zophiel, and Zephon. The names of these angels, however, have come to light in early apocryphal, apocalyptic, Talmudic sources; hence, Milton (who was familiar with such sources) had no need to invent these angels.

Ram Izad—in ancient Persian lore, an angel to whom services were paid. [*Rf. The Dabistan*, p. 156.]

Ram Khastra (Ram Khvastra)—the Parsi equivalent of the Mandaean *uthri* (angel) Ayar Ziwa, who "brings the sounds" or "stirs the air." [*Rf.* Drower, *The Mandaeans of Iraq and Iran.*]

Rampel—an angel exercising dominion over deep waters and mountain ranges. [*Rf.* M. Gaster's *The Sword of Moses.*] In *The Alphabet of Rabbi Akiba* the angel of mountains (unnamed) is included among the "splendid, terrible, and mighty angel chiefs" who passed before God to rejoice in the 1st Sabbath.

Raphael ("God has healed")—of Chaldean origin, originally called Labbiel. Raphael is one of 3 great angels in post-Biblical lore. He first appears in *The Book of Tobit* (a work external to the Hebrew canon, apocryphal in Protestant Scripture, canonical in Catholic). In *The Book of Tobit*, Raphael acts as companion and guide to Tobit's son Tobias who journeys to Media from Nineveh. It is only at the end of the journey that Raphael reveals himself by name as "one of the 7 holy angels" that attend the throne of God. [See woodcut in the Cologne Bible (1478–1480), picturing various incidents in the story.] In *Enoch I*, 20, Raphael is declared to be "one of the watchers" (*q.v.*). In *Enoch I*, 22, Raphael is a guide in sheol (i.e., the underworld). In *Enoch I*, 40, he is "one of the 4 presences, set over all the diseases and all the wounds of the children of men." [*Cf.* Rabbi Abba in *The Zohar* I: "Raphael is charged to heal the earth, and through him . . . the earth furnishes an abode for man, whom also he heals of his maladies."] According to gamatria (cabala) and *Yoma* 37a, Raphael is one of the 3 angels that visited Abraham (Genesis 18), the other 2 angels identified usually as Gabriel and Michael. Raphael is credited also with healing Abraham of the pain of circumcision, the patriarch having neglected to observe this rite earlier in life. In *The Legends of the Jews* I, 385, Raphael is the angel sent by God to cure Jacob of the injury to his thigh when Jacob wrestled with his dark adversary at Peniel (the adversary having been identified variously as Michael, Metatron, Uriel, Sammael or God Himself.) Another legend (*Sefer Noah*) claims it was Raphael who handed Noah, after the flood, a "medical book," which may have been the famous *Sefer Raziel* (*The Book of the Angel Raziel*). Among other high offices, Raphael is the regent of the sun (Longfellow refers to him as the angel of the sun), chief of the order of virtues, governor of the south, guardian of the west, ruling prince of the 2nd Heaven, overseer of the evening winds, guardian of the Tree of Life in the Garden of Eden, one of the 6 angels of repentance, angel of prayer, love, joy, and light. Above all, he is, as his name denotes, the angel of healing (*cf.* Aslepios, ancient Greek god of healing). He is also the angel of science and knowledge, and the preceptor angel of Isaac. [*Rf.* Barrett, *The Magus* II.] Raphael belongs to at least 4 of the celestial orders: seraphim, cherubim, dominions (or dominations), powers. According to Trithemius of Spanheim, the 15th-century occultist, Raphael is one of the 7 angels of the Apocalypse. He is also numbered among the 10 holy sefiroth. And while he is not specifically named as the angel who troubled the waters at the pool in ancient Bethesda (John 5), he is generally so credited. [*Rf.* Summers, *The Vampire in Europe.*] Curiously enough (because, perhaps, Raphael has been called a guide in Hell) an ophite diagram represents Raphael as a terrestrial daemon with a beastlike form (!) and is associated with 3 other angels: Michael, Suriel, and Gabriel in the same guise. [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, p. 70.] In the canvases of such masters as Botticini, Lorrain, Pollajuolo, Ghirlandaio, Titian, and Rembrandt, Raphael is variously pictured holding a pilgrim's staff and a fish (*Tobit*); as a winged saint supping with Adam and Eve; as the "sociable archangel" (*Paradise*



Raphael descending to earth. An illustration for *Paradise Lost*. From Hayley, *The Poetical Works of John Milton.*

Lost V); as a "six-winged seraph"; and as one of the 7 angels of the presence. Reference to these 7 angels of the presence is made by Blake in his "Milton." In the off-Broadway play *Tobias and the Angel*, Raphael is represented as a scoffing and jesting angel "knocking sense into the head of Tobias." The file on Raphael is inexhaustible, but one additional legend may be worth repeating here: it is taken from Conybeare, *The Testament of Solomon*. When Solomon prayed to God for help in the building of the Temple, God answered with the gift of a magic ring brought to the Hebrew king personally by Raphael. The ring, engraved with the pentalpha (5-pointed star), had the power to subdue all demons. And it was with the "slave labor" of demons that Solomon was able to complete the building of the Temple.

Rapid, The—an order of angels, "one of the 10 classes in Talmud and Targum," according to Voltaire in "Of Angels, Genii, and Devils."

Raquiel—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Rasamasa—with Vocabiel, a brother spirit, Rasamasa controls the sign of Pisces in the zodiac. [*Rf.* Levi, *Transcendental Magic*.]

Rasesiyah—one of the many names of the angel Metatron.

Rash (Rashin Rast)—the angel minister of justice in the service of Mithra. [*Rf. The Dabistan*, p. 145.]

Rashiel (Zavael)—an angel who exercises dominion over whirlwinds and earthquakes. [*Cf.* Su'iel.]

Rashin Rast [Rash]

Rasuil [Raguel]

Rathanael—an angel "who sits in the 3rd Heaven." *The Testament of Solomon* is authority for the fact that Rathanael is the only angel who is able to frustrate the machinations of the female demon Enepsigos. [*Rf. 3 Enoch* 17.]

Ratsitsiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st of the 6 heavenly halls.

Ratziel [Raziel]

Ratzuziel—an angelic guard of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 116.]

Raum (Raym)—before he fell, Raum was of the order of thrones. In Hell, he is a great earl and manifests in the form of a crow. His mission or office is to destroy cities and subvert the dignities of men. He commands 30 legions of infernal spirits. His sigil is figured in Waite, *The Book of Black Magic and of Pacts*, p. 178. Raum also answers to the name of Haborym and is pictured in De Plancy, *Dictionnaire Infernal* (1863 ed.) with 3 heads—man, cat, viper.

Ravadlediel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Raziel ("secret of God," "angel of mysteries" —Ratziel, Akrasiel, Gallizur, Saraqael, Suriel, etc.) —the "angel of the secret regions and chief of the Supreme Mysteries." [*Rf.* M. Gaster, *The Sword of Moses*.] In the cabala, Raziel is the personification of Cochma (divine wisdom), 2nd of the 10 holy sefiroth. In rabbinic lore, Raziel is the legendary author of *The Book of the Angel Raziel* (*Sefer Raziel*), "wherein all celestial and earthly knowledge is set down." The true author is unknown but he has been commonly identified as Eleazer of Worms or Isaac the Blind, medieval writers. Legend has it that the angel Raziel handed his book to Adam, and that the other angels, out of envy, purloined the precious grimoire and cast it into the sea, whereat God ordered Rahab, primordial angel/demon of the deep, to fish it out and restore it to Adam—which Rahab obediently did, although it should be pointed out that before this, Rahab had been destroyed. *The Book of the Angel Raziel* finally came into possession of, first, Enoch (who, it is said, gave it out as his own work i.e., *The Book of Enoch*); then of Noah; then of Solomon, the latter deriving from it, according to demonographers, his great knowledge and power in magic. [*Rf.* De Plancy, *Dictionnaire Infernal*.] From a midrash (Ginzberg, *The Legends of the*

Jews I, 154–157) it develops that Noah learned how to go about building the Ark by poring over the Raziel tome. [*Rf.* Jastrow, *Hebrew and Babylonian Traditions.*] In Targum Ecclesiastes 10, 20, it is reported that "each day the angel Raziel, standing on Mount Horeb, proclaims the secrets of men to all mankind." Searching further in the cabala, one learns that Raziel is one of 10 (actually one of 9) archangels in the Briatic world, which is the 2nd of the 4 worlds of creation. In this Briatic world each sefira is allotted an archangel to govern it, the chief being Metatron, the others being, apart from Raziel, Tzaphkiel, Tzadquiel, Kamael, Michael, Haniel, Raphael, Gabriel, and Sandalphon—as we find in a listing by Macgregor Mathers. [*Rf.* Westcott, *The Study of the Kabalah*, pp. 54–55.] According to Maimonides in his *Mishna Thora*, Raziel is chief of the order of erelim (*q.v.*); also, the herald of deity and preceptor angel of Adam. In further connection with *The Book of the Angel Raziel, The Zohar* I, 55a, reports that in the middle of the book there occurs a secret writing "explaining the 1,500 keys [to the mystery of the world] which were not revealed even to the holy angels." The noted 13th-century cabalist Abraham ben Samuel Abulafia wrote under the name of Raziel (also under the name of Zechariah).

Razvan—in Arabic lore, the "treasurer of Paradise," and the "porter of Heaven." [*Rf. The Dabistan*, p. 385.]

Razziel—an angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton.*]

Reapers—a designation for angels in Matthew 13:29: "and the reapers are the angels." Henry Vaughan, the English poet, concludes his poem "The Seed Growing Secretly" with the line "Till the white winged Reapers come." In Longfellow's poem "The Reaper and the Flowers" the Reaper is the angel of death, Azrael.

Recabustira—a prayer addressed to Recabustira (for providing the invocant with a magic carpet) is made by gradually reducing the name thus: Cabustira, Bustira, Stira, Ira, etc. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Recording Angel—Pravuil, Vretil, Radueriel, Dabriel (the same angel under different forms). In Arabic tradition, the recording angel is Moakkibat. But there is the tradition of 2 recording angels called Kiramu 'l-katibin who attend every believer, one recording the good deeds, the other the evil deeds. When the believer dies, his record is conveyed by the recording angels to Azrael, angel of death. In Babylonian lore, the recording angel is Nabu or Nebo. "To marry is to domesticate the Recording Angel," says R. L. Stevenson in *Virginibus Puerisque*. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Rectacon—an angel invoked in the benediction of the Salt. Rectacon is mentioned in the grimoires and tracts of Solomonic magic.

Rectores Mundorum—in Chaldean mythology, the divine regents or powers that order the world below. [*Rf.* Aude, *Chaldean Oracles of Zoroaster.*]

Red Angel, The—an angel so named in Marc Chagall's celebrated canvas titled "Descent of the Red Angel." [*See* Angel of Fire.]

Regent—in *Paradise Lost* V, 698, a fallen angel under Satan's command, He is either head of, or one of, the regent powers that fought in the Great Revolt.

Regents—an order of angels mentioned in *Paradise Regained* I, 117.

Region—an angel invoked for special uses in ceremonial magic, specifically in the conjuration of the Sword. [*Rf.* Waite, *The Lemegeton*; Mathers, *The Greater Key of Solomon.*]

Rehael—an angel of the order of powers. He rules over health and longevity, and inspires respect for one's parents. Rehael is one of the 72 angels bearing the mystical name of God Shemhamphorae. His corresponding angel is Ptechout. [*Rf.* Barrett, *The Magus* II; Ambelain, *La Kabbale Pratique.*]

Rehauel—in Runes, *The Wisdom of the Kabbalah*, one of the 72 angels of the zodiac.



Round of the Angels by Fra Angelico, detail from *The Last Judgment*. Reproduced from Régamey, *Anges*.

Rehel—an angel who battles against the enemies of religion. His corresponding angel is Phupe. [*Rf.* Ambelain, *La Kabbale Pratique.*]

Reiiel—an angel of the order of dominations. Reiiel is also one of the 72 angels bearing the mystical name of God Shemhamphorae.

Reivtip (Rirvtip)—in Mosaic incantation rites, an angel who serves the angel-prince Alimon (*q.v.*).

Rekhodiah—one of the 4 angel names found inscribed on the 2nd pentacle of the sun. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Relail—in Arabic lore, governor of the 5th Heaven. [*Rf.* Moore, *The Loves of the Angels.*]

Remiel (Ramiel, Rumael, etc.)—one of the 7 archangels who attend the throne of God, as stated in *Enoch I*, 20. He is called Jeremiel or Uriel in various translations of *IV Esdras*, and described as "one of the holy angels whom God has set over those who rise" (from the dead). He is the same angel (given as Ramiel) who, in *The Apocalypse of Baruch*, destroys the army of Sennacherib. See *Enoch II*, and Geffcken, *Sibylline Oracles* II, 215.

Rempha—in Egyptian theogony, chief of the order of thrones and genius of time. In hermetics, Rempha is one of the 7 planetary genii and the genius (archangel) of Saturn. [*Rf.* Christian, *The History and Practice of Magic* I, 317; II, 475; *see* Orifiel.]

Reno—the corresponding angel for the angel Vehuel (*q.v.*).

Reprobated Angels—at a church council in Rome, 745 C.E., under Pope Zachary, 7 high angels were reprobated: Uriel, Raguel, Inias, Adimus, Simiel (Semibel), Tubuael (Tubuas), and Sabaothe (Saboac). The bishops Clement and Adalbert, who taught the veneration of these angels, were convicted of heresy. It was the rash of newly coined angels that prompted the Church at that time to forbid invoking or venerating angels other than those named in the Bible (Michael, Gabriel, Raphael). The trouble, however, dated earlier than the 8th century, for in the 4th–5th centuries, Eusebius and Theodoret tried, without success, to put a stop to the practice. [*Rf.* Régamey, *What Is an Angel?* p. 119.]

Requel—in *The Sixth and Seventh Books of Moses*, a ruling prince of the order of principalities. In other sources the ruling prince of the order is given as Nisroc (*Paradise Lost*), Anael, Cerviel, etc.

Requiel—one of the 28 angels governing the 28 mansions of the moon. [*Rf.* Barrett, *The Magus.*]

Reschith Hajalalim (Rashith ha-Galgalim)—in Jewish cabala, Reschith is a ministering spirit through whom "the essence of divinity flows." He guides the *primum mobile*, a task or office usually linked with Metatron. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Resh (Rash?)—an Indo-Persian angel mentioned in Hyde, *Historia Religionis Veterum Persarum.*

Retsutsiel [Rezoziel]

Revealing Angel, The—in the Koran, *sura* 51, 50, the revealing angel is spoken of as "a plain warner from Him," but is not identified by name.

Rezoziel—an angelic guard of the 3rd Heaven mentioned in *Pirke Hechaloth.*

Rhamiel (Rahmiel)—the angelic name of St. Francis of Assisi as the angel of mercy. St. Francis has also been referred to as the angel of the apocalypse. As such he warns the winds not to complete the destruction of the world "until the elect should be gathered." [*Rf.* *The Douce Apocalypse.*]

Rhaumel—a Friday angel resident in the 5th Heaven and invoked from the north [*Rf.* Barrett, *The Magus*].

Ribbotaim—angels used as chariots by God. These would be the cherubim (*q.v.*). [*Rf.* *3 Enoch.*]

Richol—an angel of the order of powers, summoned in conjuring rites. [*Rf.* *The Sixth and Seventh Books of Moses.*]

Riddia (Ridya, Ridjah, Mathariel—"the irriga-

tor")—prince of rain in command of the element of water. Riddia is said to reside between 2 abysses. In Hebrew lore, he is described as an angel who, when invoked, shows himself in the form of a 3-year-old heifer with cleft lips. [*Rf.* Talmud, *Yoma* 21a.]

Ridwan—in Islamic tradition, an angel placed at the entrance to the earthly paradise. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 618.] It is in this role, as the archangelic guardian of the Garden of Eden, that Ridwan appears in Remy de Gourmont's play, *Lilith.*

Ridya [Riddia]

Riehol—in the cabala, governor of the zodiacal sign of Scorpio; in this office Riehol is assisted by Saissaiel. [*Rf.* Levi, *Transcendental Magic.*]

Riff (fictional)—a cherub in Daniels, *Clash of Angels.*

Rifion—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 5th heavenly hall.

Rigal—one of the 70 childbed amulet angels. For a list of all 70, *see* Appendix.

Rigziel—in Isaac ha-Cohen's text, "Emanations of the Left Side," Rigziel is 8th of the 10 holy sefiroth.

Rikbiel YHWH—an angel appointed over the divine chariot (i.e., Merkabah) or wheels; also chief of the order of galgallim, of which there are 6 other ruling angels. In Enoch lore, Rikbiel ranks higher than Metatron, which would make him one of the great crown princes of heavenly judgment (there being 8 such, according to Ginzberg, *The Legends of the Jews* I, 139.)

Rimezin—an angel of the 4th hour of the night, serving under Jefischa. [*Rf.* Waite, *The Lemegeton.*]

Rimmon (Hebrew, "roarer" or "exalted")—a fallen archangel, now an "inferior demon." Rimmon was originally an Aramaean deity worshipped at Damascus; also an idol of Syria. In occultism he is the devil's ambassador to Russia. In Bates' *The Bible Designed to Be Read as Living Literature* (p. 1262, glossary) "Elisha allowed Naaman the Syrian to bow down with his master in the house of Rimmon." Thus, to bow down in the house of Rimmon implies "to conform to a reprehensible custom to save one's life." To the Semites, Rimmon was the god of storms, the Akkadian name being Im (Forlong, *Encyclopedia of Religions*). His emblem is the pomegranate. The Assyrians called him Barku (lightning) and the Kassites named him Tessub. In Babylonian myth, Rimmon was the thunder god, pictured with a trident.

Rishis—to be compared with the Prajapati (*q.v.*). The Rishis are the 7 or 10 Vedic spirits from whom it is claimed all mankind is descended. They may also be compared with the 7 angels of the presence and the 7 (or 6) amesha spentas in Zoroastrian lore.

Risnuch—genius of agriculture, according to Levi, *Transcendental Magic.* In Apollonius of Tyana, *The Nuctemeron*, Risnuch is one of the genii of the 9th hour.

Riswan (Rusvon)—in the *Odes* of Hafiz (Ode 586), the gatekeeper of Heaven. Hafiz' reference is to "dread Riswan's throne."

Riyiel—in the cabala, one of the 72 angels of the zodiac.

Rochel—an angel who finds lost objects. Rochel's corresponding angel is Chontaré. Rochel also figures among the 72 angels bearing the mystical name of God Shemhamphorae.

Roelhaiphar—an angel whose name is found inscribed on the 5th pentacle of Saturn. When Roelhaiphar is invoked, the invocant should, for the best results, recite a versicle from Deuteronomy 10:17. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Rofael [Raphael]

Rofocale—more usually called Lucifuge Rofocale, prime minister in the infernal regions, according to the *Grand Grimoire.* Rofocale has control over all the wealth and treasures of the world. His subordinate is Baal (a king, ruling in

the east). Two other subordinates are Agares (one of the dukes in Hell and formerly of the angelic order of virtues) and Marbas.

Rogziel ("wrath of God")—one of the 7 angels of punishment, as listed in *Maseket Gan Edem and Gehinnom*. [*Rf. Jewish Encyclopedia*, 593.]

Rombomare—corresponding angel for Lauviah.

Romiel—in geonic (Middle Ages) lore, an angel assigned to rulership over one of the months of the year. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.]

Rorex—in Conybeare, *The Testament of Solomon*, a spirit (angel) invoked to counteract the power of Alath (demon of disease, one of the infernal decani).

Rosabis—genius of metals and one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron*.]

Rosier—a former lesser-rank angel of the order of dominations, now officiating in Hell. [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman*.]

Roupa'il—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Rsassiel—one of the 70 childbed amulet angels.

Ruah Piskonit—one of the many names of the angel Metatron.

Ruba'il—in Islamic lore, an angel of the 7th Heaven in charge of a group of angels (in the guise of men) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Rubi (fictional)—the 2nd angel, a cherub, in Moore's *The Loves of the Angels*.

Rubiel—as cited in De Plancy, *Dictionnaire Infernal*, an angel (along with Uriel and Barachiel) invoked in games of chance. For good results, the name Rubiel, when prayed to, must be inscribed on virgin parchment.

Ruchiel—an angel appointed over the wind. [*Rf. 3 Enoch*, 14.]

Rudiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 3rd heavenly hall.

Rudosor—an angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton*.]

Rufael—another form of the angel Raphael, or a corruption of Raguel (*q.v.*). According to *Enoch I*, 68:4, Rufael spoke with Michael concerning the fallen angels.

Rugziel (Dalkiel)—an angel who operates in the 7th compartment of Hell in the "punishment of 10 nations." [*Rf. Baraita de Massechet Gehinnom*.]

Ruhiel—in Jewish legendary lore, the angel governing the wind. He is mentioned as one of the great luminaries in Heaven who, "when they encounter Metatron, tremble before him and prostrate themselves." [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Rumael (Ramiel)—one of the fallen angels in the Enoch listings.

Ruined Archangel—an epithet used by Milton in *Paradise Lost* I, 593, to describe Satan in his fallen state: "his form had yet not lost/All her Original brightness, nor appear'd/Less than Arch Angel ruin'd."

Rulers—in the Septuagint, the term is used to denote an order of the celestial hierarchy. Usually equated with the order of dominations. Caird in *Principalities and Powers*, p. 11, uses rulers as a translation of the Greek "ἄρχοντες." John of Damascus, in *Exposition of the Orthodox Faith* II, lists rulers (where customarily "principalities" appears) as 1st of the last triad in the 9-fold division of the celestial hierarchy.

Ruman—in Islamic lore, a special angel of the lower regions who requires of all the deceased that come before him to write down the evil deeds they performed on earth and for which they were consigned to Hell. Ruman then delivers the deceased to the angels Munkar and Nakir (*q.q.v.*)

for punishment. [*Rf. Jewish Encyclopedia*; Hastings, *Encyclopaedia of Religion and Ethics* IV, 617.]

Rumiel—an angelic guard of the 6th Heaven; also one of the 70 childbed amulet angels. [*Rf. Pirke Hechaloth*; *The Book of the Angel Raziel*; Budge, *Amulets and Talismans*, p. 225.]

Rumjal (Rumael?)—an evil, fallen archangel, one of the original 200 that were seduced by Satan into rebellion, according to *Enoch I*.

Rusvon (Riswan)—an angel who holds the keys to the Muslim earthly paradise. [See De Plancy, *Dictionnaire Infernal*; *Cf.* Ridwan.]

Ruwano—a ministering angel invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Ruya'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]



"Prince of the Power of the Air" (Satan) by Doré. Reproduced from Langton, *Satan, A Portrait.*



Sa'adiya'il—in Islamic religious lore, an angel of the 3rd Heaven in charge of a group of angels (in the guise of vultures) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Saaphiel—angel of hurricanes, mentioned in *Sefer Yetzirah* (*The Book of Formation*).

Saaqael (Sarakiel, Suriel?)—in *Enoch I*, an angel of the presence.

Sabaoc—one of the 7 reprobated angels at the trial which took place in a church council in Rome, 745 C.E. Other angels reprobated at the same trial included Uriel, Raguel, Simiel. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*; *see* Reprobated Angels.]

Sabaoth (Tsabaoth, Ibraoth, "hosts")—one of the 7 angels of the presence; one of the divine names in gnostic and cabalistic lore. In the Ophitic (gnostic) system, Sabaoth is one of the 7 archons, creators of the universe.

Sabaoth Adamas—in the *Texts of the Saviour*, Sabaoth Adamas is an evil power, ruler of the wicked aeons; he is mentioned also in the Coptic *Pistis Sophia*.

Sabathiel (Sabbathi)—in Jewish cabala, a spirit (intelligence) of the planet Saturn. He receives the divine light of the holy spirit and communicates it to the dwellers in his kingdom. In Mosaic lore, Sabathiel is one of 7 princes "who stand continually before God, and to whom are given the spirit-names of the planets." [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Sabbath—an angel (so named) who sits on a throne of glory in Heaven, the chiefs of orders of angels doing him honor. He is the lord of the Sabbath.

Sabbathi [Sabathiel]

Sabiel—the 1st of the personalized angels of the 10 holy sefiroth. In Montgomery, *Aramaic Incantation Texts from Nippur*, Sabiel is an angel who is invoked in ritual rites.

Sablil—according to Levi, *Transcendental Magic*, a genius who runs down thieves. Levi's authority is Apollonius of Tyana, *The Nuctemeron*. In the

latter work, Sablil is one of the spirits or genii of the 9th hour.

Sabrael (Sabriel)—one of the 7 archangels, as noted in Conybeare, *The Testament of Solomon*, and in *3 Enoch*. Sabrael is chief of the order of tarshishim ("the brilliant ones," equated with the order of virtues), sharing the post with Tarshiel—according to *Maseket Azilut*. Sabrael is also guard of the 1st Heaven. [*Rf. Jewish Encyclopedia*, "Angelology."] In occultism, Sabrael is the only angel who can overcome the demon of disease, Sphendonael.

Sabtabiel—in the cabala, an angel invoked in necromantic rites. [*Rf.* Levi, *Transcendental Magic*, p. 281.]

Sachiel ("covering of God")—an angel of the order of hashmallim (cherubim). Sachiel is resident of the 1st Heaven (in some sources, the 6th Heaven). He is a Monday (or Thursday or Friday) angel, invoked from the south (also from the west). In addition, he is a presiding spirit of the planet Jupiter. In goetic lore, he is called a servitor of the 4 sub-princes of the infernal empire. His sigil is shown facing p. 105 of Barrett, *The Magus* II.

Sachiel-Melek—in the cabala, a king of the underworld hierarchy governing priesthoods and sacrifices. [*Rf.* Levi, *Transcendental Magic*, p. 307.]

Sachluph—a genius in control of plants and one of the genii of the 2nd hour, as listed by Apollonius of Tyana, *The Nuctemeron.*

Sacriel—in occult lore (Barrett, *The Magus* II, etc.) an angel serving in the 5th Heaven. He rules on Tuesday and is invoked from the south.

Sadayel—one of 3 archangels (the other 2 being Tiriel and Raphael) whose name is found inscribed in a pentagram on a ring amulet. [*Rf.* Budge, *Amulets and Talismans.*]

Sadial (Sadiel)—in Islamic lore, an angel governing the 3rd Heaven. [*Rf.* De Plancy, *Dictionnaire Infernal*; Clayton, *Angelology.*]

Saditel—an angel of the 3rd Heaven in the listing of Cornelius Agrippa, *Three Books of Occult Philosophy* III. [*Rf. The Sixth and Seventh Books of Moses*, p. 139.]

Sadqiel—in M. Gaster, *Wisdom of the Chaldeans*, a ruling angel of the 5th day.

Sadriel—an angel of order. [*Rf.* Charles, *Apocrypha and Pseudepigrapha of the Old Testament.*] In the *Masque of Angels*, a one-act opera produced in New York in February, 1966 at St. George's Church, Sadriel was cast as the company clerk.

Saelel—in the cabala, one of the 72 angels in control of the zodiac.

Saeliah [Seeliah]

Safkas—one of the many names of the angel Metatron.

Safriel—an angelic guard of the 5th Heaven. *Rf. Ozar Midrashim* II, 116.] He is said to be effective as a charm (*kamea*) for warding off the evil eye. [*Rf.* Schrire, *Hebrew Amulets.*]

Sagansagel [Sagnessagiel]

Sagdalon—governor, with Semakiel, of the sign of Capricorn in the zodiac.

Sagham—according to Levi, *Transcendental Magic*, Sagham is ruler with Seratiel of the sign of Leo in the zodiac.

Sagiel—an angel of the 7th hour of the day, serving under Barginiel. [*Rf.* Waite, *The Lemegeton.*]

Sagmagigrin—one of the many names of the angel Metatron.

Sagnessagiel (Sasniel, Sagansagel, Sasnigiel, etc.)—prince of wisdom and chief of the angelic guards of the 4th hall of the 7th Heaven. Sagnessagiel is one of the many names of Metatron, as listed in *3 Enoch*. In the *Baraita de Massechet Gehinnom*, Sagansagel (so written), during a talk with Rabbi Ishmael in Heaven, showed the latter the holy books wherein the decrees for Israel are spelt out.

Sagras—with another angel named Saraiel,



Head of a sorrowing angel by Filippino Lippi (1457–1504). Reproduced from Régamey, *Anges*.

Sagras governs the sign of the Bull (Taurus) in the zodiac.

Sagsagel [Zagzagel]

Sahaqiel—angelic ruler of the sky, according to *3 Enoch*.

Sahariel (Asderel)—an angel invoked in Syriac spellbinding charms. Sahariel governs the sign of Aries (Ram) in the zodiac. [*Rf. Prince of Darkness* (a witchcraft anthology), p. 177; *The Book of Protection*; Budge, *Amulets and Talismans*.]

Sahiviel—angelic guard of the 3rd Heaven, mentioned along with numerous other such guards in *Ozar Midrashim* I, 116.

Sahon—in the cabala, one of the angels of the Seal; also a planetary angel.

Sahriel—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth*.]

Sahtail (Sahteil)—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir*.]

Saint Francis—pictured as an angel of mercy (with wings) as well as the angel of the Apocalypse. [*Rf.* Bonaventura, *Life of Saint Francis*.] In his role of angel of the Apocalypse, Saint Francis warns the winds not to complete the destruction of the world—not until "the elect should be gathered." [*See* Rhamiel.]

Saints—an order of angels in Jewish Talmud and Targum, according to Voltaire, "Of Angels, Genii, and Devils." A term for angels, as in the Authorized Version of Psalms 89:7, where "council of the holy ones" is translated into "assembly of saints."

Saissaiel—with Riehol (a brother genius), Saissaiel governs the sign of Scorpio. [*Rf.* Levi, *Transcendental Magic*, p. 413.]

Sakniel—one of numerous angelic guards of the gates of the West Wind, as cited in *Ozar Midrashim* II, 316.

Sakriel (Samriel)—a porter angel of the 2nd Heaven. [*Rf. Pirke Hechaloth*.]

Saktas—one of the many names of the angel Metatron.

Salamiel (Satanail, Satomail)—a great angel, prince of the grigori (*q.v.*). Though the grigori dwell in Heaven, a certain number of them are malign. A legend has it that Salamiel rejected the Lord and is now a fallen angel. [*Rf.* Ginzberg, *The Legends of the Jews* I, 133.]

Salatheel (Sealtiel, Sealthiel, Salathiel—"I have asked God")—one of the 7 great ministering archangels, rulers of the movements of the spheres. With Suriel (Suriyel), Salatheel conducted Adam and Eve from the top of a high mountain, where Satan had lured them, to the cave of treasures (as reported in *The Book of Adam and Eve*). Ezra IV refers to him as Salathiel. In secular writings, there is a romance by the Rev. George Croly (published in 1829, again in 1900, under the title *Tarry Thou Till I Come*) in which the Wandering Jew is the name of a 16th-century Venetian called Salathiel ben Sadi. [*Rf.* Levi, *Transcendental Magic*; Barnhart, *The New Century Handbook of English Literature*, p. 960.]

Salbabiel—an angel invoked in Aramaic love charms. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur*.]

Salem—the guardian angel of St. John; probably Melchizedec, who was the legendary king of Salem (i.e., Jerusalem). [*Rf.* Klopstock, *The Messiah*, notes to canto vii.]

Salemia—in *Esdras II*, one of the 5 "men" (angels) who transcribed the 204 books dictated by Ezra.

Salilus—in magical arts [*Rf.* Levi, *Transcendental Magic*] a genius who opens sealed doors. In Apollonius of Tyana, *The Nuctemeron*, Salilus is a genius of the 7th hour.

Sallisim—in *3 Enoch*, an order of angels within the order of the Song-Uttering Choirs, the latter being under the direction of Tagas (*q.v.*).

Salmael (Samael)—a prince of one of the angelic orders. Salmael used to accuse Israel on Yom

Kippur, calling for the annihilation of the Jews (forerunner of a genocide like Hitler?). Salmael is equated with Samael and Azazel. He has also been identified as Jacob's dark antagonist at Peniel, as have other angels. [*Rf.* Bamberger, *Fallen Angels*, pp. 284–285.]

Salmay (Zalmaii, Samaey)—in the *Grimorium Verum*, one of the "holy angels of God" invoked in ceremonial magic rites, specifically in the benediction of the Salt. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 175.]

Salmia—an angel petitioned in ritual prayer, along with other "great and glorious spirits" for the fulfilment of the invocant's desires. [*Rf.* Malchus, *The Secret Grimoire of Turiel.*]

Salmon—an angel of the 6th hour of the night, serving under Zaazonash. [*Rf.* Waite, *The Lemegeton*, p. 69.]

Salpsan—a son of Satan, according to the *Gospel of Bartholomew*, in James, *The Apocryphal New Testament.*

Salun—an angel petitioned in ritual prayer. [*Rf.* Malchus, *The Secret Grimoire of Turiel*, p. 36.]

Samaey [Salmay]

Sam(m)ael (Satanil, Samil, Satan, Seir, Salmael, etc.)—a combination of "sam" meaning poison and "el" meaning angel. In rabbinic literature, Samael is chief of the Satans and the angel of death. In the *Secrets of Enoch* (*Enoch II*) he is the prince of demons and a magician. Samael has been regarded both as evil and good; as one of the greatest and as one of the foulest spirits operating in Heaven, on earth, and in Hell. On the one hand he is said to be chief ruler of the 5th Heaven (in Jewish legendary lore his residence is usually placed in the 7th Heaven), one of the 7 regents of the world served by 2 million angels; on the other hand, he is "that great serpent with 12 wings that draws after him, in his fall, the solar system." [*Cf.* Revelation 12.] Samael is also the angel of death (one of a number of such angels) whom God sent to fetch the soul of Moses when the Lawgiver's days on earth had come to an end. Talmud *Yalkut* I, 110, speaks of Samael as Esau's guardian angel. *Sotah* 10b speaks of Samael as Edom's *sar* (angelic prince guardian). In the *Sayings of Rabbi Eliezer*, Samael is charged with being the one (in the guise of a serpent) who tempted Eve, seduced her, and became by her the father of Cain. In *The Zohar* (Vayishlah 170b), Samael is the dark angel who wrestled with Jacob at Peniel, although Michael, Uriel, Metatron, and others have been identified as this antagonist. Samael is also equated with the satan (i.e., the adversary) who tempted David to number Israel [*Rf.* I Chronicles 21]. *Targum Jonathan to the Prophets* renders Genesis 3:6 as: "And the woman saw Samael the angel of death." This verse is translated in the *Paraphrase of Job*, 28:7, as: "the path of the Tree of Life which Samael, who flies like a bird, did not know, and which the eye of Eve did not perceive." In Waite, *The Holy Kabbalah*, p. 255, Samael is characterized as the "severity of God" and is listed as 5th of the archangels of the world of Briah. Here he corresponds to the sefira Geburah. Cornelius Agrippa, *Three Books of Occult Philosophy*, equates Samael with the Greek god Typhon. *Baruch III*, 4, mentions "the angel Sammael." In Charles, *The Ascension of Isaiah* IV, 7, occurs this passage: "And we ascended to the firmament, I and he [i.e., Isaiah and his escorting angel, a very glorious one, not named—but compare with the angel that Abraham encounters in the *Apocalypse of Abraham*], and there I saw Sammael and his hosts, and there was great fighting therein and the angels of Satan were envying one another." It is clear here that Sammael and Satan are interchangeable. In Longfellow's extensive poem, *The Golden Legend*, when the rabbi asks Judas Iscariot why the dogs howl at night, the answer is: *In the Rabbinical book it sayeth/The dogs howl when, with icy breath,/Great Sammael, the Angel of Death,/Takes through the town his flight.* In fiction, "Red Samael the Seducer," father of the hero, is a character in Cabell, *The Devil's Own Dear Son.* Cabell calls Samael the "youngest and most virile of the 72 princes of Hell, a red-headed rogue who had made his reputation some centuries ago with both Eve and Lilith." To Cabell, Samael belongs to the order of seraphim and is "first of the art critics."

Samaha'il—in Muslim tradition, an angel in the 6th Heaven in charge of a group of angels (in the guise of boys) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Samandiriel (Smandriel)—in Mandaean lore, a spirit of fertility who receives prayers; and who keeps such prayers until the time comes when he believes they should be acted on. *See* Yus(h)amin. [*Rf.* Drower, *The Canonical Prayerbook of the Mandaeans,* p. 272.]

Samangaluf (Smnglf, Samangeloph)—according to pseudo-Sirach, one of the 3 angels who brought Lilith back to Adam in the pre-Eve days, after a long separation. A Hebrew amulet, showing the seal of Samangaluf and taken from *The Book of the Angel Raziel,* is reproduced in Budge, *Amulets and Talismans,* p. 225.

Samas—a master spirit in Babylonian and Chaldean occultism. Samas figures as one of the signs (the sun) of the zodiac. [*Rf.* Lenormant, *Chaldean Magic*; Seligmann, *The History of Magic.*]

Samax—chief of the angels of the air and ruling angel of Tuesday. His ministering angels are Carmax, Ismoli, and Paffran. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Samax Rex—as recorded in a book of Elizabethan black magic, a spirit of evil. [*Rf.* Butler, *Ritual Magic,* p. 256.]

Sambula—in Arabic lore, an angel invoked in conjuring rites. [*Rf.* Shah, *Occultism.*]

Samchia (Samchiel)—one of the 70 childbed amulet angels. For a list of all 70, *see* Appendix.

Samchiel [Samchia]

Sameon—in Waite, *The Lemegeton,* an angel of the 6th hour of the day, serving under Samil.

Sameron—an angel of the 12th hour of the day, serving under Beratiel.

Sameveel—one of the fallen angels, listed in *Enoch I.*

Samhiel—in the cabala, an angel invoked to cure stupidity. [*Rf.* Botarel, *Mayan Hahochmah*; *Enoch I.*]

Sam Hii (Shom Hii)—in Mandaean lore, one of the 4 *malki* (*uthri* or angels) of the North Star. The name means "creation of life."

Samiaza(z) [Semyaza]

Samiel—in the *Apocalypse of Peter* (also in James, *The Apocryphal New Testament*) Samiel is an "immortal angel of God." In *The Book of Protection,* he is grouped with Michael, Gabriel, and other spellbinding angels. However, according to Voltaire in his "Of Angels, Genii, and Devils," Samiel is one of the leaders of the fallen angels, and hence evil. To Voltaire, apparently, Samiel was another form for Samael, prince of evil. In Bar-Khonai, *The Book of Scholia,* Samiel is described as "blind, malformed, and evil."

Samil—an angel ruler of the 6th hour, with a vast concourse of serving spirits under him. [*Rf.* Waite, *The Lemegeton.*]

Samjaza [Semyaza]

Samlo—in gnosticism, one of the great luminaries or aeons who "are to draw the elect up to Heaven." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Sammael [Samael]

Sammangaloph [Samangaluf]

Samoel (Samoy?)—a spirit invoked in prayer to the Master of the Art in Solomonic ritual operations. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Samohayl—a ministering archangel evoked in cabalistic conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Samoy—in the *Grimorium Verum,* an angel conjured up in black magic operations. He may be the same as Samoel.

Samriel [Sakriel]

Samsapeel (Samsaveel, Shamshiel)—an evil archangel listed among the apostates in *Enoch I.* He was one of 200 who descended from Heaven to cohabit with the daughters of men.

Samsaveel [Samsapeel]

Samuil (Semil, "heard of God")—in Jewish legendary lore, an angel of the earth—that is, one who exercises dominion over the earth. In *Enoch II*, 33, he is the angel who not only transported Enoch to Heaven (while Enoch was still in the flesh) but, as commanded by God, returned him to earth—although this mission and feat are also ascribed to other angels, among them Rasuil and Anafiel.

Samyaza [Semyaza]

Sanasiel—in Mandaean angelology, a spirit who stands at the gate of life and prays for souls. [*Rf.* Drower, *The Canonical Prayerbook of the Mandaeans*.]

Sanctities—a term for one of the celestial orders, as employed by Milton in *Paradise Lost* III, 60. [*Rf.* West, *Milton and his Angels*, p. 135.]

Sandalphon (Sandolphon, Sandolfon—Greek, "co-brother")—originally the prophet Elias (Elijah). In rabbinic lore, Sandalphon is one of the great *sarim* (angelic princes), twin brother of Metatron, master (*hazzan*) of heavenly song. Exceeding Hadraniel in height by a 500-year foot journey, he is regarded as one of the tallest hierarchs in the celestial realms—Moses, sighting him in the 3rd Heaven, called him "the tall angel." Talmud *Hagiga* 13b says his head reaches Heaven (which was said also of Israfel and of the Greek giant Typhon). In Mathers, *The Greater Key of Solomon*, Sandalphon is designated "the left-hand feminine cherub of the ark." In the liturgy for the Feast of Tabernacles, he is credited with gathering the prayers of the faithful, making a garland of such prayers, and then "adjuring them to ascend as an orb to the supreme King of Kings." In *3 Enoch*, Sandalphon is described as ruler of the 6th Heaven (*makon*) but, in *The Zohar* (Exodus 202b), he is "chief of the 7th Heaven." According to Islamic lore, he dwells in the 4th Heaven. As is reported of Michael, he carries on ceaseless combat with the apparently indestructible Samael (Satan), prince of evil. In popular etymology, Sandalphon is a fancier of sandals (soft shoes) when he stands in the presence of his Maker, but leather shoegear when he appears before the Shekinah (see *The Zohar*). The ancient sages identified Sandalphon with Ophan (*q.v.*). He is said also, by cabalists, to be instrumental in bringing about the differentiation of sex in the embryo—a good thing to bring to the attention of expectant mothers. [*Rf. Yalkut Reubeni.*] In Longfellow's "Sandalphon," he is the "Angel of Glory, Angel of Prayer," Longfellow's inspiration for the poem deriving from J. P. Stehelin, *Traditions of the Jews*.

Sandolfon [Sandolphon]

Sangariah—angel of fasts, whose chief office is accusing those who fail to observe the Sabbath. [*Rf. The Zohar* (Exodus 207a).]

Sangariel—an angel who guards the portals of Heaven. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Sanigron Kunya—in M. Gaster, *The Sword of Moses*, one of the 14 great angels who may be invoked in special ceremonial rites.

Sannul (Sanul)—an angel of the order of powers; in occultism, he is summoned up in ritual magic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Sansanui (Sansanvi, Sanvi, Sansennoi, Snvi, Sanzanuy)—one of the 3 angels credited with bringing Lilith back to Adam after their separation (in the pre-Eve days). The other 2 angels who assisted in the reconciliation were Sanuy (or Sennoi) and Samangaluf. Sansanui is now a potent prophylactic against the deprivations of Lilith and her minions. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Santanael—a Friday angel, resident of the 3rd Heaven. Summoned up, Santanael will appear only when the invocant faces south. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Santriel—the sole reference to Santriel occurs in *The Zohar* (Exodus 151a), where his function is

clearly described: "And a certain angel named Santriel goes away to fetch the body of such a sinner [i.e., such a one who kept not the Sabbath] from the grave and brings it to Gehenna, holding it up before the eyes of all the [other] sinners, that they may see how it bred worms."

Saphar—in the *Sefer Yetzirah* (*Book of Foundation*) it is said that Saphar is "one of the 3 seraphim through whom the world was made," the other 2 being Sepher and Sipur.

Sapiel (Saphiel)—an angel of the 4th Heaven and ruler of the Lord's Day. Sapiel is a guardian angel and is to be invoked from the north.

Sar (pl., *sarim*)—a Hebrew term for an angel prince. There are 70 *sarim*, one for each nation. The *sarim* are also identified as the 70 Shepherds, as in the *Shepherd of Hermas*.

Saraiel (Sariel)—governor of the sign of the Twins in the zodiac, at which post Saraiel is assisted by another genius (i.e., angel) named Sagras. [*Rf. The Prince of Darkness*, p. 177.]

Sarafiel—in Islamic mythology, an angel equated with Israfil or Israfel. [*Rf. Jewish Encyclopedia*, "Angelology."]

Sarafsion—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Sarahiel—one of the 7 angelic guards of the 2nd Heaven, according to *Hechaloth Rabbati*. [*Rf. Ozar Midrashim* I, 116.]

Sarakiel (Saraquael)—the prince of ministering angels, officiating when these angels convene at judgment councils. Sarakiel is "one of the 7 holy angels set over the children of men whose spirits have sinned." [*Rf. The Book of Enoch.*] With another angel, Sataaran, Sarakiel governs the sign of the Ram.

Sarakika'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Saraknyal (Sarakuyal)—one of the 200 angels under the leadership of Semyaza who descended to earth to cohabit with the daughters of men, an incident touched on in Genesis 6. The American poet Mark Van Doren mentions Saraknyal in his poem "The Prophet Enoch." The variant form Sarakuyal is provided by Levi, *The History of Magic*, when listing the leaders of the 200 apostates.

Saranana—in *The Almadel of Solomon*, an angel of the 3rd altitude.

Saraquael [Sarakiel]

Sarasael (Sarea, Sarga, Saraqael)—a seraph; one of the 5 "men" who wrote down the 204 books dictated by Ezra. He is one of the holy angels "set over the spirits of those who sin in the spirit." As recorded in *Baruch III*, Sarasael is the angel God sent to Noah to advise the latter in the matter of replanting the Tree (in Eden) "which led Adam astray."

Saratan—in Arabic lore, an angel invoked in incantation rites.

Sarea (Sarga)—in Duff, *II Esdras*, one of 5 "men" referred to under Sarasael. Of the 204 books dictated by Ezra, 70 were to be delivered only to the wise; the others were to be published openly.

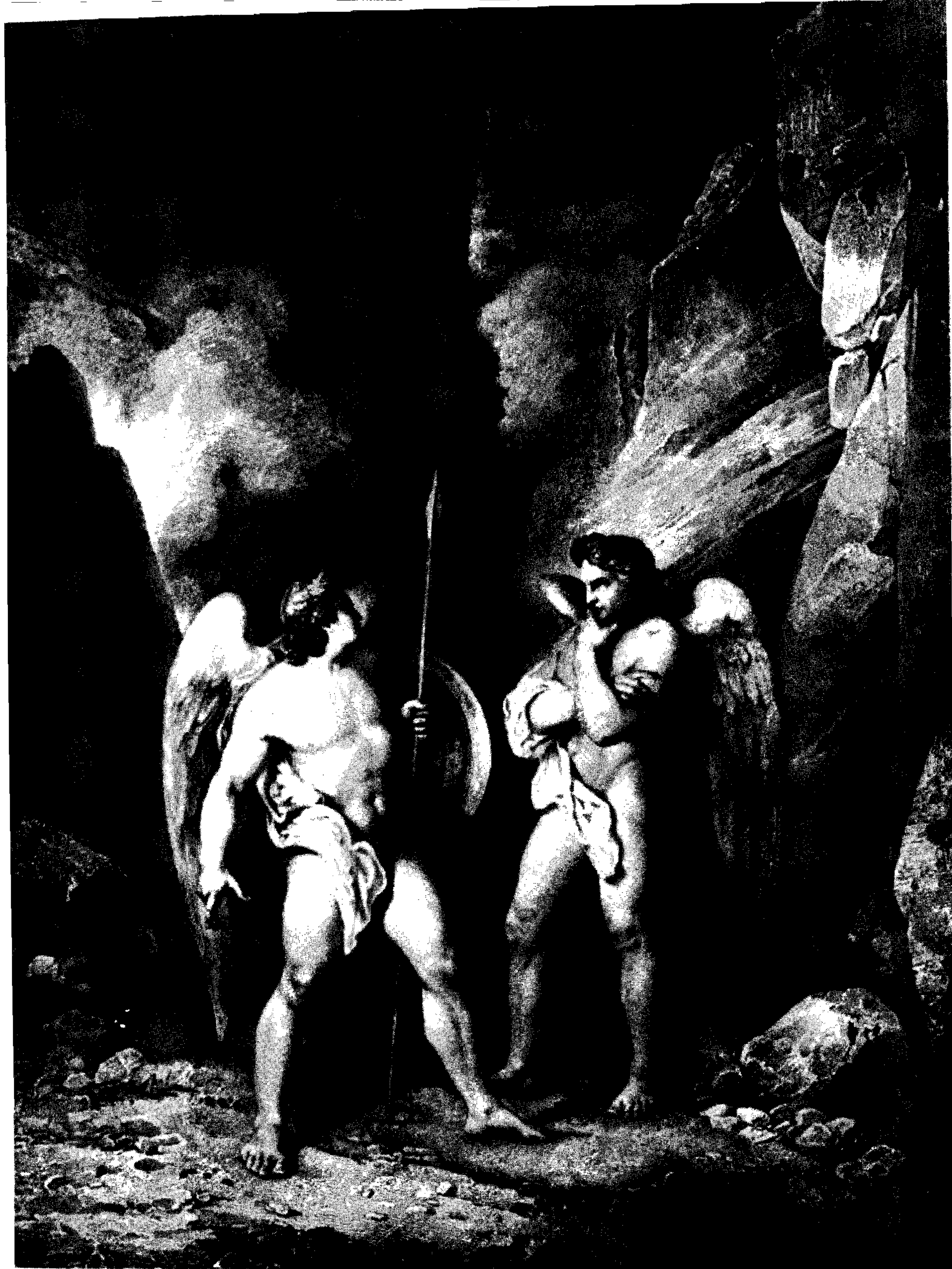
Sarfiel—an ancient amulet angel whose name is recorded in a Palestinian mezuzah, along with the names of 6 other angels. In occultism, Sarfiel is an angel of the 8th hour of the day, serving under Osgaebial. In *Ozar Midrashim* II, 316, he is one of the numerous guards of the gates of the East Wind.

Sarga (Sarasael)—one of the 5 heavenly scribes appointed by God to transcribe the 204 books dictated by Ezra. The other 4 scribes are Dabria, Seleucia, Ethan (or Ecanus), and Asiel. Here, clearly, Sarga is considered another form for Sarea and Sarasael.

Sargiel (Nasargiel)—an angel who fills Hell with the souls of the wicked.

Sar ha-Kodesh—the angelic prince of the sanctuary, or of holiness. Sar ha-Kodesh has been identified with Metatron and Yefefiah (*q.q.v.*).

Sar ha-Olam—literally "prince of the world"



Satan and Belzebuth (fallen angels) in consultation on battle strategy. An illustration for *Paradise Lost* I, after a sculpture by Darodes. Reproduced from Hayley, *The Poetical Works of John Milton.*

and the equivalent of Sar ha-Panim, "prince of the face." Identified as Michael, Jehoel, Metatron, and—by St. Paul—as Satan. Talmud calls Sar ha-Olam an angel who "bears God's name within him," referring to Exodus 23:21. [*Rf.* Talmud *Yebamoth* 16b; *Hullin* 60a; *Sanhedrin* 94a.] Sar ha-Olam, like Metatron, is credited with composing Psalms 37:25 and Isaiah 24:16.

Sar ha-Panim—literally "prince of the face" and equated with the prince of the presence; also with Sar ha-Olam.

Sar ha-Torah—literally "prince of the Torah" (Law), who is Yefefiah (*q.v.*).

Sarhma'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Sariel (Suriel, Zerachiel, Sarakiel, Uriel, etc.)—one of the 7 archangels originally listed in the Enoch books as Saraqel and differentiated from Uriel, although Sariel is identified as Uriel in T. Gaster, *Dead Sea Scriptures*. Sariel is cited both as a holy angel and a fallen one. In occultism he is one of the 9 angels of the summer equinox and is effective as an amulet against the evil eye. He governs the zodiacal sign of the Ram (Aries). In addition, he teaches the course of the moon (which was regarded at one time as forbidden knowledge). [*Rf.* Glasson, *Greek Influence in Jewish Eschatology*.] In the recently discovered Dead Sea scrolls, one of the books, *The War of the Sons of Light Against the Sons of Darkness*, speaks of the angel Sariel as a name that appears on the shields of the "third Tower," the term Tower having the meaning of a fighting unit. There were 4 Towers in all.

Sarim (Hebrew plural for *sar*, "prince")—an angelic order of the Song-Uttering Choirs under the leadership of Tagas (*q.v.*). [*Rf.* *3 Enoch*.]

Saritaiel (Saritiel)—with a brother genius called Vhnori, Saritaiel governs the zodiacal sign of Sagittarius.

Saritiel [Saritaiel]

Sarmiel—a subordinate of Jehoel, prince of fire (*q.v.*). [*Rf.* King, *The Gnostics and Their Remains*, p. 15.]

Sarospa—"the angel who executes the commands of Ahura-Mazda." [*Rf.* Forlong, *Encyclopedia of Religions*.]

Sarphiel—an angel invoked in Syriac incantation charms. In *The Book of Protection*, Sarphiel is grouped with Michael, Shamshiel, and Nuriel as "a spellbinding power."

Sarquamich—a ruling angel of the 3rd hour of the night. [*See* Haglow.]

Sar Shel Yam ("prince of the sea")—Rahab (*q.v.*). [*Rf.* *Midrash Rabbah*.]

Sartael ("God's side")—also called Satarel. An evil archangel, in control of hidden things. Mentioned in Talmud *Berakoth* 57b.

Sartamiel—one of the governing angels of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Sartziel (Saissaiel)—according to Lèvi, *Transcendental Magic*, the genius governing the zodiacal sign of Scorpio. [*Rf.* *Prince of Darkness*.]

Sarush [Sirushi, Sraosha]

Sasa'il—in Muslim tradition, an angel of the 4th Heaven in charge of a group of angels (all in the guise of horses) engaged in worshipping Allah. [*Rf.* Hastings, *Encyclopaedia of Religion and Ethics* IV, 619.]

Sasgabiel—an angel invoked in rites of exorcism. [*Rf.* Montgomery, *Aramaic Incantation Texts from Nippur*.]

Sasniel [Sasnigiel]

Sasnigiel (Sasniel, Sagansagel, Sasnesagiel)—in *3 Enoch*, the angelic prince of wisdom, prince of the world, and prince of the presence (or face); also one of the seraphim "appointed over peace." Sasnigiel is one of the many names of the angel Metatron.

Sastashiel Jhvhh—one of the angelic princes of the hosts of X. [*Rf.* M. Gaster, *The Sword of Moses*.]

Sataaran—the genius in control of the zodiacal sign of the Ram (Aries). Sataaran shares this post

with another genius, Sarahiel (Sariel). [*Rf.* Levi, *Transcendental Magic*, p. 413.]

Satael—one of the Tuesday angels of the air invoked in magic rites. Satael serves also as a presiding spirit of the planet Mars. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*.]

Satan—the Hebrew meaning of the word is "adversary." In Numbers 22:22 the angel of the Lord stands against Balaam "for an adversary" (satan). In other Old Testament books (Job, I Chronicles, Psalms, Zechariah) the term likewise designates an office; and the angel investing that office is not apostate or fallen. He becomes such starting in early New Testament times and writings, when he emerges as Satan (capital S), the prince of evil and enemy of God, and is characterized by such titles as "prince of this world" (John 16:11) and "prince of the power of the air" (Ephesians 2:2). When Peter was rebuked by Jesus, he was called Satan (Luke 4:8). Reading back into Genesis, medieval writers like Peter Lombard (c. 1100–1160) saw Satan in the guise of the serpent tempting Eve, although other writers, like the 9th-century Bishop Agobard, held that Satan tempted Eve *through* the serpent. As Langton says in *Satan, A Portrait*: "In the later Jewish literature, Satan and the serpent are either identified, or one is made the vehicle of the other." Originally, Satan (as *ha-satan*) was a great angel, chief of the seraphim, head of the order of virtues. While seraphim were usually pictured as 6-winged, Satan was shown as 12-winged. Gregory the Great in his *Moralia*, after listing the 9 hierarchic orders, pays this tribute to Satan: "he wore all of them [all the angels] as a garment, transcending all in glory and knowledge." Talmud claims that Satan was created on the 6th day of Creation (*Bereshith Rabba*, 17). Through a misreading of Isaiah 14:12, he has been identified with Lucifer. To Aquinas, Satan, as "the first angel who sinned" is not a seraph but a cherub, the argument being that "cherubim is [sic] derived from knowledge, which is compatible with mortal sin; but seraphim is [sic] derived from the heat of charity, which is incompatible with mortal sin" (*Summa* 1, 7th art., reply obj. 1). In time, according to Jerome, Gregory of Nyssa, Origen, Ambrosiaster, and others, Satan will be reinstated in his "pristine splendor and original rank." This is also cabalistic doctrine. In secular lore, Satan figures in many works, notably in Milton's *Paradise Lost*, where he is chief of rebels and the "Arch Angel ruin'd" (I, 593) and in *Paradise Regained*, where he is the "Thief of Paradise" (IV, 604). Also in Vondel's *Lucifer*; in Dryden's *The State of Innocence*; and in Goethe's *Faust* (where he is represented by Mephistopheles). Other names for Satan include Mastema, Beliar or Beliel, Duma, Gadreel, Azazel, Sammael, angel of Edom. In rabbinic lore he has a nickname "the ugly one" (Ginzberg, *The Legends of the Jews* V, 123). In *Midrash Tehillim* Satan appears to David (when the latter was out hunting) in the form of a gazelle. Compare with figure of Mutabilitie (as conceived by Spenser in "Two Cantos of Mutabilitie" in *The Fairie*

Satan bound for a thousand years by the angel of the abyss (Appollyon/Abaddon), a 17th-century illustration of I Revelation 20. Reproduced from Langton, *Satan, A Portrait.*



Queene), the Greek Titaness who challenges Jove's sovereignty and who, like Satan, aspired to and attempted "the empire of the Heavens hight."

Satanail—"his name [Satan's] was formerly Satanail." [*Rf. Enoch II* (the Slavonic Enoch), chap. 31, Morfill edition.]

Satarel [Sartael]

Sathariel ("concealment of God")—the "averse" sefira (*q.v.*) "who hides the face of mercy." In *The Zohar* (supplement), Sathariel is called Sheiriel. [*Rf.* Waite, *The Holy Kabbalah*, p. 257.]

Satrapies—a term Milton uses in his "The Reason of Church-Government Urged against Prelacy" to denote an order in the angelic hierarchy not mentioned by pseudo-Dionysius or any other angelologist, as in "Their celestial princedoms and satrapies."

Saturn—in Persian religious lore, an angel, lord of the 7th Heaven. In the cabala, Saturn is the angel of the wilderness. In Chaldean mythology, he was Adar, one of the ruling gods of the 5 planets. Milton refers to Saturn as a fallen angel (*Paradise Lost* I, 512.)

Saulasau—a power of the upper world. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Sauriel (Sauriil, Suriel, Sowrill)—an angel of death, so designated in Drower, *The Canonical Prayerbook of the Mandaeans*, where Sauriel is referred to as "Sauriel the Releaser."

Savaliel—angelic guard of the 3rd Heaven. Mentioned among numerous other guards in *Ozar Midrashim* I, 116.

Savaniah—an angel's name found inscribed on the 3rd pentacle of the planet Mercury. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Savatri (Savitri, Savitar)—one of the 7 or 12 adityas or "infinite ones" (angels) in Vedic lore. He (or she) is a sun god or goddess, and is described as having "a golden hand, golden eyes" and "drawn by luminous brown steeds with white feet." In Vedic hymns Savatri is identified with Prajapati, the Creator. "Upon that excellent glory/of the god Savitar may we meditate;/May he stimulate our prayers." [*Rf.* Forlong, *Encyclopedia of Religions*; Gaynor, *Dictionary of Mysticism*; Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Savitar [Savatri]

Savitri [Savatri]

Savliel—in *Pirke Hechaloth*, an angelic porter or guard of the 3rd Heaven.

Savsa—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Savuriel—an angelic guard of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 116.]

Sawael—in the *Book of Formation* (a cabalistic work), the angel of the whirlwind. [*Rf.* Budge, *Amulets and Talismans*, p. 375.]

Sazquiel—angelic ruler of the 5th hour, with 10 chiefs and 100 lesser officers serving under him, each with his own attendants. [*Rf.* Waite, *The Lemegeton.*]

Scamijm—an angel serving in the 1st Heaven, according to *The Sixth and Seventh Books of Moses.*

Schabtaiel [Schebtaiel]

Schachlil—in transcendental magic, the genius governing the sun's rays; also the governor of the 9th hour, as cited in Apollonius of Tyana, *The Nuctemeron.*

Schachniel—one of the 70 childbed amulet angels.

Schaddyl—a throne angel, one of 15, listed in *The Sixth and Seventh Books of Moses.*

Schaltiel—a spirit who, with the help of Iadara (*q.v.*), governs the sign of the Virgin in the zodiac. [*Rf. The Prince of Darkness*, p. 177.]

Scharial—in occult lore, an angel who is said to have come out of Sodom for the purpose of curing painful boils. [*Rf. The Sixth and Seventh Books of Moses.*]

Schawayt—one of 15 throne angels. [*Rf. The Sixth and Seventh Books of Moses.*]

Schebtaiel (Sabbathi)—in the cabala, the lord of the planet Saturn. The term derives from *schebtai*, Hebrew for Saturn. In Notes to his translation of Dante's *Paradiso*, quoting Stehelin, *Rabbinical Literature*, Longfellow refers to Schebtaiel as the intelligence of Saturn. In the earliest manuscript version of *The Golden Legend*, Longfellow favored Anachiel, and then Schebtaiel, as lord of Saturn. Subsequently, however, he discarded both these angels in favor of Orifel.

Schekinah [Shekinah]

Scheliel—one of the 28 angels governing the 28 mansions of the moon.

Schiekron—in Apollonius of Tyana, *The Nuctemeron*, the genius of bestial love, and one of the genii of the 4th hour. [*Cf.* Pharzuph.]

Schimuel—one of 15 throne angels listed in *The Sixth and Seventh Books of Moses.*

Schioel—an angel whose name is found inscribed on the 1st pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Schrewniel ("convert")—in Mosaic incantation rites, an angel to be invoked for obtaining a good memory and an open heart.

Scigin—an angel invoked in goetic rites and mentioned in the grimoires.

Scourging Angels (Hebrew, *malache habbala*)—angels "pitiless of mind" whom Abraham encountered during his visit to Paradise. [*Rf. The Testament of Abraham.*]

Scribe of the Knowledge of the Most High—any of the following 9 answer to the title: Vretil, Enoch, Dabriel, Ezra, Pravuil, Uriel, Radueriel, Soferiel Memith, and Soferiel Mehayye.

Scribe of Righteousness—identified as Enoch in the *Vision of Paul* XX. In this Vision, Paul sees Enoch as an angel "at the interior of Paradise."

Scribes—in *3 Enoch*, the scribes constitute a high order of angels; they register the deeds of all men and read aloud the books of judgment at the convening of the sessions of the celestial court.

Sealiah (Seeliah)—in the cabala, an angel who governs or controls vegetation on earth. He is also one of the 72 angels bearing the mystical name of God Shemhamphorae. For Sealiah's sigil *see* Ambelain, *La Kabbale Pratique*, p. 281.

Sealtiel (Hebrew, "request of God")—an archangel cited in Jobes, *Dictionary of Mythology Folklore and Symbols.*

Seats—an order of angels mentioned by Augustine in his *City of God* as *sedes*, and referred to by John Salkeld in the latter's *A Treatise of Angels* (1613), p. 303. The term "seats" may be equated with thrones. Edmund Spenser indicates such use in his "An Hymne of Heavenly Beautie."

Seba'im—a class of angels spoken of in *3 Enoch*, chap. 19: "When the time draws nigh for the recital of the heavenly song, all the hosts (the *seba'im*) are afrighted."

Sebalim—an order of angels comprised in the Song-Uttering Choirs, operating under the leadership of Tagas (*q.v.*). [*Rf. 3 Enoch.*]

Sebhael (Sebhil)—a spirit in Arabic lore who is in charge of the books wherein are recorded the good and evil actions of man. [*Rf.* De Plancy, *Dictionnaire Infernal*, 1863 ed.]

Second Angel—in *Enoch II*, 30:12, Adam is called "a second angel."

Second Heaven, The—in Islamic lore, the abode of Jesus and John the Baptist. Here (in Jewish lore) the fallen angels are imprisoned and the planets fastened. It was in this Heaven that Moses, during his visit to Paradise, encountered the angel Nuriel, "standing 300 parasangs high, with a retinue of 50 myriads of angels all fashioned out of water and fire." [*Rf. The Legends of the Jews* I, 131, and II, 306.]

Seconds (fictional)—the name of an angel in Charles Angoff's short story "God Repents." [*See* Time.]

Sedekiah—a "treasure-finding angel" whose name figures on the pentacle of the planet Jupiter. Sedekiah may be invoked in Solomonic magical operations.

Sedim (sing. *sedu*)—in Talmud *Abot(h)* the *sedim* are guardian spirits, invoked in the exorcism of evil spirits.

Sedu [sing. for *sedim*]

Seehiah (Seheiah)—in the cabala, one of the 72 angels bearing the mystical name of God Shemhamphorae. In Ambelain, *La Kabbale Pratique*, chart of *L'Arbre de Vie* (facing p. 88), Seehiah is listed as one of 9 angels of the order of dominations, led by Zadkiel. He is credited with the power of bestowing long life and improving the health of those who invoke him. [*Rf.* Barrett, *The Magus* II, chart facing p. 62.]

Seeliah (Saeliah)—in the cabala, a fallen angel once of the order of virtues. He has (or had) dominion over vegetables. When invoking him, and for the best results, it is advisable to recite a verse from Psalm 93. Seeliah is mentioned in Ambelain, *La Kabbale Pratique*, p. 278.

Sefira (sephira; pl. sefiroth or sephiroth)—a divine emanation through which God manifested His existence in the creation of the universe. In the cabala, there are 10 holy and 10 unholy successive sefiroth, the holy ones issuing from the right side of God, the unholy ones from His left. The 10 holy ones are usually given as: 1. Kether (crown), 2. Chokmah (wisdom), 3. Binah (understanding), 4. Chesed (mercy), 5. Geburah (strength), 6. Tiphereth (beauty), 7. Netzach (victory), 8. Hod (splendor), 9. Jesod (foundation), 10. Malkuth (kingdom). The sefiroth may be compared with the Platonic powers or intelligences, or with the gnostic aeons. In the cabala, the great sefiroth in the form of personalized angels are: Metatron, archangel of the hayyoth hakodesh; Raziel, archangel of the arelim or erelim; Zadkiel, archangel of the hashmalim; Kamael, archangel of the seraphim; Michael, archangel of the shinanim; Haniel, archangel of the tarshishim; Raphael, archangel of the bene elohim; Gabriel, archangel of the kerubim. In the *Book of Formation* is this description of the 10 "ineffable" sefiroth: "They are without limits; the infinity of the Beginning and the infinity of the End; the infinity of the Good and the infinity of the Evil; the infinity of the Height and the infinity of the Depth . . . their appearance is like that of a flash of lightning, their goal is infinite. His [God's] word is in them when they emanate and when they return . . . and before His throne they prostrate themselves." In the opinion of the 16th-century commentator Isaac ha-Cohen of Soria, of the 10 evil emanations, only 7 were permitted to endure, and of these 7 only 5 have been "authenticated"—Ashmedai, Kafkefoni, Taninniver (blind dragon), Sammael, and Sammael's mate Lilith.

Sefoniel—in Mathers, *The Greater Key of Solomon*, one of two princes ruling the universe, the other being Ioniel. Sefoniel may be invoked in magical operations.

Sefriel—an angelic guard of the 5th Heaven, as listed in *Pirke Hechaloth*.

Segef—an angel of destruction invoked at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.] It should be pointed out that the angels of destruction are not by nature evil; only so in a causative sense. They were among the 1st angels to be created. There is no mention of them as among the one-third of the hosts that defected at the time of the great rebellion in Heaven.

Segsuhiel YHWH—one of the angel princes of the hosts of X (i.e., God), as listed in M. Gaster, *The Sword of Moses*. [*Rf.* Levi, *Transcendental Magic*.]

Sehaltiel—an angel to be invoked when one wishes to drive away the archfiend Moloch. [*Rf.* Levi, *Transcendental Magic*.]

Seheiah—in the cabala, an angel who provides protection against fire, sickness, etc., and governs longevity. His corresponding angel is Sethacer. For Seheiah's sigil, see Ambelain, *La Kabbale Pratique*, p. 269.

Sehibiel—an angelic guard of the 2nd Heaven, as listed in *Pirke Hechaloth*.

Seimelkhe—a celestial being in gnostic lore, commonly referred to as a power or an aeon. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*.]

Seir—another name for Samael, according to Nahmanides. [*Rf.* Bamberger, *Fallen Angels*, p. 154.]

Seket—in the cabala, a female angel who dwells in Egypt; she is the angel of part of an hour and appears when properly invoked. The poet H.D. sings of Seket in her poem "Sagesse." Seket is also mentioned in Ambelain, *La Kabbale Pratique*.

Seldac (Sellao, Esaldaio, Sacla)—in gnosticism, one of the angels of the order of powers, in charge of heavenly baptism. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics.*]

Selemia (Shelemiah, Seleucia)—one of the 5 "men" (i.e., angels) who wrote down the 94 (or 204) books dictated by Ezra, according to popular legend. The other angelic scribes are usually listed as Asiel, Dabria, Ecanus, and Sarae (Sarga). [*Rf.* the apocryphal work *Esdras II*; Charles, *Apocrypha and Pseudepigrapha of the Old Testament.*]

Selith—in Klopstock, *The Messiah*, a seraph, one of the 2 guardian angels of the Virgin Mary and St. John the Divine.

Semakiel (Semaqiel)—with another genius called Sagdalon, Semakiel rules the zodiacal sign of Capricorn. [*Rf.* Levi, *Transcendental Magic.*]

Semalion—in Talmud *Sotah* 13b, the angel who announced the death of Moses with the words "The great scribe is dead!" [*Rf.* Ginzberg, *The Legends of the Jews* V, 6.] *Note*: since Sammael was the one sent from heaven to fetch Moses' soul, Semalion may be a variant spelling for Sammael. The name occurs also in Talmud *Sanhedrin* 38b and *Hagiga* 13b.

Semanglaf (Samangaluf)—an angel who is to be invoked for help when a woman becomes pregnant; also one of 3 angels who brought Lilith back to Adam.

Semaqiel [Samakiel]

Semeliel (Semishial)—one of the 7 princes "who stand continually before God, and to whom are given the spirit-names of the planets," according to Cornelius Agrippa. [*Rf.* *The Sixth and Seventh Book of Moses.*] In Cornelius Agrippa's view, as recorded in his *Three Books of Occult Philosophy* III, Semeliel (Semeshiah) is the spirit of the Sun.

Semeschiah [Semeliel]

Semiaxas [Semyaza]

Semiazaz [Semyaza]

Semibel (Simiel)—one of the 7 angels reprobated at the church council in Rome in 743 C.E. Uriel was one of the 7 reprobated. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Semil [Samuil]

Semishia [Semeliel]

Semjaza [Semyaza]

Semyaza (Semiaza, Shemhazai, Shamazya, Amezyarak, etc.)—probably a running together of Shem (meaning name) and Azza (the angel Azza, or Uzza). He was the leader of the evil angels who fell, or one of the leaders. In legend, he is the seraph tempted by the maiden Ishtahar to reveal to her the Explicit Name (of God.) It is said that he now hangs between heaven and earth, head down, and is the constellation Orion. [*Rf.* Graves, *Hebrew Myths.*] Levi, *Transcendental Magic*, suggests that Orion "would be identical with the angel Michael doing battle with the dragon, and the appearance of this sign in the sky would be, for the cabalist, a portent of victory and happiness." According to *The Zohar* (Genesis) Semyaza's sons, Hiwa and Hiya, by one of Eve's daughters, were so mighty that they ate daily 1,000 camels, 1,000 horses, and 1,000 oxen. In Byron's version of the legend ("Heaven and Earth, a Mystery"), Semyaza is transformed into Azaziel, and the female Ishtahar into Aholibamah. A recently unearthed version of *Enoch* (Qumram collection) contains a letter from Enoch addressed to Semyaza (Shemazya) and his companions. [*Rf.* Allegro, *The Dead Sea Scrolls*, p. 119.] Schwab, *Vocabulaire de l'Angélologie*, identifies Semyaza with Azael.

Senacher—the corresponding angel for Elemiah (*q.v.*).

Senciner—corresponding angel for Michael;



An 18th-century conception of Adam and Eve after the Fall, with Sin and Death in the background. Having failed to prevent the entrance of Satan into the Garden of Eden, the guardian angels are shown returning to heaven. Reproduced from Langton, *Satan, A Portrait.*

also an angel of the order of powers. Senciner watched over Aedipus Aegyptiacus, as noted in Ambelain, *La Kabbale Pratique*. In H.D.'s poem "Sagesse," Senciner is an angel of a quarter of an hour.

Senegorin—advocate angels who form the suite of the chief advocate Metatron. They are 1,800 in number. [*Rf. 3 Enoch.*]

Sennoi (Sinui, Senoi, Sanuy)—with Sansennoi and Sammangeloph, Sennoi was dispatched by God to bring Lilith back to Adam after a falling out between the pair in the pre-Eve days. Lilith was evil, but an amulet bearing the name Sennoi was sufficient, when Lilith beheld it, to deter her from harming anyone, particularly infants (in, that is, the post-Eden days). For the sigil of Sennoi see *The Book of the Angel Raziel* and Budge, *Amulets and Talismans*, 225. [*Rf.* Ausable, *A Treasury of Jewish Folklore*; Hyde, *Historia Religionis Veterum Persarum.*]

Sensenoi [Sennoi]

Sensenya—one of the 70 childbed amulet angels.

Sentacer [Ielahiah]

Seclam—an angel of the order of powers, summoned in ceremonial rites [*Rf. The Sixth and Seventh Books of Moses.*]

Sephar [Vepar]

Sepharon—in Waite, *The Lemegeton*, a chief officer-angel of the 1st hour of the night, serving under Gamiel.

Sepher—one of the 3 seraphim "through whom the world was created," the other 2 being Saphar and Sipur. [*Rf. Sefer Yetzirah.*]

Sepheriel—a great luminary, on the pronouncement of whose name "God will come to Universal Judgment." [*Rf.* Mathers, *The Greater Key of Solomon.*]

Sephira [Sefira]

Sephiroth (Sefiroth)—in *The Sixth and Seventh Books of Moses*, a power angel of the 5th Seal. He is invoked in cabalistic conjuring rites. [*See* Sefira.]

Sephuriron—the 10th of the 10 holy sefiroth. He has 3 deputy *sarim* (angelic princes) answerable to him. They are Malkiel, Ithuriel, and Nashriel. Note that, in *Paradise Lost* IV, 800, Ithuriel is the angel dispatched to locate Satan. [*Rf.* Isaac ha-Cohen of Soria's "Emanations of the Left."]

Serabilin [Jesubilin]

Serael—an angel serving in the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Serakel—an angel who exercises dominion over fruit-bearing trees. [*Rf. Jewish Encyclopedia*, "Angelology."]

Seralif—an anagram for Israfel. An angel who participates in a dialogue with Gabriel, Michael, Raphael, and a chorus of angels in the poem "Virginalia" by Thomas Holley Chivers. For a while Chivers (American poet, 1809–1858) was associated with Poe, whose biography he wrote.

Seraph ("fiery serpent," sing. for seraphim)—an angel by that name of the order of seraphim. In Ginzberg, *The Legends of the Jews* IV, 263, it is Seraph who touches Isaiah's lips with a live coal, an incident related in Isaiah 6:6. Seraph is also named one of the angels with dominion over the element of fire, of which there are quite a number. See Heywood, *The Hierarchy of the Blessèd Angels*.

Seraphiel—eponymous chief of the order of seraphim, although Jehoel and others are also designated chief. Seraphiel ranks highest of the princes of the Merkabah as one of the judgment throne angels (of which there are commonly 8). In occult lore, Seraphiel is a presiding spirit of the planet Mercury, ruling on Tuesday and invoked from the north. [*Rf.* Barrett, *The Magus* II, 119; *The Secret Grimoire of Turiel*, p. 35; *The Sixth and Seventh Books of Moses*.]

Seraphim (pl. for seraph)—the highest order of angels in the pseudo-Dionysian hierarchic scheme and generally also in Jewish lore. The seraphim surround the throne of Glory and unceasingly intone the trisagion ("holy, holy, holy"). They are the angels of love, of light, and of fire. How many are there? The answer (in *3 Enoch*) is 4, "corresponding to the 4 winds of the world." In rabbinic writings they are equated with the hayyoth (*q.v.*). According to *Enoch II*, the seraphim have 4 faces and 6 wings, as in Isaiah 6. It is to be noted that the Isaiah mention is the only one to seraphim in the Old Testament, unless the expression "fiery serpents" (Numbers 21:6) may be taken to denote them. There is no mention of seraphim in the New Testament, except by implication (Revelation 4:8). The ruling prince of the order has been given variously as Seraphiel, Jehoel, Metatron, Michael, and originally as Satan (before he fell). Some of the order defected at the time of the great rebellion. In his "On the Morning of Christ's Nativity," Milton speaks of the "sworded seraphim." The *Revelation of Moses* speaks of "one of the 6-winged seraphim hurrying Adam to the Acherusian lake and washing him in the presence of God." In this book the seraphim are said to "roar like lions." Mathias Gruenewald (1470–1529) painted seraphim playing on the viola d'amour. [*Rf.* reproductions in Régamey, *Anges*.]

Serapiel—an angel of the 5th hour of the day, serving under Sazquiel, as cited in Solomonic magical lore. [*Rf.* Waite, *The Lemegeton*.]

Seraquiel—a "strong and powerful angel" who is invoked on Saturday. [*Rf.* Barrett, *The Magus* II, p. 126.]

Seratiel—with Sagham (another genius or angel), Seratiel is said to govern the sign of Leo. [*Rf.* Levi, *Transcendental Magic*, p. 413; *Prince of Darkness: A Witchcraft Anthology*, p. 177.]

Sereda (fictional)—in Cabell's *Jurgen*, Mother Sereda has dominion over Wednesday. She is the one who "washes away all the colors in the world." She is the sister of Pandelis.

Seref—an angel who transported to Heaven the bodies of deceased Egyptian kings. [*Rf.* Langton, *Essentials of Demonology*, p. 39.]

Seriel (Sariel)—a fallen angel who taught men the signs of the moon. However, as Sariel, he is one of the 7 archangels who stand around the throne of God. He is sometimes equated with Uriel. [*Rf. Enoch I*; Ginzberg, *The Legends of the Jews*.]

Serosh [Sraosha]

Serpanim ("prince of the face")—an angelic power in the world of Briah (one of the 4 worlds of Creation). [*Rf.* Ambelain, *La Kabbale Pratique*.]

Seruf (or Seruph)—an angel prince set over the element of fire. He is a seraph, as his name denotes, and is another name for Nathaniel. [*Rf. The Sixth*

and Seventh Books of Moses.] Seruf is also credited with being, in occult works, an angel of the order of force (i.e., virtues) and of the order of seraphim.

Servant of God—the angel Abdiel (*q.v.*). "Servant of God" is the literal meaning of Abdiel, who is so addressed in *Paradise Lost* VI, 29.

Servants (*'ebed*)—a term for God's serving angels in hechaloth and Merkabah lore. [*Rf. 3 Enoch.*]

Serviel—an angel of the 3rd hour of the day, serving under Vaguaniel.

Sesenges(n)-Barpharanges — the term or name of a group of angels, according to the Coptic Christians. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 100.] Also the name of a powerful demonic spirit.

Setchiel—an angel who is served by Turiel in magical conjurations. [*Rf.* Malchus, *The Secret Grimoire of Turiel*, p. 36.]

Seth—one of the 7 archons in the gnostic system. [*Rf. Catholic Encyclopedia*, "Gnosticism."]

Setheus—one of the great celestial powers dwelling in the 6th Heaven. [*Rf.* Malinine, *Revelations of Zostrian*; Doresse, *The Secret Books of the Egyptian Gnostics.*]

Sethlans—one of the Novensiles (who are the 9 great gods of the Etruscans). For a list of the Novensiles, *see* Appendix.

Setphael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard of the 1st of the 7 heavenly halls.

Seven Archangels—known as the 7 holy ones who stand around the throne of God and attend Him (Revelation 8:2; *Book of Tobit* 12:15). In Ezra IV and *Enoch I*, the 7 are named: 1. Uriel, 2. Raphael, 3. Raguel, 4. Michael, 5. Sariel or Seraqel, 6. Gabriel, 7. Remiel or Jeremiel. Other lists give Anael, Samael, Zadkiel, Orifiel (in addition to the others already named). *See* also Ezekiel 9:2 for the 6 "men" (i.e., angels) and a 7th, the "man clothed with linen" (Christ) carrying a writer's inkhorn. In horoscopy and hermetics, the 7 great planetary genii (archangels) are: 1. Rampha, genius of Saturn; 2. Pi-Zeus, genius of Jupiter; 3. Ertosi, genius of Mars; 4. Pi-Re, genius of the Sun; 5. Suroth, genius of Venus; 6. Pi-Hermes, genius of Mercury; 7. Pi-Joh, genius of the Moon. [*Rf.* Christian, *The History and Practice of Magic* II, 475.] Camfield, *A Theological Discourse of Angels*, gives the "7 spirits who always stand in the presence of God" (i.e., the angels of the presence) as rulers of the 7 planets, to wit: 1. Zapkiel, over Saturn; 2. Zadkiel, over Jupiter; 3. Camuel, over Mars; 4. Raphael, over the Sun; 5. Haniel, over Venus; 6. Michael, over Mercury; 7. Gabriel, over the Moon. But *see* entry, Seven Olympic Spirits, for the names of others as rulers of these "planets." The 7 Akkadian elemental spirits or deities, which may have been the prototype of the 7 rulers or creators in the cosmology of later cultures, are given as: An (Heaven), Gula (earth), Ud (sun), Im (storm), Istar (moon), Ea or Dara (ocean), En-lil (Hell). In "Angelology and Demonology in Early Judaism" (Manson, *A Companion to the Bible*) W. O. E. Oesterley expresses the belief that "the prototype of the 7 archangels were the 7 planets, all of them Babylonian Deities."

Seven Heavens—in Hebrew terms and lore, the 7 Heavens are designated as follows, along with their governing angels: 1. Shamayim, ruled over by Gabriel; 2. Raqia, ruled over by Zachariel and Raphael; 3. Shehaqim, ruled over by Anahel and three subordinate *sarim*: Jagniel, Rabacyel, and Dalquiel; 4. Machonon, ruled over by Michael; 5. Mathey, ruled over by Sandalphon; 6. Zebul, ruled over by Zachiel, assisted by Zebul (by day) and Sabath (by night); 7. Araboth, ruled over by Cassiel. In *Enoch II*, 8, the Garden of Eden and the Tree of Life are both found in the 3rd Heaven (see in this connection II Corinthians 12:2–3, which speaks of Paul being caught up in the 3rd Heaven). *The Zohar* mentions 390 Heavens and 70,000 worlds. The gnostic Basilides vouched for 365 Heavens; Jellinek (in *Beth Ha-Midrasch*) recalls a legend which tells of 955 Heavens. In *Enoch II* the Heavens number 10. Here the 8th Heaven is called Muzaloth. This Heaven, according to *Hagiga* 12b, is really the 7th Heaven. The 9th Heaven, home

of the 12 signs of the zodiac, is called Kukhavim. The 10th, where Enoch saw the "vision of the face of the Lord," is called Aravoth (Hebrew term for the 12 signs of the zodiac). The confusion of the Heavens is clear here from the fact that the signs of the zodiac do not lodge in the Heavens named after them. [*Rf. The Book of the Angel Raziel*; de Abano, *The Heptameron*; Agrippa, *Three Books of Occult Philosophy*.] The notion of 7 Heavens appears in *The Testament of the Twelve Patriarchs* and other Jewish apocrypha, and was familiar to the ancient Persians and Babylonians. The Persians pictured the Almighty in the highest of the 7 Heavens, "seated on a great white throne, surrounded by winged cherubim." The Koran (*sura* 23) also speaks of 7 Heavens.

Seven Holy Ones [Seven Archangels]

Seven Olympic Spirits—according to the grimoires, the 7 Olympic Spirits are: 1. Aratron, who governs the planet Saturn; 2. Bethor, who governs the planet Jupiter; 3. Hagith, who governs the planet Venus; 4. Och, who governs the Sun; 5. Ophiel, who governs the planet Mercury; 6. Phaleg, who governs the planet Mars; 7. Phul, who governs the Moon. [*Rf. The Secret Grimoire of Turiel.*]

Seven Stewards of Heaven—another term for the seven Olympic Spirits (*q.v.*).

Seven Supreme Angels—in the cabala, rulers of the 196 provinces into which Heaven is divided. The sigils of these angels are shown in Cornelius Agrippa's philosophical works and are reproduced in Budge, *Amulets and Talismans.*

Seventh Heaven—the abode of human souls waiting to be born. It is also the seat of God; of Zagzagel, prince of the Torah; and the dwelling place of the seraphim, hayyoth, etc. [*Rf.* Talmud *Hagiga* 12b; *Enoch II*; *The Legends of the Jews* II, 309.] It is in the 7th Heaven, according to the apocalyptic *The Ascension of Isaiah*, that Isaiah has a glimpse of God and the Christ and "hears the Most High dictating the program of his [Christ's] earthly manifestation and return."

Seventh Satan [Hakael]

Seventy-two Names of God—cited in the *Grimoire of Pope Honorius the Great.* Many of these names are identifiable with the names of angels. [*Rf.* Waite, *The Book of Black Magic and of Pacts*, p. 240; Shah, *The Secret Lore of Magic*, p. 261.]

Sgrdtsih—an angel (one of the *nomina barbara*) who "ministers to the son of man," according to M. Gaster, *The Sword of Moses.*

Shabni (or Shabti)—an angel invoked in ceremonial magic rites, as noted in Mathers, *The Greater Key of Solomon.*

Shachmiel—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Shadfiel—one of the numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Shaftiel—an angel who rules in Hell. He is lord of the shadow of death and his special province is in the 3rd lodge of the 7 divisions in which the underworld is divided. He punishes 10 nations "for cause." [*Rf. Baraita de Massechet Gehinnom*; *Midrash Konen*; *Brewer's Dictionary of Phrase and Fable*, "Hell."]

Shaftiyah—one of the many names of the angel Metatron.

Shahakiel (Shachaqiel)—an angelic prince resident in the 4th Heaven. According to *3 Enoch*, Shahakiel is one of the 7 archangels as well as eponymous head of the order of Shahakim. [*Rf.* Charles, *Apocrypha and Pseudepigrapha of the Old Testament.*]

Shahakim—in rabbinic lore, an order of angels in the celestial hierarchy. [*Rf. Jewish Encyclopedia.*]

Shahariel—an angelic guard of the 2nd Heaven, as listed in *Pirke Hechaloth.*

Shahiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Shahrivar(i)—the angel of August in ancient Persian lore. Shahrivar also governed the 4th day

of the month. [*Rf.* Hyde, *Historia Religionis Veterum Persarum.*]

Shaitan (Satan)—one of the fallen angels in Arabic lore. Shaitan is a cognate term for Iblis (*q.v.*). In the Koran, *sura* 27, 24, Shaitan (Satan) induces the Queen of Sheba and her people to adore the sun instead of Allah.

Shaitans (shedeem, sheytans, shedim, mazikeen)—evil spirits in Hebrew and Arabic mythology; they have cock's feet. In rabbinic lore, the shaitans are male demons, the female being known as lilin. [*Rf.* Talmud *Berachoth*; Langton, *Essentials of Demonology*; Oesterley's article in Manson, *A Companion to the Bible.*]

Shakti—in Vedic lore the bride of Shiva. Shakti is the prototype of the Shekinah (*q.v.*).

Shakziel—an angel with dominion over water insects. [*Rf. The Book of Enoch.*]

Shalgiel—an angel with dominion over snow. [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Shalhevita—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 7th heavenly hall.

Shalkiel and **Shalmiel**—angels whose names are found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Shaltiel—an angel's name inscribed (along with the names of Michael, Raphael, Uriel) on earthen bowls found in the Euphrates Valley and invoked as a charm. [*Rf.* Boswell, "The Evolution of Angels and Demons."]

Shamain (Shamayim)—a name for the 1st Heaven, of which the chief ruler is the angel Mikael (Michael) or Qemuel (Kemuel).

Shamchazai, Shamhazai, Shamiazaz [Semyaza]

Shamdan (Ashamdon)—the angel-demon who mated with Naamah, "lovely sister of Tubal-cain, who led the angels astray with her beauty." The fruit of the union of Shamdan and Naamah was Asmodeus (*q.v.*). [*Rf. The Legends of the Jews* I, 150–151.] According to *Bereshith Rabba*, 36:3, Shamdan was Noah's partner in planting a vineyard, which led to Noah's drinking, and being "uncovered within his tent," an incident related in Genesis 9:20–22.



A benevolent genie (in Assyro-Babylonian mythology) holding in his hand the pail of lustral water and the pine cone with which he sprinkles the water to keep off evil spirits. This genie was the guardian of the gate of Sargon's palace. A work of the 8th century B.C.E., now in the Louvre. From *Larousse Encyclopedia of Mythology.*

Sham(m)iel (Shamael)—master of heavenly song and divine herald. (In Jewish legend, Metatron and Radueriel are likewise denoted masters of heavenly song.) Shamiel is invoked in Syriac spellbinding charms, along with Michael, Harshiel, Nuriel, and other angels of similar rank. [*Rf. The Book of Protection.*] In the *Ozar Midrashim*, Shamiel

(as distinguished from Shamael) is listed among the angelic guards of the gates of the South Wind.

Shamlon—a "prince over all the angels and the Caesars," according to *The Greater Key of Solomon.*

Shamriel—in occultism, designated a guardian angel who may be invoked as a charm against the evil eye. [*Rf.* Schrire, *Hebrew Amulets*; Trachtenberg, *Jewish Magic and Superstition.*]

Shams-ed-Din ("sun of the faith")—one of the 7 Yezidic archangels invoked in prayer by the devil worshippers. For the names of the 6 other archangels, *see* Appendix.

Shamsha—like Shamlon, a "prince over all the angels and the Caesars."

Shams(h)iel ("light of day," "mighty sun of God")—a ruler of the 4th Heaven and prince of Paradise; also guardian angel of Eden (Eden being the earthly paradise). It was Shamshiel who conducted Moses around the heavenly Paradise when the Lawgiver, according to legend, visited the upper regions while he was still in the flesh. It was to Shamshiel that the treasures of David and Solomon were turned over by the scribe Hilkiah. In *The Zohar*, Shamshiel is head of 365 legions of spirits (angels). He crowns prayers, just as other great angels do, and accompanies them to the 5th Heaven. In *The Book of Protection*, Shamshiel is grouped with Michael, Nuriel, and Sarphiel as a spellbinding power. In *The Book of Jubilees* he is one of the watchers or grigori (*q.v.*), and is equated with Samsapeel. In *Enoch I* he rates as a fallen angel who "taught the signs of the sun." According to *The Zohar* (Numbers 154b) he served as one of the 2 chief aides to Uriel (the other aide being Hasdiel) when Uriel bore his standard in battle.

Shaphiel—a ruling prince of the 3rd Heaven sharing the post with Baradiel (*q.v.*).

Shariel [Asderel]

Sharka'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Sharlaii—in the Talmud, an angel invoked for the curing of cutaneous disorders. [*Rf.* Talmud *Shabbath*, fol. 67.]

Sharshiyah—one of the many names of the angel Metatron.

Shashmasrihiel Jhvhh—an angel prince of the hosts of X (one of the *nomina barbara*) cited in M. Gaster, *The Sword of Moses.*

Shastaniel—one of the numerous angelic guards of the gates of the South Wind. [*Rf.* *Ozar Midrashim* II, 316.]

Shateiel—angel of silence, to be compared with Duma (*q.v.*). Shateiel probably inspired the creation of the Greek God Sigalion (if, indeed, it was not the other way around). *Cf.* also Tacita, Roman goddess of silence, and Harpocratos, son of Isis, who was a god of silence. [*Rf.* Woodcock, *Short Dictionary of Mythology.*]

Shathniel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Shatqiel—in *3 Enoch* (Hebrew Book of Enoch) Shatqiel figures among the 7 great archangels, and as a guardian prince of the 5th Heaven. In *Hechaloth Rabbati*, he is a guard of the 4th Heaven. [*Rf.* *Ozar Midrashim* I, 116.]

Shaviel—one of the 7 angelic guards of the 1st Heaven, as noted in *Hechaloth Rabbati.*

Shavzriel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 2nd heavenly hall.

Shebniel—one of the 70 childbed amulet angels. [*Rf.* *The Book of the Angel Raziel.*]

Sheburiel—chief porter of the 3rd Heaven, as designated in *Pirke Hechaloth.*

Shedu—a Babylonian protecting household spirit, invoked in conjuring rites. [*Rf.* Mackenzie, *Myths of Babylonia and Assyria*; Trachtenberg, *Jewish Magic and Superstition*, p. 156.]

Shegatsiel—an angelic prince of the hosts of X (i.e., God). [*Rf.* M. Gaster, *The Sword of Moses.*]

Sheikh Bakra and **Sheikh Ism**—two of the 7 archangels in Yezidic religion invoked in prayer by the devil worshippers. [*See* Appendix for the names of the other 5 Yezidic archangels.]

Sheireil [Sathariel]

Shekinah (Hebrew, *shachan*, meaning "to reside"—Schechinah, Matrona, etc.)—the female manifestation of God in man, the divine *inwohnung* (indwelling). Also, the "bride of the Lord," compatible with the shakti of Shiva. The expression "the Shekinah rests" is used as a paraphrase for "God dwells." In Genesis 48:16 "the Angel which redeemed me from all evil," uttered by Israel (Jacob), applies to the Shekinah, according to *The Zohar* (Balak 187a). In the New Testament sense, the Shekinah is the glory emanating from God, His effulgence. The passage in Matthew 18:20 is translated by C. W. Emmet (in Hastings, *Dictionary of the Bible*) to read: "when two sit together and are occupied with the word of the Law, the Shekinah is with him." As interpreted by Rabbi Johanan (*Midrash Rabba*; Exodus), Michael is the glory of the Shekinah. The Shekinah is the liberating Angel, manifesting in her male aspect as Metatron. In the cabala, she is the 10th sefira Malkuth, otherwise the Queen. The creation of the world was, according to *The Zohar* (suppl.), the work of the Shekinah. Here, too, the Shekinah is spoken of as "abiding in the 12 holy chariots and the 12 supernal hayyoth." Elsewhere in *The Zohar* (Balak-Numbers 187a) she is mentioned as a messenger from on high who, when she first appeared to Moses, was called an angel, just as she was called by Jacob. In *The Zohar* (Exodus 51a) she is "the way of the Tree of Life" and the "angel of the Lord." Maimonides in *Moreh Nebuchim* regarded the Shekinah as an intermediary between God and the world, or as a periphrasis for God. [*Rf. Universal Jewish Encyclopaedia*, vol. 9, p. 501.] The Shekinah has been identified with the Holy Ghost and the Epinoia of the gnostic Valentinus. Of her it has been said (Waite, *The Holy Kabbalah*) "Behold, I send an angel before thee, to keep thee in the way" (Exodus 23:20), which has also been applied to Metatron and John the Baptist, "the forerunner angel." According to legend (Ginzberg, *The Legends of the Jews* II, 148 and 200), Aaron died by a kiss from the Shekinah. In the same source (II, 260) it is related that Abraham caused the Shekinah to come down from the 2nd Heaven. And Talmud tells us that when God drove Adam out of the earthly paradise, the Shekinah remained behind "enthroned above a cherub under the Tree of Life, her splendor being 65,000 times brighter than the sun," and that this radiance "made all upon whom it fell exempt from disease"; and, further, that then "neither insects nor demons could come nigh unto such to do them harm." An account somewhat at variance with the foregoing is given in Scholem's two works: *Major Trends in Jewish Mysticism* and *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, where it is reported that the Shekinah was sent into exile on Adam's fall and that "to lead the Shekinah back to God and to unite her with Him is the true purpose of the Torah." A reference to the dwelling place of the Shekinah occurs in *Canticles Rabba* 6: "The original abode of the Shekinah was among the tahtonim [that is, among the lower ones: human beings, earth]. When Adam sinned, it [the abode] ascended to the 1st Heaven. With Cain's sin, it ascended to the 2nd Heaven. With Enoch's, to the 3rd. With the generation of the Flood, to the 4th. With the generation of the Tower of Babel, to the 5th. With the Sodomites, to the 6th. With the sin of the Egyptians in the days of Abraham, to the 7th." Corresponding to these, there arose 7 righteous men who brought the Shekinah back to earth again. They were Abraham, Isaac, Jacob, Levi, Kehath (Levi's son and Moses' grandfather), Amram, and Moses. A haggadah about the Shekinah is that she hovers over all conjugal unions between Jewish husbands and wives and blesses such unions with her presence. [*See* Talmud *Shabbath* 55b; *Bereshith Rabba* 98, 4, etc. In this reference, *cf.* the Roman goddess Pertunda, presider over the marriage couch.]

Shekiniel—angelic guard of the 4th Heaven. [*Rf. Ozar Midrashim* I, 116.]

Shelemial—angelic guard of the 3rd Heaven. [*Rf. Pirke Hechaloth.*]

Shelviel—angel of the order of tarshishim. [*Rf. Ozar Midrashim* I, 67.]

Shem ("name") (Melchizedec)—in Manichaean lore, "one of the great envoys of Heaven to whom the angels revealed the divine wisdom." In Mandaean theology, Shem is Shum-Kushta. [*Rf.* Mandaean *Book of John the Baptist*; Doresse, *The Secret Books of the Egyptian Gnostics*, p. 155.]

Shemael (Kemuel, Camael, Shemuiel—"name of God")—the mighty angel who stands at the windows of Heaven listening for the songs of praise ascending from synagogues and houses of study of the Jews. He is the archon in Sholem, *Major Trends in Jewish Mysticism*. The name derives from the 1st word of the Hebrew song of praise.

Shemhazai [Semyaza]

Shemmiel [Shemael]

Shepherd—one of the 6 angels of repentance, equated with Phanuel (*q.v.*). It was Shepherd who dictated the vision to Hermas. [*Rf. The Shepherd of Hermas* II and III.] In the work just referred to, however, another Shepherd is spoken of: "a cruel and implacable Shepherd" and "one of the holy angels appointed for the punishment of sinners." He is not named. Moses was known in later Jewish literature as "the faithful shepherd" and Jesus applied the title "good shepherd" to himself in John 10:11. [*Rf.* T. Gaster, *The Dead Sea Scriptures*, p. 321.] *Note*: *The Shepherd of Hermas* was at one time quoted as sacred Scripture by Origen, Irenaeus, pseudo-Cyprian, etc.

Shepherd of Hermas [Phanuel]

Shetel—one of 3 ministering angels (the other 2 being Aebel and Anush), whom God appointed to serve Adam. According to *Yalkut Reubeni* and *The Book of Adam and Eve*, the 3 angels not only "roasted meat" for Adam, but also "cooled his wine."

Sheviel (Shaviel)—an angelic porter at the 1st Heaven, cited in *Pirke Hechaloth*.

Sheziem—an angel invoked in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Shimshiel—an angelic guard of the gates of the East Wind.

Shinanin (Shin'an)—a high class of angels, "the shinanin of the fire," adduced from Psalms 68:18 and referred to in *3 Enoch*. Myriads of these shinanin descended from Heaven to be present at the revelation on Sinai. [*Rf. Pesikta Rabba.*] According to *The Zohar* (1:18b) "myriads of thousands of shin'an are on the chariot of God." Chief of the order is Zadkiel or Sidquiel. Compare with the ofanim. [*Rf.* Psalms 68:18; Scholem, *Major Trends in Jewish Mysticism*; Mathers, *The Kabbalah Unveiled*, p. 26.] "The 6th sefira, tifereth (tiphereth) is represented among the angels of the shinanim," says C. D. Ginsburg, in *The Essenes and The Kabbalah.*

Shinial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Shitimichum (Shitinichus Kitagnifai)—in M. Gaster, *The Sword of Moses*, Shitimichum (one of the *nomina barbara*) is among the 13 angel chiefs appointed by God to the sword.

Shlasiel A' (Shlotiel A' and other variants)—an angel prince of the hosts of X (God), cited in M. Gaster, *The Sword of Moses.*

Shlomiel—an angelic guard of the 3rd Heaven. [*Rf. Ozar Midrashim* I, 116.]

Shmuiel (Samael)—"chief of all the angels and all the 10 classes who spoke to Solomon and gave him the key to the mysteries," according to a citation in Gollancz, *Clavicula Salomonis.*

Shoel—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Shoftiel ("judge of God")—one of the 7 angels of punishment. [*Rf.* Jellinek, *Beth ha-Midrasch*; *Maseket Gan Edem and Gehinnom*; *Jewish Encyclopedia*, I, 593.]

Shokad—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Shomrom (Shunaron)—"a prince over all the angels and Caesars," according to Mathers, *The Greater Key of Solomon.*

Shosoriyah—one of the many names of the angel Metatron.

Shriniel—an angelic guard of the 4th Heaven. [*Rf. Pirke Hechaloth.*]

Shtukial—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Shufiel—an angel invoked in Syriac conjuring rites. Grouped with Gabriel, Michael, Harshiel, and other spellbinding angels. [*Rf. The Book of Protection*; Budge, *Amulets and Talismans.*]

Shunaron—"a prince over all the angels and Caesars," so Shunaron is ranked in Mathers, *The Greater Key of Solomon.*

Sialul—the genius of prosperity. In de Abano, *The Heptameron,* Sialul is included among the spirits of the 7th hour, and may be invoked during that hour.

Sidqiel—in *3 Enoch,* governor of the planet Venus and prince of the order of ofanim or shinanim (the ofanim being the Hebrew equivalent of the order of thrones, and the shinanim of an order close to the seraphim in rank).

Sidriel (Pazriel)—prince of the 1st Heaven and one of the 7 archangels in the Enoch listings.

Sieme—in the cabala, an angel of part of an hour, specifically 3:20 p.m. He is of the order of virtues and is called "ange du Seigneur" in H.D.'s (Hilda Doolittle's) poem "Sagesse." Sieme's corresponding angel is Asaliah.

Sigron—in hechaloth lore, a name for Metatron "when he shuts the doors of prayers (doors through which a man's prayers are let into Heaven). When the doors are opened, Metatron is then called Pihon." [*Rf. 3 Enoch,* 48.]

Sihail—"and God sent 2 angels, Sihail and Anas, and 4 Evangelists to take hold of the 12 fever demons [all female] and beat them with fiery rods." The tale is told in a 12th-century Ms. in the British Museum and is retold by M. Gaster, *Studies and Texts in Folklore* II, 1030. Gaster believes that Sihail is merely another form for Michail (Michael) and Anas is St. Anne, here turned into an angel.

Sihon—grandson of the fallen angel Semyaza and brother of Og (*q.v.*). [*Rf.* Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature.*]

Sij-ed-Din ("power of mercy")—one of the 7 archangels in Yezidic religious lore, invoked in prayer.

Sikiel—an angel of the sirocco. Sikiel is cited in the *Sefer Yetzirah* (*Book of Formation*). [*Rf.* Budge, *Amulets and Talismans.*] In *Ozar Midrashim* II, 316, Sikiel is a guardian angel of the gates of the West Wind.

Sila—an angel of power; also the angel of an hour invoked in cabalistic rites. [*Rf.* H.D.'s (Hilda Doolittle's) poem "Sagesse"; Ambelain, *La Kabbale Pratique.*]

Silat (Tilath, Feluth)—in the *Grimorium Verum,* an angel invoked in goetic ritual. In Mohammedan lore, Silat is a female demon. [*Rf. Jewish Encyclopedia,* p. 521.]

Silmai (Shelmai)—in Mandaean religious lore, one of two guardian spirits (*uthri*) of the river Jordan; the other *uthra* is Nidbai.

Simapesiel—one of the fallen angels in Enoch listings.

Simiel (Chamuel, Semibel)—one of the 7 archangels. However, at a Church Council in Rome, 745 C.E., Simiel was reprobated (along with Uriel, Raguel, and other high-ranking angels) as a false or evil spirit and not to be venerated. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*] At the Council of Laodicia (343–381? C.E.), to name angels was expressly forbidden (canon 35). Josephus mentions, as among the religious rites of the Essenes, the taking of oaths not to reveal the names of angels. [*Rf.* Trachtenberg, *Jewish Magic and Superstition,* p. 89.]

Simkiel—chief of the angels of destruction appointed by God to deal with the wicked on earth. [*See* Za'arfiel.] According to *3 Enoch,* Simkiel has the function not only of executing judgment on man but also of purifying him.

Simulator—in Solomonic magic, an angel invoked in the conjuration of Ink and Colors.

Sinui—an amulet angel invoked in Mosaic incantation rites when a woman is pregnant. [*See* Sennoi.]

Siona—a seraph in Klopstock, *The Messiah.*

Sipur—one of the 3 seraphim (the other 2 being Sepher and Saphar) through whom the world is said to have been created. [*Rf.* Waite, *Book of Formation.*]

Sirbiel—one of the angelic princes of the Merkabah, as noted in *3 Enoch* and *Hechaloth Rabbati.*

Sirushi (Surush Ashu, Sarush, Sraosha, Ashu)—the angel of Paradise in ancient Persian lore; also the "master of announcements." [*Rf. The Dabistan,* p. 144.]

Sisera—genius of desire; one of the genii to be invoked during the 2nd hour, according to Apollonius of Tyana, *The Nuctemeron.* In the Old Testament (Judges 4), Sisera is a general slain by Jael "with the aid of the stars and the angels."

Sislau—genius of poisons and one of the genii of the 4th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Sitael—a seraph invoked to overcome adversity. He rules the nobility and is one of the 72 angels of the zodiac; also one of the 72 angels that bear the name of God Shemhamphorae. See H.D.'s poem "Sagesse" and Ambelain, *La Kabbale Pratique,* p. 260, where Sitael's sigil is shown.

Sith—angel of an hour (6 to 7 o'clock); a regent ruling a planet. Sith's corresponding angel is Nelchael. [*Rf.* H.D.'s poem "Sagesse"; Ambelain, *La Kabbale Pratique.*]

Sithacer—corresponding angel for Seheiah (*q.v.*).

Sithriel—a name by which Metatron is called "when he hides the children of the world under his wings to preserve them from the angels of destruction." [*Rf. 3 Enoch,* 48.]

Sitiel [Sitael]

Sitra Kadisha—in the *Tosefta* ii, 69b, a holy spirit. He is contrasted with Sitra Ahara (unclean spirit). [*Rf. The Talmudic Anthology,* p. 115.]

Sitriel—in the listing of Moses of Burgos, Sitriel is 3rd of the 10 unholy sefiroth.

Sittacibor—an angel conjured up in Wax exorcisms. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Sittiah—like Sittacibor, an angel conjured up in Wax exorcism. [*Rf.* de Abano, *The Heptameron*; Mathers, *The Greater Key of Solomon.*]

Six Highest Angelic (or Philonic) Powers—these 6 highest angelic powers correspond to, or are derived from, the 6 amesha spentas that surround the throne of God (in Zoroastrianism, God being Ahura-Mazda). In *Baruch III* the 6 highest angelic powers are: 1. divine logos (identified by Philo as Michael); 2. creative power; 3. sovereign power; 4. mercy; 5. legislation; 6. punitive power.

Sixth Angel, The—in Revelation, the 6th angel (not named) is one of the 7 angels of wrath that "loosed the 4 angels which were bound in the great river Euphrates" and that were "prepared to slay the 3rd part of men."

Sixth Heaven, The—in Islamic lore, the abode of the guardian angel of Heaven and earth, "half snow, half fire." The angel is not identified by name.

Sizajasel—in ceremonial magic, an angel representing or governing the sign of Sagittarius in the zodiac. [*Rf.* Waite, *The Lemegeton.*]

Sizouze—in ancient Persian mythology, the angel who presided over prayers. [*Cf.* Akatriel; Metatron; Sandalphon.]

Skd Huzi [Soqed Hozi]

Sktm—one of 14 conjuring angels of the Sword as cited in M. Gaster, *The Sword of Moses.* Sktm is also one of the ineffable names of God.

Slattery (fictional)—an angel referred to in the Introduction by Dixon Wecter to Mark Twain's *Report from Paradise.* It is in an unprinted fragment of Twain's Stormfield cycle that Slattery appears. In that fragment, Slattery is reported to have witnessed the creation of Man.

Smal (Sammael)—angel of death and of poison, whose wife, Eisheth Zenunim, is the woman of whoredom. The 2 together, united, are known as the beast Chioa. [*Rf.* Mathers, *The Kabbalah Unveiled.*]

Smandriel [Samandiriel]

Smat—corresponding angel for Mebahiah (*q.v.*). In the cabala, Smat shares with Mebahiah in exercising dominion over morals and religion.

Smeliel—in Lenormant, *Chaldean Magic*, the spirit of the sun. His corresponding intelligence is Nagiel.

Smnglf [Samangaluf]

Smoel [Sammael]

Sngotiqtel—an angel that ministers to the son of man [*Rf.* M. Gaster, *The Sword of Moses*].

Sniel—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Sochiel—one of the ruling archangels of the earthly triplicities governing the 360 degrees of the zodiac, as reported in Waite, *The Lemegeton.*

Sociable Spirit, The—the angel Raphael is so referred to by Milton in *Paradise Lost* V.

Socodiah (Socohiah)—an angel's name inscribed on the 1st pentacle of the planet Venus. [*Rf.* Shah, *The Secret Lore of Magic.*]

Sodiel—in *3 Enoch*, 17, a ruling prince of the 3rd Heaven.

Sodyah—in hechaloth lore, an angel who assists Metatron (*q.v.*) in reciting the *Shema.* [*Rf.* introd., *3 Enoch.*]

Sofiel—an angel who ministers to garden fruit and vegetables. [*Rf.* M. Gaster, *The Sword of Moses.*]

Sofriel (Sopher, Sopheriel)—an angelic bookkeeper appointed over the records of the living and the dead. There are two Sofriels: Sofriel Memith and Sofriel Mehayye. They are bearers of God's name (YHWH). [*Rf. The Zohar*; *3 Enoch.*]



Hebrew amulet inscribed with the hexagon of Solomon and Shaddai (a name for God). From Budge, *Amulets and Talismans.*

Sohemne—an angel of the Seal. [*Rf. The Sixth and Seventh Books of Moses.*]

Sokath—a spirit of the sun, of which "planet" the angel Nakhiel is the presiding intelligence, according to Paracelsus in his doctrine of Talismans. Sokath apparently shares the post with Nakhiel or alternates with him. [*Rf.* Christian, *The History and Practice of Magic* I.]

Solmis—a great celestial luminary cited in the gnostic *Revelations of Zostrian.*

Soluzen—the name of an angel inscribed (in green) on the pentagon of Solomon, Fig. 156, in Waite, *The Lemegeton.*

Somcham—one of the numerous angelic guards of the gates of the West Wind.

Soncas (Soneas)—an angel of the 5th Heaven, ruler of Tuesday. He is to be invoked from the west. [*Rf.* Abano, *The Heptameron*; Barrett, *The Magus.*]

Song-Uttering Choirs—a class of singing angels under the direction of Tagas. The Sallisim (*q.v.*) were a part of these choirs and inhabited the 5th Heaven (Maon). [*Rf.* Talmud *Hagiga.*] When the Song-Uttering Choirs failed to perform the Qedussa (trisagion) at the right time, they were consumed by fire.

Sonitas—an angel serving in the 5th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Sonneillon (Sonnillon)—an angel, now fallen,

once of the order of thrones. He is cited as one of 3 "devils" that possessed the body of the notorious 16th-century nun, Sister Louise Capeau (or Capelle). [*Rf.* Michaelis, *Admirable History of the Possession and Conversion of a Penitent Woman.*]

Son of God—an angel so called in *II Esdras* (*IV* Esdras). The title is commonly applied to Jesus.

Sons of God—a term in Genesis 6 commonly interpreted to mean angels. The Sons of God, having consorted with mortal women, became fallen angels. This was the view of Josephus, a view that has persisted for many centuries, even down to our own times, although other interpretations have not been wanting. Milton thought (*Paradise Regained* II) that these "false-titled sons of God were fallen angels." *Cf.* Job 38:7, "When the morning stars sang together and the sons of God shouted for joy." In the cabala, the term stands for "a distinctive order of celestial beings (the *bene elohim*), answering to the 8th sephira [Hod]," says C. D. Ginsburg in *The Essenes/The Kabbalah*, p. 92. Apropos of what has just been said of "other interpretations," it should be noted that Simeon ben Yohai, alleged author of *The Zohar*, cursed anyone, particularly his disciples, who interpreted Genesis 6 as representing the sons of God "having sexual organs and committing fornication with the daughters of men." [*Rf. The New Schaff-Herzog Encyclopedia of Religious Knowledge*, "Angels."]

Sons of Heaven—angels, according to *The Manual of Discipline*, who sit at the divine council deliberations. In Mansoor *The Thanksgiving Hymns*, the term connotes simply good angels.

Sons of Princes—an order of angels, "one of 10 classes in Talmud and Targum," says Voltaire in his "Of Angels, Genii, and Devils." Literally speaking, there can be no "sons of princes" (sons used here in the sense of offspring and princes in the sense of angels), since angels, unlike demons and earthly creatures, do not reproduce their kind.

Sophar (fictional)—in Anatole France, *Revolt of the Angels*, a fallen angel who once kept the treasures in Heaven for the god Ialdabaoth. In his earthly guise, Sophar is Max Everdingen, a banker.

Sopher, Sopheriel [Sofriel]

Sopheriel Yhwh Mehayye and **Sopheriel Yhwh Memith** [Sofriel]

Sophia [Pistis Sophia]

Sophiel—angel of the 4th pentacle of the moon. In Jewish cabala, Sophiel is the intelligence of Jupiter (the corresponding angel here being Zadykiel). [*Rf.* Lenormant, *Chaldean Magic*, p. 26.]

Soqed Hozi (Shoqed Chozi, Skd Huzi, etc.)—an angel prince of the Merkabah, keeper of the divine balances, and one of the 4 angels appointed by God to the Sword. [*Rf. 3 Enoch*; M. Gaster, *The Sword of Moses.*]

Sorath—an evil power, bearer of the mysterious number 666, which is also applied cabalistically to the Emperor Nero. [*Rf. Apocalypse of John.*] In talismanic magic, Sorath is the spirit of the sun. *See The Magus* II, 147.

Sorush—to the ancient Persians, Gabriel, "giver of souls." The Magi held that, on Judgment Day, 2 angels, Sorush and Mihr, will stand on the bridge called *al Sirat* (which is finer than a hair and sharper than the edge of a sword) and examine every person crossing. Mihr, representing divine mercy and holding a balance in his hand, will weigh the actions performed during the person's lifetime. If found worthy, the person will be permitted to pass on to Paradise. Otherwise he will be handed over to Sorush, representing divine justice, who will hurl him into Hell. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 64.]

Sosol—an angel invoked in ceremonial magic rites. He represents or governs the sign of Scorpio in the zodiac. [*Rf.* Waite, *The Lemegeton.*]

Sother or **Sother As(h)iel**—prosecuting angel prince, serving the throne of divine judgment; a great hierarch of the Merkabah. Sother is 7,000 parasangs tall. In the cabala he marries Sophia in a heavenly union. In gnostic lore he is another name for God. According to *3 Enoch*, "Every angel-

prince who goes out or enters before the Shekinah, does so only by Sother's permission." He has been equated with the luminary Armogen. The name has the meaning of "who stirs up the fire of God."

Sothis (Sotis)—angel of an hour. [*Rf.* H.D.'s poem "Sagesse"; Ambelain, *La Kabbale Pratique.*]

Sovereignty—one of the angelic orders, according to an interpretation of I Corinthians 15:24 where Paul speaks of Christ's doing away with "all sovereignty, authority and power" (in the Confraternity edition of The New Testament). The King James version gives "rule" in lieu of sovereignty.

Sparks—referring to sparks, Voltaire in "Of Angels, Genii, and Devils" says they are "an order of angels in Talmud and Targum." The sparks are sometimes included among the 9 (or 10 or 12) orders when equated with the tarshishim (i.e., "brilliant ones") or with the splendors (*q.v.*).

Spendarmoz [Ishpan Darmaz]

Sphener—in occultism, the name of a celestial power invoked to combat Mardero, a demon of disease. [*Rf.* Shah, *The Secret Lore of Magic*, p. 223.]

Spheres [Galgallim]

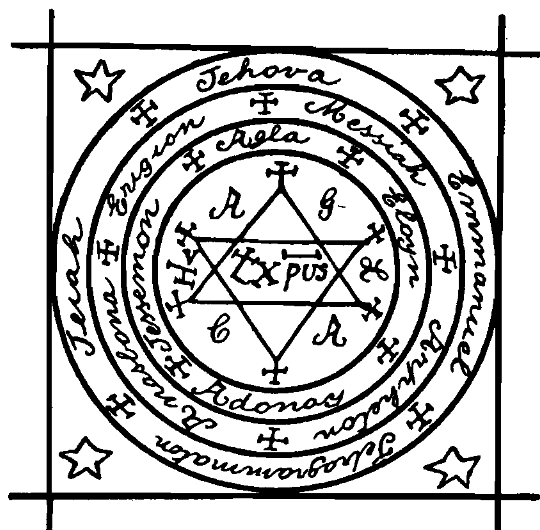
Sphinxes—in Mathers, *The Kabbalah Unveiled*, where the reference is to the *Apocalypse of John*, the sphinxes are mentioned as an alternate term for the kerubim of Ezekiel's vision (Ezekiel I, 10ff.).

Spirit—any angel or demon is a spirit, and a pure one. Man is an impure spirit. God is divine spirit. [*See* Introduction.]

Spirit of Discord—in Judges 9:23 we learn that "God sent a spirit of discord between Abimelech and the men of Schechem." Such a spirit (called "an evil spirit" in some versions of Judges 9) is evil only in the causative sense. Since he serves God, the spirit of discord is without taint.

Spirit of Fornication (Angel of Lust)—*See* Pharzuph.

Spirit of Ill-Will—an angel and envoy of God, as in I Kings 18:10–11, where it is reported that



The Grand Pentacle of Solomon used in evoking and dismissing spirits. From Waite, *The Book of Ceremonial Magic.*

this spirit from God "came upon Saul and he prophesied in the midst of his house. And David played . . . as at other times. And Saul held a spear in his hand. And threw it, thinking to nail David to the wall."

Spirit of Jealousy—an angel and envoy of God, as in Numbers 5:14: "If the spirit of jealousy stir up the husband against his wife," etc.

Spirit of Knowledge—a term used in Mansoor, *The Thanksgiving Hymns*, to denote an angel, presumably of the order of cherubim.

Spirit of Lying—an angel and envoy of God, as in I Kings 22:22: "And I will be a lying spirit in the mouth of all his prophets."

Spirit of Perversion [Angel of Darkness]

Spirit of Whoredom—mentioned in Hosea 4, 12. [*See* Angel of Lust.]

Spiritus Dei—"the breath of God," an expression used by Lanctantius to denote an angel. [*Rf.* Schneweis, *Angels and Demons According to Lactantius.*]

Splenditenes—in Manicheanism, a "world-supporting angel." He supports the heavens on

his back. [*See* Omophorus.] Augustine mentions Splenditenes in his *Contra Faustum* XV, and describes him as bearing 6 faces and mouths "and glittering with light." Bar-Khonai in the *Book of Scholia* calls Splenditenes the "ornament of Splendor." He appears in Mithraic monuments and is believed to be the prototype of the Greek Atlas. [*Rf.* Manichean *Hymn of the Soul.*]

Splendors—another name for the tarshishim (*q.v.*). Equated with the virtues. Alfred de Vigny in his poem "Eloa" mentions splendors (along with ardors and guards) as an order in the celestial hierarchy.

Spugliguel—an angel who serves as the head of the sign of Spring. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Sraosha (Srosh, Sirush, Serosh, etc.)—a Persian angel who, it is claimed, set the world in motion. Sraosha is one of the amesha spentas (the 7th), otherwise one of the yazatas. In Zoroastrianism, he is the angel who bears the soul aloft on death. The red chrysanthemum is his emblem. [*Rf. Vendidad*, 18, in *The Sacred Books of the East.*] In Manichean lore, Sraosha is the "angel of obedience," the "fiend-smiter," who judges the dead. As Sirushi he is the angel of Paradise and "master of announcements." [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, p. 327.]

Sro—corresponding angel for Nemamiah (*q.v.*).

Ssakmakiel—with another spirit called Archer, Ssakmakiel governs the sign of the Water Bearer (Aquarius) in the zodiac. [*Rf.* Levi, *Transcendental Magic.*]

Ssnialiah—in M. Gaster, *The Sword of Moses*, one of the 14 great conjuring angels.

Sstiel YHWH—one of the 8 great angel princes of the Merkabah. In *3 Enoch*, Sstiel outranks in eminence the angel Metatron, who must dismount whenever he encounters Sstiel on the crystal highways. In Ginzberg, *The Legends of the Jews* I, where a herald proclaims Metatron as chief of princes, the exception is made of "eight august and exalted princes that bear My [i.e., His] name." Sstiel is one of these 8. Others would be Anafiel (Aufiel, Anpiel), N'Zuriel, Akatriel, Gallisur, the two Sofriels, and Radueriel.

Stalwarts—another term for one of the angelic orders. [*Rf. Book of Hymns* III, referred to by T. Gaster in *The Dead Sea Scriptures*, p. 341.]

Standards—a term for an angelic order employed by Milton in *Paradise Lost* V, 590, where the angel Raphael speaks of "Standards, and Gonfalons [that] . . . for distinction serve/Of Hierarchies, of Orders."

Stars—in Biblical lore, stars and planets were regarded as messengers, angels, in the service of God. [*Rf.* Judges 5:20; Job 38:7: "when the morning stars sang together, and all the sons of God shouted for joy."] Caird, *Principalities and Powers*, observes that the stars "were included in Yahweh's angelic retinue."

Stimulator—an angel invoked in the exorcism of Ink. [*Rf. Grimorium Verum.*]

Strateia—an angelic host, as mentioned in

A talisman reputed to have the power of causing the stars to fall from heaven. From Waite, *The Book of Ceremonial Magic.*



Pesikta Rabbati. [*Rf. Jewish Encyclopedia*, "Angelology," p. 585.]

Strempsuchos [Astrompsuchos]

Striel—an angelic guard stationed in one of the 7 great heavenly halls. [*Rf. Pirke Hechaloth.*]

Strong, The—an order of angels, "one of the 10 classes in Talmud and Targum," according to Voltaire, "Of Angels, Genii, and Devils."

Strophaeos—in the gnostic *Paraphrase of Shem*, a mysterious entity to whom the secrets of Creation were revealed.

Sturbiel—an angel of the 4th hour of the day, serving under Vachmiel. [*Rf.* Waite, *The Book of Ceremonial Magic*, p. 67.]

Sturi(el)—one of the 70 childbed amulet angels.

Suceratos—an angel serving in the 4th Heaven; he rules on Lord's Day and is invoked from the west. [*Rf.* de Abano, *The Heptameron*; Shah, *Occultism.*]

Sui'el (Raashiel)—an angel with dominion over earthquakes. [*Rf.* Waite, *Book of Formation*; Ginzberg, *The Legends of the Jews* I.]

Sukalli (Sukallin)—angels in Sumerian-Babylonian theosophy. [*Rf. Catholic Encyclopedia*, "Angelology."]

Sumiel—in Voltaire, "Of Angels, Genii, and Devils," one of the leaders of the fallen angels. Voltaire quotes Enoch as his source, but no close equivalent for Sumiel can be found in the Enoch books, unless Voltaire had in mind Sammael or Simapesiel (*q.v.*). The name Sumiel is found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Summanus—one of the 9 Novensiles, the supreme divinities in Etruscan religion. [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Sun—in the cabala, the sun is a "planet" and, also, an angel of light. [*Rf.* Levi, *Transcendental Magic.*]

Suna—a cherub or seraph used in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Suphlatus—genius of dust. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Suria (Suryah, Suriya)—in *Pirke Hechaloth*, one of the throne angels or one of the angels of the presence. He is also warden of the 1st hall (palace) of the 1st Heaven. According to *The Zohar*, Suria is the "high angelic being who takes up all the holy words that are uttered at a table [at which, and when, words from the Torah are spoken] and sets the form of them before the Holy One; and all the words, and the table also, are crowned before the Holy King."

Suriel (Sariel, Sauriel, Suriyel, Surya—"God's command")—identified with Uriel, Metatron, Ariel, Saraqael, etc. Like Metatron, Suriel is a prince of the presence and like Raphael, an angel of healing. He is likewise the angel of death (one of a number), and as such Suriel was sent to Mt. Sinai or Mt. Nebo to fetch the soul of Moses. In *Enoch I* Suriel is one of the 4 great archangels. In the *Falasha Anthology* he is dubbed "Suriel the Trumpeter" and "Suriel, angel of Death." It is said that Moses received all his knowledge from Suriel (although Zagzagel is likewise credited with being the source of Moses' knowledge.) According to Talmud *Berachoth* 51a, it was Suriel who instructed Rabbi Ishmael ben Elisha in the laws of hygiene. On gnostic amulets, Suriel's name appears beside those of Raguel, Peniel, Uriel, and Raphael. Origen, *Contra Celsum* VI, 30, lists Suriel as one of the 7 angels in the Ophitic Hebdomad system of primordial powers. Here, when invoked, Suriel makes his appearance in the form of an ox. In the cabala he is one of the 7 angels that rule the earth. In King, *The Gnostics and Their Remains*, p. 88, Suriel, along with Erataoth and Thautabaoth, is called "a Jewish angel of Magian origin" and as one whose name is found among those of genii presiding over the fixed stars." [*Rf.* Mead, *Thrice-Greatest Hermes* I; Budge, *Amulets and Talismans*, pp. 203, 375.]

Suriya [Suria]

Suriyah (Suriel)—an angel who revealed to

Rabbi Ishmael [*see* Suriel] the secrets of chiromancy and physiognomy. [*Rf.* Scholem, *Major Trends in Jewish Mysticism.*]

Suriyel (Suriel)—an angel who, with Salathiel, brought Adam and Eve from the top of the high mountain (where Satan had lured them) to the cave of treasures—a Garden of Eden incident touched on in *The Book of Adam and Eve* (*q.v.*).

Suroth—in Paracelsus' doctrine of Talismans, Suroth is a planetary genius of Egypt, replaced by the angel Anael. In Waite, "The Occult Sciences" (in his *The Secret Doctrine in Israel*), Suroth is the planetary genius of Venus. In hermetics he is head of the order of principalities. "He presides over the harmonies of vegetable nature." [*Rf.* Christian, *The History and Practice of Magic* I, 68.]

Surtaq—in hechaloth lore, an angel who assists Metatron (*q.v.*) in reciting the *Shema*. [*Rf.* introd. *3 Enoch.*]

Suruph ("strength of God")—an angel cited in Hyde, *Historia Religionis Veterum Persarum*.

Surush Ashu [Sirushi]

Surya (pl. suryas)—one of the 7 (or 12) shining gods of Vedic religion. [*See* Adityas.] In *3 Enoch* Surya is one of the many names of the angel Metatron.

Suryan—a "corruption" of Raphael, according to Barton, *Journal of Biblical Literature*, vol. 31.

Suryas (sing. surya)—in Vedic lore, the suryas (later the asuryas) are deities analogous to the Judaeo-Christian angels. The asuryas (*q.v.*) are the fallen ones, i.e., the demons or devils.

Susabo—genius of voyages and one of the genii of the 6th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Susniel—an angel invoked in Syriac invocation charms. As a "spellbinding power," Susniel is grouped with Michael, Azriel, Shamshiel, and other angels. [*Rf. The Book of Protection.*]

Sut—one of the 5 sons of the Moslem fallen archangel Iblis. Sut is the demon of lies. The other 4 sons are: Awar, demon of lubricity; Dasim, demon of discord; Tir, demon of fatal accidents; Zalambur, demon of mercantile dishonesty.

Sutuel (Suryal)—in Falasha lore, the angel who conveyed Baruch to the holy Jerusalem. [*Rf.* Charles, *Apocalypse of Baruch* VI, 3, where, however, Sutuel is not specifically named.]

Symnay—an angel of the order of powers used for conjuring in cabalistic rites. From the extant records, it is not clear whether Symnay joined Satan in the revolt or remained loyal. [*Rf. The Sixth and Seventh Books of Moses.*]

Synesis ("understanding")—in gnosticism, one of the 4 great luminaries emanated from the Divine Will. [*Rf.* Mead, *Fragments of a Faith Forgotten.*]

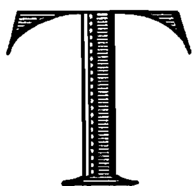
Synoches—in Chaldean cosmology, one of the 3 intelligences of the Empyrean. [*Rf. Chaldean Oracles of Zoroaster.*]

Syth—angel of an hour, whose corresponding angel is Teiaiel. [*Rf.* H.D. (Hilda Doolittle), "Sagesse"; Ambelain, *La Kabbale Pratique.*]

Sywaro—a ministering archangel conjured up by cabalists in magical rites. [*Rf. The Sixth and Seventh Books of Moses.*]



The Abraham-and-Isaac sacrifice episode with the angel (identified as Tadhiel) holding back the knife. From Strachan, *Pictures from a Mediaeval Bible.*



Ta'aniel—in M. Gaster, *The Sword of Moses*, an angel summoned up in magical rites.

Tabkiel—one of the more than 100 names of the angel Metatron, as enumerated in *3 Enoch*, chap. 48.

Tablibik—a spirit of fascination and one of the genii of the 5th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Tabris—in occult lore, the angel or genius of free will, and one of the genii of the 6th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

T'achnu—an angel whose name is found in *The Book of the Angel Raziel.* [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, where T'achnu is believed to be a name "concocted" through manipulation of the letters of the Hebrew alphabet.]

Tacouin—in Islamic lore, a species of fay; "beautiful, winged, minor angels who secure man against the wiles of demons, and reveal the future." [*Rf.* De Plancy, *Dictionnaire Infernal* IV, 464.]

Tadhiel ("righteousness of God")—an angel credited with preventing the sacrifice of Isaac, according to Follansbee, *Heavenly History.* Other sources credit Metatron, Zadkiel, and the angel of the Lord (the last, in Genesis).

Tafel X—an angel invoked in magical rites. [*Rf.* M. Gaster, *The Sword of Moses.*]

Tafsarim—a class of Merkabah angels grouped with the elim and erelim (*q.v.*). In *3 Enoch*, the tafsarim are ranked "greater than all the ministering angels who minister before the throne of glory."

Taftefiah—one of the many names of the angel Metatron.

Taftian (Taphi)—in the cabala, a wonder-working angel, servant of Alimon (*q.v.*). He was invoked by the renowned Raf Anram. [*Rf. The Sixth and Seventh Books of Moses.*]

Tagas—a great angelic prince, conductor of the Song-Uttering Choirs (*q.v.*). [*Rf. 3 Enoch.*]

Tagriel (Tagried, Thigra)—chief of the angelic guards of the 2nd or 7th Heaven, and one of the

28 angels ruling the 28 mansions of the moon. [*Rf. Pirke Hechaloth*; *Ozar Midrashim* I, 111.]

Tahariel—angel of purity and one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Tahsasiyah—one of the many names of the angel Metatron.

Takifiel—an angel invoked in Syrian magical rites; grouped with Michael, Gabriel, Sahariel, and other "spellbinding angels" in *The Book of Protection.*

Talia—in Mandaean lore, one of the 10 *uthri* (angels) that accompany the sun on its daily course.

Taliahad (Talliud)—angel of water. The name Taliahad is found inscribed on the 7th pentacle of the sun. [*Rf.* Papus, *Traité Elémentaire de Science Occulte*, p. 222; Mathers, *The Greater Key of Solomon*, p. 72.]

Tall Angel, The—in the 3rd Heaven, Moses, with Metatron acting as his guide, encounters a "tall angel" with 70,000 heads, assumed to be Sandalphon (although Sandalphon is said to reside in the 6th or 7th Heaven). In Wertheimer, *Bate Midrashot* IV, the angel is declared to have been Nuriel; but this identification, says Ginzberg, *The Legends of the Jews* V, 416, is due to a scribal error—a reasonable deduction, since Nuriel is a resident of the 2nd Heaven, where Moses encounters him, and, as far as we know, has only one head. The tallest angel of all is either Metatron or Hadraniel, or Anafiel.

Talmai—an angel invoked in the conjuration of the Reed, according to Mathers. In *The Zohar* (Numbers 159a) Talmai is an evil spirit, "a descendant of the giants whom God cast down to earth and who coupled with the daughters of men."

Tamael—in occult lore, a Friday angel of the 3rd Heaven. He is invoked from the east.

Tamaii—an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tamarid—a chief officer angel of the 2nd hour of the night, serving under the rule of Farris. [*Rf.* Waite, *The Lemegeton*, p. 69.]

Tamiel (Tamel, Temel, Tamuel—"perfection of God")—angel of the deep. In *Enoch I*, Tamiel is listed among the fallen angels. [*Rf. The New Schaff-Herzog Encyclopedia*, "Angels."]

Tamtemiyah—one of the many names of the angel Metatron.

Tandal—one of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Tandariel—an angel mentioned in Hyde, *Historia Religionis Veterum Persarum*; mentioned also by Voltaire in "Of Angels, Genii, and Devils."

Taninivver—one of the 7 surviving evil emanations of God. The future extermination of this being is predicted in Isaiah 27:1, says Bamberger in *Fallen Angels*, p. 175. [*Rf.* Isaac B'ne Rabbi Jacob ha-Cohen in *Mada'e ha-Yahadut* II.]

Tankf'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Tap [Gaap]

Taptharthareth [Tophtharthareth]

Tar—in Mandaean lore, one of the 10 *uthri* (angels) that accompany the sun on its daily course.

Tara—an angel with the attribute "Dieu, fontaine de Sagesse" mentioned in H.D.'s (Hilda Doolittle's) poem "Sagesse" and listed among the angels in Ambelain, *La Kabbale Pratique.*

Taranava—in *The Almadel of Solomon* (comprised in *The Lemegeton*), Taranava is one of the chief angelic powers of the 3rd altitude.

Tarfaniel—one of the many angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Tarfiel ("God nourishes")—in the cabala, an angel invoked to cure stupidity. [*Rf.* Botarel, *Mayan Hahochmah*, and other works on the efficacy of amulets; as in Schwab, *Vocabulaire de*

l'Angélologie.] In *Ozar Midrashim* (II, 316), Tarfiel is one of the guards of the gates of the East Wind.

Tariel—one of the 3 angels of summer. Tariel figures in Syriac incantation charms. He is invoked, along with other spellbinding angels, in the "Binding [of] the Tongue of the Ruler." [*Rf. The Book of Protection.*]

Tarniel—a Wednesday angel resident in the 3rd Heaven and invoked from the east. Tarniel is one of the spirits of the planet Mercury. In *Ozar Midrashim* (II, 316), he is one of the guards of the gates of the East Wind.

Tarpiel [Tarfiel]

Tarquam—in occult lore, one of 2 angels governing autumn, the other angel being Guabarel, according to de Abano, *The Heptameron.* [*Rf.* Shah, *Occultism*, pp. 43–44.]

Tarshish (Hebrew, "pearl")—in *The Zohar*, the eponymous chief of the order of tarshishim (i.e., virtues). Other chiefs of the order include Haniel and Sabriel. [*See* Tarshishim.]

Tarshishim ("brilliant ones")—an angelic order in Jewish lore, the term said to derive from Daniel 16:6 and, in the cabala, answering to the 7th sefira (firmness). In de Vigny's poem "Eloa," the order is called splendors.

Tarsisim [Tarshishim]

Tartaruch—in the *Vision of Paul*, 16, "the angel Tartaruch is set over punishments."

Tartaruchi—angels set over the torments of Hell.

Tartaruchian Angels—"observed by the fiery river, the tartaruchian angels have in their hands iron rods with 3 hooks with which they pierce the bowels of sinners"—*Vision of Paul*, 34.

Tartaruchus ("keeper of Hell") [*see* Temeluch]—chief of the angels set over the torments of Hell. Tartaruchus alternates with Uriel at this office, Uriel being "chief of the spirits who preside over Tartarus." [*Rf. Apocalypse of Paul*; James, *The Apocryphal New Testament.*]

Tartarus—the angel who presides over Hell (or a term for Hell itself). The angel, usually Uriel or Tartaruchus, is in charge of the torments of the nether regions, as already noted. For the names of other angels of these regions, *see* Angels of Hell. *See* particularly entry of Duma(h), who is "prince of Hell" and "angel of the stillness of death."

Tarwan—in Mandaean lore, one of the 10 *uthri* (angels) that accompany the sun on its daily course.

Tashriel—an angelic guard of one of the halls in the 1st Heaven. [*Rf. Pirke Hechaloth.*]

Tata'il—in Arabic lore, a guardian angel invoked in rites of exorcism. [*Rf.* Hughes, *A Dictionary of Islam*, "Angels."]

Tatirokos [Tartaruchus]

Tatonon—an angel invoked in the benediction of the Salt. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tatriel—one of the many names of the angel Metatron.

Tatrusia—one of the 70 childbed amulet angels. For a list of all 70, *see* Appendix.

Tau—a luminary, by the pronouncing of whose name "God brought on the Deluge," according to Mathers, *The Greater Key of Solomon.*

Tauriel—in Mandaean prayer books, a spirit (*uthra*) invoked through the fingering of phylacteries. He is known as a "call-spirit." Agrippa, *Three Books of Occult Philosophy* III, lists Tauriel as a governing angel of the zodiac.

Taurine Angel—in Ginzberg, *The Legends of the Jews* V, 39, there is mention of the "roaring of the taurine angel," which is said to be a recast of the Babylonian belief about the god Ea. The full name of the angel is "the taurine angel of the abyss" and his roar is heard when he "causes the water from the lower abyss to be poured into the upper abyss." [*Rf.* Talmud *Ta'anit* 25b; also *Bereshith Rabba* 10.] It will be recalled that Rahab, angel of the deep, was destroyed by God when he refused to separate the upper from the lower waters at Creation.

Tausa (*see* Taus-Melek)—according to Drower, *The Mandaeans of Iraq and Iran*, Tausa is the name given to a *malka* (angel) who bewails having sinned against the Great Life by allowing his pride to have led him into rebellion.

Taus-Melek (Malek Tawûs, Melek-I-Taus)—the peacock angel worshipped by the Yezidis as the devil-god and benefactor of mankind. Taus-Melek is a Buddhist paraphrase for the devil (Satan). To the Yezidis, a Kurdish Moslem sect inhabiting the mountains of Upper Mesopotamia (Iraq), Taus-Melek "is a fallen archangel, now pardoned, to whom God has committed the government of the world and the management of the transmigration of souls." [*Rf.* Louis Massignon, "The Yezidis of Mount Sindjar" in the symposium, *Satan.*] *See* also Wall, *Devils.*

Tavtavel—one of the many names of the angel Metatron.

Tazbun—in *The Book of the Angel Raziel*, an angel who exercises dominion over one of the months of the year.

Teba'at—one of the 7 leaders of the apostate angels. [*Rf.* Schmidt, *The Apocalypse of Noah and the Parables of Enoch.*]

Tebliel—one of the 7 angels with dominion over the earth. [*See* Angels of the Earth.]

Techial—chief of the angelic guards of the 5th Heaven. [*Rf. Pirke Hechaloth.*]

Tehom—a throne angel, or an administering angel, invoked in ritual magic rites. He is one of 15 listed in *The Sixth and Seventh Books of Moses.*

Tehoriel—one of numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Teiaiel (Isiaiel)—in the cabala, an angel that can foretell the future. He is a throne angel and controls maritime expeditions and commercial ventures. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 267. His corresponding angel is Syth.

Teiazel (Ieiazel)—an angel of the order of powers. Teiazel influences men of letters, artists, and librarians. His corresponding angel is Aterchinis. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 281.

Telantes—an angel invoked in Solomonic Wax magical operations. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 117.]

Teletarchae—in the Chaldean cosmological scheme, the teletarchae are celestial intelligences or luminaries. [*Rf. Chaldean Oracles of Zoroaster.*]

Teletiel—a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Temel [Tamiel]

Temeluch (Temeluchus, Abtelmoluchos, Tartaruchus, Temleyakos)—a caretaking angel, protector of children at birth and in infancy; also an angel of Gehenna (Hell) and the "merciless angel, all fire" in charge of torments, to whom souls are delivered at the death of the body. [*Rf. Revelation of Paul*; *Apocalypse of Peter*; James, *The Apocryphal New Testament.*]

Temlakos [Temeluch]

Temleyakos [Temeluch]

Tempast—an angel of the 1st hour of the night, serving under Gamiel.

Temperance—in cabalistic lore, "an angel with the sign of the sun on his forehead, on his breast the square and triangle of the septenary, pouring from one chalice into another the two essences which compose the elixir of life." [*Rf. The Divine Pymander.*]

Tempha—a planetary genius of Saturn invoked in talismanic magic. [*Rf.* Waite, "The Occult Sciences" in *The Secret Doctrine in Israel.*]

Tenaciel—a Friday angel of the 3rd hour invoked from the east. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*; Mathers, *The Greater Key of Solomon.*]

Tendac—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tephros (Tephras)—as revealed in *The Testament of Solomon*, an evil spirit who brings on darkness and sets fires to fields; he is also a demon of ashes conjured up by Beelzeboul (Beelzebub) at the behest of Solomon. But Tephros is not wholly evil, since he cures fever through the power or aid of Azael. He can be invoked in the names of Bultala, Thallel, and Melchal. [*Rf.* Butler, *Ritual Magic*; Shah, *The Secret Lore of Magic*; Ginzberg, *The Legends of the Jews* IV, 151.]

Tepiseuth—angel of part of an hour, as in H.D.'s (Hilda Doolittle's) poem "Sagesse." [*Rf.* Ambelain, *La Kabbale Pratique*.]

Terafniel—an angel of prey, mentioned in Schwab, *Vocabulaire de l'Angélologie*.

Teraphim ("obscenity")—according to Jewish cabalists of the Middle Ages, the teraphim were male and female idols, their power deriving from wizardry; they correspond to the serpent imagery, the seraphim, which, in turn, are said to derive from the Kabeiri, Assyrian divinities. [*Rf.* Judges 17–18; Ezekiel 21, 21; II Kings; *The Zohar*.]

Terathel (Ierathel)—an angel of the order of dominations (dominions). He "propagates light, civilization, and liberty." Terathel's corresponding angel is Hepe, according to Ambelain, *La Kabbale Pratique*, where Terathel's sigil is reproduced on p. 273.

Teraphim. Small idols or superstitious figures used as talismans and sometimes worshipped. From *A Dictionary of the Holy Bible*, 1859.



Teriapel—one of the intelligences of the planet Venus. [*Rf. The Secret Grimoire of Turiel*.]

Terly (Erly, Irix)—in the *Grimorium Verum*, a congenial and obliging spirit who, in Solomonic conjurations, will procure for the invocant (when the conditions are right) the garter of a loved one. [*Rf.* Shah, *The Secret Lore of Magic*.]

Tessub [Rimmon]

Tetra—an angel invoked in ritual magic prayer for the fulfilment of an invocant's desires. Tetra is cited, along with other "great and glorious spirits," in *The Secret Grimoire of Turiel*.

Tetrasiyah—one of the many names of the angel Metatron.

Teumiel—the 7th sefira of the 10 unholy sefiroth (*q.v.*).

Tezalel (Icabel)—an angel who regulates marital fidelity. His corresponding angel is Theosolk. Tezalel's sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 267.

Thagrinus—one of the genii of confusion; also one of the genii of the 4th hour in Apollonius of Tyana, *The Nuctemeron*.

Thammuz—a fallen angel in Milton's *Paradise Lost* I, 446. "Whose annual wound in Lebanon allur'd/The Syrian Damsels to lament his fate/In amorous ditties." The reference is to Ezekiel 8:14. Thammuz is the Phoenician equivalent of the Greek Adonis.

Thamy—an angel of the order of powers, summoned in cabalistic conjuring rites. [*Rf. The Sixth and Seventh Books of Moses*.]

Thaphabaoth (Thartharoth, Thautabaoth, Onoel)—drawing on Ophitic sources, Origen, in his *Contra Celsum*, lists Thaphabaoth, along with Michael and Gabriel, as an angel (or demon) hostile to man. In gnostic lore, Thaphabaoth is an archontic demon, one of 7 rulers of the lower realms. When invoked, he manifests in the form of a bear Thaphabaoth is the Hebraized form of

the Greek Tartarus. [*Rf.* Thorndike, *The History of Magic and Experimental Sciences*; Grant, *Gnosticism and Early Christianity*; Mead, *Thrice-Greatest Hermes* I, 294.]

Thaq—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Tharshishim [Tarshishim]

Tharsis (Tharsus)—in rabbinical literature, an angel governing the element of water. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels.*]

Thaumiel—an "averse" (i.e., unholy) sefira, corresponding to, or opposite to, Kether ("crown"). Thaumiel's cortex is Cathariel. [*Rf.* Waite, *The Holy Kabbalah.*]

Thaur—an angel summoned in Arabic incantation rites. [*Rf.* Shah, *Occultism.*]

Thausael—one of the leaders of the fallen angels mentioned in the Enoch books. See also Voltaire, "Of Angels, Genii, and Devils."

Thauthabaoth [Thaphabaoth]

Thegri (Thuriel, "bull-god")—the angel who has dominion over beasts. [*Rf.* the *Hermas Visions.*]

Thelesis (Aisthesis, "free will")—in gnostic lore, one of the 4 great luminaries or aeons emanated from the Divine Will. Raguel is sometimes identified with Thelesis. [*Rf.* Mead, *Fragments of a Faith Forgotten.*]

Theliel—in occultism, the angelic prince of love, invoked in ceremonial magic to procure the woman desired by the invocant. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Theodonias (Theodomai)—a holy name (of God or of an angel) called on in prayer at vesting ceremonies and in Solomonic conjuring rites. [*Rf.* Waite, *The Book of Black Magic and of Pacts.*]

Theodoniel—probably the same as Theodonias.

Theophile (fictional)—in Anatole France, *The Revolt of the Angels*, Theophile is one of the heavenly apostates.

Theoska—a ministering archangel invoked in ritual magic. [*Rf. The Sixth and Seventh Books of Moses.*]

Thief of Paradise—Satan is so called by Milton in *Paradise Regained* IV, 604.

Thiel—an angel serving in the 2nd Heaven, but said also to serve in the 3rd Heaven. Thiel is a ruling prince of Wednesday, invoked from the north. He is ranked as one of the intelligences of the planet Venus. [*Rf.* de Abano, *Heptameron*; Malchus, *The Secret Grimoire of Turiel.*]

Thigra [Tagriel]

Third Angel, The—mentioned in Revelation 8 as one of 7 angels that sound trumpets. When the 3rd angel sounds his, a great star Wormwood (regarded also as an angel) falls from Heaven. *See* Wormwood.

Third Heaven, The (Angels of the 3rd Heaven)—seat of the upper Paradise where manna is stored or produced by angels "according to a widespread view" (*The Legends of the Jews* V, 374). The honey (manna) in the Asenath-Joseph 2nd-century romance was supposedly brought from this 3rd Heaven by "divine bees" at the behest of Michael, who figures in the tale. The 3rd Heaven is the dwelling place of John the Baptist, as cited in the apocryphal *Apocalypse* attributed to James (Jesus' brother); however, in Islamic lore, the dwelling place of John the Baptist is the 2nd Heaven. The Mohammedans also place Azrael, angel of death, in the 3rd Heaven. It is in this Heaven, it will be recalled, that Paul was caught up and "heard unspeakable words which it is not lawful for a man to utter" (II Corinthians 12:2–4). [*Rf.* James, *The Apocryphal New Testament*, p. 37.] To the author of *Enoch II*, the 3rd Heaven accommodates both Paradise and Hell, with Hell located simply "on the northern side."

Thirteen Angels, The—in his apocalyptic poem "America," plate 12, Blake visions, in addition to the "Angels of Albion" and "Boston's Angels," 13 other angels who, Blake says, "Rent off their robes to the hungry wind, and threw their golden scepters/Down on the land of

America; indignant they descended/Headlong from out their heav'nly heights, descending swift as fires/Over the land."

Thomax—an angel of the 8th hour of the night, serving under Narcoriel. [*Rf.* Waite, *The Lemegeton.*]

Thopitus—in the cabala, an angel invoked in ritual incantation rites. His corresponding angel is Lehahiah. Thopitus figures in H.D.'s (Hilda Doolittle's) poem "Sagesse" and in Ambelain, *La Kabbale Pratique*.

Thoth—in hermetics, the head of the order of archangels. Thoth (or Pi-Hermes) is characterized as the "aeon of the aeons" and identified as the Good Daimon.

Three Angels of Abraham—the 3 "men" whom Abraham "entertained unawares" at Mamre (Genesis 18) have been identified variously as God, Michael, and Gabriel; as the Logos, Michael, and Raphael; and as the Holy Ghost, God, and Jesus. [See Mathers, *The Kabbalah Unveiled* and Conybeare, *Origins of Christianity*, p. 226.] The promise of one of the 3 angels to the 90-year-old Sarah of a son was fulfilled in the birth of Isaac. It might not be out of place to recall here a Greek parallel preserved by Ovid: 3 of the chief Olympians (Zeux, Poseidon, Hermes) were guests of Hyrieus, an old man of Tanagra; bidden by the gods to express a wish, the old man, being childless, asked for a son. The wish was granted; the son was Orion.

Thrgar—an angel of the month, cited in *The Book of the Angel Raziel*. Thrgar is also mentioned in Trachtenberg, *Jewish Magic and Superstition*.

Throne Bearers—a class of angels in Islamic lore. It is said that there are now only 4 angels in this class, but that the number will be increased to 8 on the day of resurrection. [*Rf.* The Koran, *suras* 40 and 69; Thompson, *Semitic Magic.*]

Thrones—in the pseudo-Dionysian scheme, the thrones rank 3rd in the 1st triad of the celestial hierarchy. They reside in the 4th Heaven. The ruling prince of this angelic order is variously given as Oriphiel, Zabkiel, Zaphkiel (*see* Angels of the Thrones; Many-Eyed Ones). In *Paradise Lost* VI, 199, Milton speaks of "the Rebel Thrones." It is through the thrones, says Dionysius, that "God brings his justice to bear upon us." The *Testament of Levi* (in *Testament of the Twelve Patriarchs*) mentions thrones as an order in the celestial hierarchy.

Thronus—one of the 15 throne angels listed in *The Sixth and Seventh Books of Moses.*

Thummim [Urim]

Tiel—one of the angelic guards of the gates of the North Wind.

Tifereth [Tiphereth]

Tif(th)eriel (Tiphtheriel)—a sefira of Tiphereth (Beauty) in the Briatic world of the cabala. [*Rf.* Waite, *The Holy Kabbalah.*]

Tijmneik—an angel of the Seal (one of the *nomina barbara*) listed in *The Sixth and Seventh Books of Moses.*

Tikarathin (Thikarathin, Thikarthin)—lord of hosts, invoked in ritual magic rites; also a secret name of God. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*, p. 53.]

Tilath (Silat)—a spirit invoked in prayer by the Master of the Art in Solomonic conjuration rites. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Tileion—an angel invoked in the benediction of the Salt.

Tilli—in occultism, a seraph or cherub addressed in conjurations.

Tilonas—an angel invoked in the conjuration of Ink and Colors. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Time—an angel, so named, in the Tarot card No, 14. He is winged, the sign of the sun on his forehead, the square and triangle of the septenary on his breast. He pours the essence of life from one chalice to another. He is also called Temperance (*q.v.*). According to *The Zohar* (Miqez 195b), the 'eth in Ecclesiastes 9, 12, which is a term for time, "refers to the ministering angel who presides over



Angel holding a star. A woodcut done in Nuremberg, 1505. From the Museum of Fine Arts, Boston.

each act a man performs." Angoff's story "God Repents" (*Adventures in Heaven*) relates that once, when the Creator contemplated destroying the world, He called in His angels for consultation, and that among the angels were 3 named Time, Minutes, and Seconds.

Time Spirit, The—a designation above the rank of archangel for Michael, as in Steiner, *The Mission of the Archangel Michael.* In this book the Swiss occultist contends that Michael is now on earth helping human souls "fight counterstriving spirits" here, so as to "enable us to acquire spiritualized concepts." The descent of Michael to earth is said to have occurred in the middle of the 19th century.

Tiphereth—the 6th sefira.

Tiphtheriel [Tiftheriel]

Tipperah (Zipporah)—the wife of the lawgiver Moses; she is now a virtue in the woman's division of Paradise.

Tir—the angel of June in ancient Persian lore; also the angel governing the 13th day of the month. Tir was regent of the planet Mercury and has been represented as having the body of a fish, with a boar's face. His one arm is black, the other white; on his head rests a crown. In Muslim lore, Tir is the demon of fatal accidents and one of the 5 sons of the fallen archangel Iblis.

Tiriel—an archangel, the intelligence of the planet Mercury, with the cabalistic number 260. Tiriel's name (joined with those of Raphael and Sadayel) was discovered on a ring amulet. [*Rf.* Budge, *Amulets and Talismans*; Barrett, *The Magus* II.]

Tiril—in his "Of Angels, Genii, and Devils," Voltaire calls Tiril one of the leaders of the fallen angels.

Tirtael—a guard, one of many, of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Tishbash—one of the many names of Metatron.

Tishgash—one of the many names of Metatron.

Titmon--one of the more than 100 names of the angel Metatron as enumerated in *3 Enoch.*

Tixmion—an angel invoked in the benediction of the Salt.

Tmsmael—an evil angel used in conjuring rites for separating a husband from his wife. [*Rf.* M. Gaster, *The Sword of Moses.*]

Tobiel—a variant for Tubuel in Hugo, *The Toilers of the Sea.*

Todatamael—one of the angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Tomimiel—a governing angel of the zodiac. [*Rf.* Cornelius Agrippa, *Three Books of Occult Philosophy* III.]

Tophiel—as noted in *Hechaloth Rabbati,* one of 7 angelic guards of the 1st Heaven.

Tophnar (Tophrag)—like Tophiel, one of the 7 angelic guards of the 1st Heaven. He serves, or is identified with, Zevudiel and Kashriel.

Tophrag [Tophnar]

Tophtharthareth (Taptharthareth)—according to Paracelsus in his doctrine of Talismans, a spirit

of the planet Mercury of which the presiding intelligence is Tiriel. [*Rf.* Christian, *The History and Practice of Magic* I.]

Torquaret—an angel who heads the sign of autumn. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Totraviel—in *Hechaloth Rabbati*, a seal holder and angelic guard of the 5th Heaven. He serves with Zahaftirii (*q.v.*).

Totrisi—one of the 4 angels appointed by God to the Sword. [*Rf.* M. Gaster, *The Sword of Moses.*]

Touriel [Turel]

Tractatu—an angel who had a book named after him, according to Cornelius Agrippa. [*Cf.* Raziel.]

Transin—in Mathers, *The Greater Key of Solomon*, a name written in Heaven in the character (i.e., tongue) of angels and invoked to command demons.

Trgiaob—one of the *nomina barbara*. Trgiaob is an angel who exercises dominion over wild fowl and creeping things. [*Rf.* M. Gaster, *The Sword of Moses.*]

Trotrosi X (Totrisi)—an invocation spirit who communicated to Moses the divine name.

Trsiel—in Merkabah mysticism, an angel who exercises dominion over rivers.

Tsadi'ael—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Tsadkiel (Tzadkiel, Azza)—angel of justice, as is Azza (*q.v.*). In *The Zohar*, Tsadkiel is 4th of the 10 archangels of the Briatic world. In *Ozar Midrashim* II, 316, he is called Tzadkiel, or Kaddisha "the holy one," and is listed among the angelic guards of the gates of the East Wind. [*See* Zadkiel.] In the cabala, Tsadkiel is the intelligence or angel of the planet Jupiter; also the protecting angel of Abraham. In an early version of *The Golden Legend*, Longfellow cited Tsadkiel as the governor of Jupiter, but later substituted Zobiachel.

Tsaftsefiah, Tsaftsefiel, Tsahtsehiyah, Tsaltselim, Tsaltseliyah—variant names of Metatron.

Tsaphiel—in occult science, an angel of the moon. [*Rf.* Papus, *Traité Élémentaire de Science Occulte.*] Angels governing the moon include Yahriel, Yachadiel, Zachariel, Gabriel.

Tsaphkiel [Tzaphquiel]

Tsavniyah, Tsavtsiyah—variant names of the angel Metatron.

Tse'an—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 6th heavenly hall.

Tsedeck—the Hebrew for Jupiter and root-source for the angel Tsadkiel or Zadkiel (*q.q.v.*).

Tshndrnis—as recorded in *The Book of the Angel Raziel*, Tshndrnis (one of the *nomina barbara*) is an angel ruling over one of the months of the year.

Tsirya—one of the 70 childbed amulet angels.

Tsuria—one of the 70 childbed amulet angels.

Tsuriel—a variant of Zuriel (*q.v.*) as the zodiacal angel governing Libra. [*Rf.* Jobes, *Dictionary of Mythology, Folklore and Symbols.*]

Tual—in ceremonial magic, one of the angels of the 12 signs of the zodiac, representing Taurus (the Bull). In mystic lore, another angel representing this sign is Asmodel.

Tubatlu—in *The Sixth and Seventh Books of Moses*, one of the 8 angels of omnipotence. [*See* Tulatu.]

Tubiel—an angel invoked for the return of small birds to their owners. Tubiel is head of the sign of summer. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus*; Schwab, *Vocabulaire de l'Angélologie.*]

Tubuas—one of the 6 or 7 angels reprobated at a Church Council in Rome, 745 C.E., the other reprobated angels including Uriel, Raguel, Tubuel, Inias, Sabaoc, Simiel. They were invoked by the bishops Adelbert and Clement. [*Rf.* Heywood, *The Hierarchy of the Blessèd Angels*, p. 261.]



Tobi (from *The Book of Tobit*) and three archangels—presumably Raphael (center), Michael, and Gabriel. The painter, Giovanni Botticini (1446–1497), was evidently unfamiliar with the details of the apocryphal tale, for nowhere in it is there mention of any angel other than Raphael. Reproduced from Régamey, *Anges*.

Tubuel [Tubuas]

Tufiel—an angelic guard of the 1st Heaven. [*Rf. Pirke Hechaloth.*]

Tufriel—an angelic guard of the 6th Heaven.

Tuiel—an angel mentioned in *The Book of the Angel Raziel* and incorrectly equated with Milton's Ithuriel. [*Rf.* West, "The Names of Milton's Angels."]

Tulatu—in *The Sixth and Seventh Books of Moses*, one of the 8 angels of omnipotence. May be a different form for Tublatu.

Tumael (Tumiel, Tuniel, Tamiel)—one of the fallen angels in the Enoch listings.

Tummim [Urim]

Tumoriel—an angel of the 11th hour of the night, serving under Dardariel. [*Rf.* Waite, *The Lemegeton.*]

Turel ("rock of God"—Turiel, Turael)—one of 200 angels listed in *The Book of Enoch* who followed Semyaza in the descent from Heaven to cohabit with the daughters of men, an incident touched on in Genesis 6. The sigil of the fallen Turel is pictured in *The Secret Grimoire of Turiel*, p. 39. As Turiel, Turel is a messenger of the spirits of the planet Jupiter; also, a messenger for the angel Sachiel or Setchiel (*q.q.v.*).

Turlos—an angel invoked in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Turmiel—one of numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Tusmas—an angel of the 7th hour of the day, serving under Barginiel. [*Rf.* Waite, *The Lemegeton*, p. 67.]

Tutelary Angels [Guardian Angels]

Tutiel—a "mysterious" spirit invoked in conjuring rites. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Tutrbebial—the last of the 64 angel wardens of the 7 celestial halls. [*Rf. Pirke Hechaloth.*]

Tutresiel (Stutrayah—"piercing God")—a great angel prince in *3 Enoch.* Here it is related of the angel Hamon that when he sees Tutresiel, he removes the crown of glory from his head and falls on his face—in obeisance. In turn, Tutresiel does the same when he sees Atrugiel, and Atrugiel does the same when he sees Na'aririel. The baffling thing is that all these names of angels are actually variant names of Metatron!

Tutrusa'i (Tutrachiel, Tuphgar, Tzurtag, etc.) —an angelic guard of the 1st Heaven. [*Rf. Pirke Hechaloth.*]

Tuwahel—a ministering angel invoked in ritual magic. [*Rf. The Sixth and Seventh Books of Moses.*]

Twelve Spirits of the Zodiacal Cycle—as given by Eliphas Levi, the list consists of Sarahiel for Aries; Saraiel for Gemini; Seratiel for Leo; Chadakiel for Libra; Araziel for Taurus; Phakiel for Cancer; Schaltiel for Virgo; Sartzeil for Scorpio; Saritiel for Sagittarius; Semaqiel for Capricorn; Tzakmaqiel for Aquarius; Vocatiel for Pisces. The list given by Camfield, *A Theological Discourse of Angels* (p. 67), differs considerably from that supplied by Levi, and runs as follows: Malchedael for Aries; Ambriel for Gemini; Verchiel for Leo; Zuriel for Libra; Asmodel for Taurus; Muriel for Cancer; Hamaliel for Virgo; Barchiel for Scorpio; Adnachiel for Sagittarius; Haniel for Capricorn; Gambiel for Aquarius; Barchiel for Pisces.

Twenty-Four Elders [Elders]

Tychagara—one of the 7 exalted throne angels "which execute the commands of potentates," the other 6 angels including Ophaniel and Barael. [*Rf. The Book of the Angel Raziel*; Cornelius Agrippa, *Three Books of Occult Philosophy* III.] It should be pointed out that, in the usual schematic arrangement of the hierarchic orders, the thrones are of the 1st triad while the potentates (powers) are of the 2nd triad, so that commands ought properly to emanate from the thrones to the potentates, not the other way around.

Typhon—the Hebrew Sephon, meaning

"dark" or "northern"; in Aramaic he is Tuphon, identified by the Greeks with Set, god of darkness. In Cornelius Agrippa, *Three Books of Occult Philosophy*, Typhon of classic mythology is identified with the cabalistic angel Sammael (*q.v.*).

Tzadiqel—the archangel who rules the planet Jupiter on Thursday. [*Rf.* Mathers, *The Greater Key of Solomon*, Table of Planetary Hours.]

Tzadkiel [Tsadkiel]

Tzadqiel [Tsadkiel]

Tzakmaqiel (Ssakmakiel)—a spirit governing Aquarius. [*Rf. Prince of Darkness*, p. 178.]

Tzaphniel—when an invocant wishes to procure a magic carpet, it is Tzaphniel, "holy minister of God," who must be appealed to—as recommended in works like Barrett, *The Magus*; Mathers, *The Greater Key of Solomon*.

Tzaphq(u)iel (Tzaphkiel, "contemplation of God")—in *The Zohar*, Tzaphqiel is 3rd of the 10 holy sefiras, or 3rd of the 10 archangels. [*Rf.* Mathers, *The Kabbalah Unveiled*.] In the tables provided in Mathers, *The Greater Key of Solomon*, Tzaphqiel rules the planet Saturn on Saturday.

Tzarmiel—one of the numerous angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Tzartak (Tzortaq)—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans*, p. 225.] As Tzortaq, in *Ozar Midrashim* II, 316, he is one of numerous angelic guards of the gates of the West Wind.

Tzedeqiah—an angel's name inscribed in Hebrew characters on the 1st pentacle of the planet Jupiter. [*Rf.* Mathers, *The Greater Key of Solomon*.]

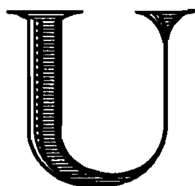
Tzephon [Zephon]

Tzortaq [Tzartak]

Tzurel—one of the numerous angelic guards of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]



Uriel, "gliding through the Ev'n/On a Sun beam," illustrating *Paradise Lost* IV. From Hayley, *The Poetical Works of John Milton.*



Ubaviel—an angel with dominion over the zodiacal sign of Capricorn. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Ublisi—in occult lore, one of 8 angels of omnipotence invoked in magical conjuring rites.

Ucimiel [Ucirmiel]

Ucirmiel (Ucirnuel)—a Wednesday angel residing in the 2nd or 3rd Heaven. When invoking Ucirmiel, the invocant must look north. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]

Udrgazyia—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel*; Budge, *Amulets and Talismans.*]

Udriel—a childbed amulet angel, found in the same sources as for Udrgazyia.

Ugiel—2nd of the 10 unholy sefiroth in Moses of Burgos' listing.

Uini—a ministering angel invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Umabel—in the cabala, Umabel is said to have dominion over physics and astronomy. He is also one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.] Umabel's corresponding angel is Ptiau. His sigil is figured in *La Kabbale Pratique*, p. 294.

Umahel—one of the archangels. Ambelain, *La Kabbale Pratique*, does not say what the mission of this archangel is. Umahel is listed as one of 9 of the order in a chart facing p. 88 of the Ambelain book.

Umeroz—angel of the 2nd hour of the night, serving under Farris. [*Rf.* Waite, *The Lemegeton.*]

Umiel—an angel invoked in Syriac spellbinding charms. [*Rf. The Book of Protection.*]

Umikol—in Jewish mysticism, one of the angels of the Seal.

Unael—an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*] The name Unael (Unhael) is found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Ur (Hebrew, Aur, meaning "fire" or "light")—in Mandaean lore, the king of the nether world. [*Rf. Jewish Encyclopedia*, "Angelology."]

Urakabarameel—a run-together of Arakib and Ramiel. Urakabarameel was one of the leaders of the fallen angels (see *Enoch I*). He is mentioned in Thomas Moore's book-length poem *The Loves of the Angels.*

Urfiel—chief of the angelic order of malachim or malakim (*q.v.*) [*Rf. Berith Menucha.*]

Urian (Uryan)—a form of Uriel, as in *Enoch I*, 9:1. In low German folklore, Sir Urian is a sobriquet for Satan.

Uriel ("fire of God")—one of the leading angels in noncanonical lore, and ranked variously as a seraph, cherub, regent of the sun, flame of God, angel of the presence, presider over Tartarus (Hades), archangel of salvation (as in II Esdras), etc. In the latter work he acts as heavenly interpreter of Ezra's visions. In *Enoch I*, he is the angel who "watches over thunder and terror." In *The Book of Adam and Eve* he presides over repentance. Uriel "is supposed to be," says Abbot Anscar Vonier in *The Teaching of the Catholic Church*, "the spirit who stood at the gate of the lost Eden with the fiery sword." *The Book of Adam and Eve* designates him as this spirit, i.e., one of the "cherubims" of Genesis 3. He is invoked in some of the ancient litanies. He has been identified as one of the angels who helped bury Adam and Abel in Paradise (Hastings, *Dictionary of the Bible*); as the dark angel who wrestled with Jacob at Peniel; as the destroyer of the hosts of Sennacherib (II Kings 19:35; *II Maccabees* 15:22); as the messenger sent by God to Noah to warn him of the impending deluge (*Enoch I*, 10:1–3), all of which feats or missions have been credited to other angels, as elsewhere noted. In the view of Louis Ginzberg, the "prince of lights" in *The Manual of Discipline* refers to Uriel. In addition, Uriel is said to have disclosed the mysteries of the heavenly arcana to Ezra; interpreted prophecies, and led Abraham out of Ur. In later Judaism, says R. H. Charles (*The Book of Enoch*), "we find Uriel instead of Phanuel" as one of the 4 angels of the presence. Uriel is also the angel of the month of September and may be invoked ritually by those born in that month. *The Magus* claims that alchemy "which is of divine origin" was brought down to earth by Uriel, and that it was Uriel who gave the cabala to man, although this "key to the mystical interpretation of Scripture" is also said to have been the gift of Metatron. Milton describes Uriel as "Regent of the Sun" and the "sharpest sighted spirit of all in Heaven" (*Paradise Lost* III). Dryden, *The State of Innocence*, pictures Uriel as descending from heaven in a chariot drawn by white horses. Despite his eminence, Uriel was reprobated at a Church Council in Rome, 745 C.E. Now, however, he is Saint Uriel, and his symbol is an open hand holding a flame. Burne-Jones' painting of Uriel is reproduced as a frontispiece in Duff, *First and Second Books of Esdras*. The name Uriel derives, it is claimed, from Uriah the prophet. In apocryphal and occult works Uriel has been equated or identified with Nuriel, Uryan, Jeremiel, Vretil, Suriel, Puruel, Phanuel, Jehoel, Israfel, and the angel Jacob-Israel. See the pseudepigraphic *Prayer of Joseph*, quoted in part in Ginzberg, *The Legends of the Jews* V, 310. In this work Jacob says: "When I was coming from Mesopotamia of Syria [sic], Uriel, the angel of God, came forth and spoke: 'I have come down to the earth to make my dwelling among men, and I am called Jacob by name.' " The meaning of the foregoing is puzzling, unless Uriel turned into Jacob after wrestling with the patriarch at Peniel; but the incident as related in Genesis 32 suggests a different interpretation. A commentary on Exodus 4:25 speaks of a "benign angel" attacking Moses for neglecting to observe the covenantal rite of circumcision with regard to the latter's son Gershom, the benign angel being identified as Uriel in *Midrash Aggada Exodus*, and as Gabriel in *The Zohar* I, 93b. The latter source reports that Gabriel "came down in a flame of fire, having the appearance of a burning serpent," with the express purpose of destroying Moses "because of his sin." In *The Legends of the Jews* II, 328, the angel here is neither Uriel nor Gabriel but 2 angels, the wicked Hemah and Af. Uriel is said to be the angel of vengeance that Prud'hon

pictured in his "Divine Vengeance and Justice," a canvas to be found in the Louvre. Uriel, "gliding through the Ev'n/On a Sun beam" (*Paradise Lost* IV, 555) is reproduced on p. 296 from Hayley, *The Poetical Works of John Milton.* The Uriel in Percy MacKaye's *Uriel and Other Poems* is not our angel but William Vaughn Moody, American poet and playwright (1869–1910), to whom the title poem is addressed in memory. The most recent appraisal of Uriel is the one offered by Walter Clyde Curry in *Milton's Ontology Cosmology and Physics,* where, on p. 93, Professor Curry says of Uriel that he "seems to be largely a pious but not too perceptive physicist with inclinations towards atomistic philosophy." To illustrate in what high esteem Uriel was held, we find him described in the 2nd book of the *Sibylline Oracles* as one of the "immortal angels of the undying God" who, on the day of judgment, will "break the monstrous bars framed of unyielding and unbroken adamant of the brazen gates of Hades, and cast them down straightway, and bring forth to judgment all the sorrowful forms, yea, of the ghosts of the ancient Titans and of the giants, and all whom the flood overtook . . . and all these shall he bring to the judgment seat . . . and set before God's seat."

Urim ("illumination")—a cherub in Klopstock's poetic drama *Der Messias* (The Messiah). The Bible meaning of the term is a "household idol" and it is almost always used in association with tummin (or thummim), meaning "perfection" and signifying oracles for ascertaining the will of God. The urim and tummin derive from the Babylonian-Chaldean tablets of destiny ("owned" by Tiamat, female monster and reputed source of all evil), which were credited with possessing the virtue of casting the fate of men. Aaron, it will be recalled, bore the urim and tummin engraved on his breastplate as the insignia of his office of high priest (*see* Asser Criel). In Talmud *Yoma,* the urim and tummin are listed among the 5 holy things found in the First Temple and absent from the Second Temple. *The Zohar* (Exodus 234b) thus defines and distinguishes the 2 terms: "Urim signifies the luminous speculum, which consisted of the engravure of the Divine Name composed of 42 letters by which the world was created; whereas the Thummim consisted of the nonluminous speculum made of the Divine Name as manifested in the 22 letters. The combination of the 2 is thus called Urim and Thummim." Milton, *Paradise Regained* III, 14, refers to the urim and thummim as "those oraculous gems/ On Aaron's breast." The seal of Yale University incorporates the 2 names in Hebrew characters. [*Rf.* Exodus 28:30; Leviticus 8:8; Ezra 2:63; Nehemiah 7:65; Driver, *Canaanite Myths and Legends,* p. 103; Budge, *Amulets and Talismans,* p. 407; and Ginzberg, *The Legends of the Jews* II, 329.]

Urion [Orion]

Uriron—an angel invoked as an amulet against sorcery and sudden death. [*Rf.* Trachtenberg, *Jewish Magic and Superstition,* p. 140.]

Urizen—in Blake's *Book of Urizen,* the angel of England, alternating with Orc. He is one of the Four Zoas and the embodiment of the god of reason. Urizen's son is the angel that Blake meets in *The Marriage of Heaven and Hell.*

Urjan (Uryan)—variant form of Uriel.

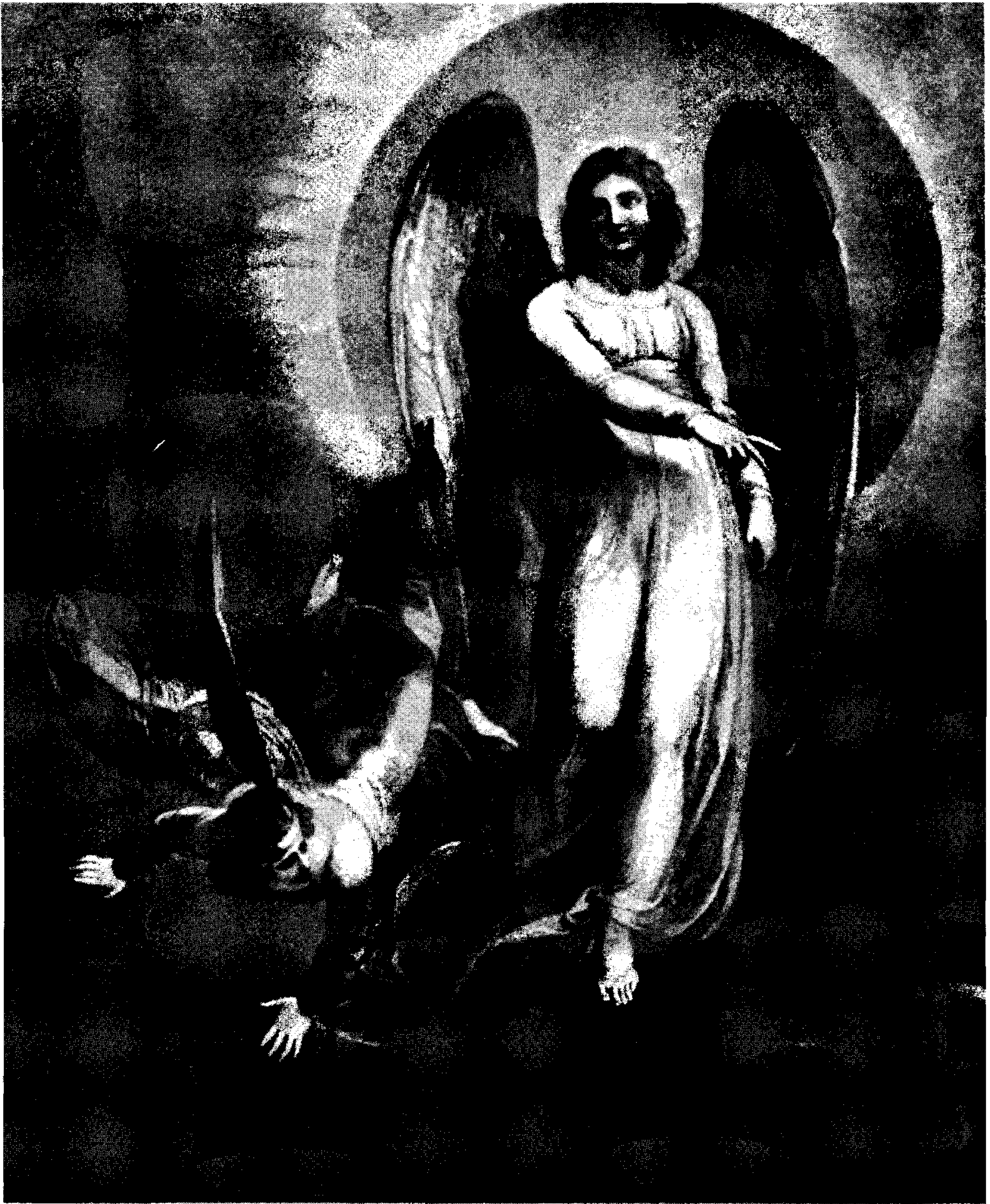
Urpaniel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Uryan [Urjan]

Urzla—in the cabala, an angel of the east, summoned in conjuring rites; he is a "glorious and benevolent angel and is asked to share with the invocant the secret wisdom of the Creator." [*Rf.* Gollancz, *Clavicula Salomonis.*]

Usera—an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Usiel (Uziel, Uzziel, "strength of God")—in the cabala generally, as in *Targum Onkeles and Jonathan,* Usiel is an angel that fell, and is therefore evil; he was among those who wedded human wives and begat giants. Of the 10 unholy sefiroth, Usiel is listed 5th. In *The Book of the Angel Raziel,* Usiel (Uzziel) is among the 7 angels before the



The archangel Uriel shown with the falling Satan, illustrating *Paradise Lost* III. From Hayley, *The Poetical Works of John Milton.*

throne of God and among 9 set over the 4 winds. [*Rf.* Bischoff, *Die Elemente der Kabbalah.*] Usiel replaces Uriel in the reprint English translation of *Verus Jesuitarum Libellus* ("True Magical Work of the Jesuits"). [*Rf.* Waite, *The Book of Ceremonial Magic,* p. 110.] The *Key to Faust's Threefold Harrowing of Hell* (otherwise known as a *Key to the Black Raven*) contains a general conjuration to Usiel and a list of his adjutant princes. [*Rf.* Butler, *Ritual Magic,* p. 190.] Finally, according to Milton, Usiel is a good angel, of the order of virtues, a lieutenant of Gabriel's in the fighting in Heaven at the time of Satan's defection.

Uslael—an angel serving in the 4th Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Ustael—in Barrett, *The Magus,* and in de Abano, *The Heptameron,* an angel of the 4th Heaven and a ruler on Lord's Day. He is invoked from the west. He is also one of 3 angelic messengers of the moon.

Ustur—in Chaldean lore, one of 4 chief classes of protecting genii, limned after the human likeness. *Cf.* the Ezekiel cherubim. [*Rf.* Lenormant, *Chaldean Magic.*]

Uthra (pl. *uthri*)—in Mandaean mythology, an angel or spirit of life, one of 10, that accompany the sun on its daily course. The 10 are Zuhair, Zahrun, Buhair Bahrun, Sar, Sarwan, Tar, Tarwan, Rabia, Talia. A list of 20 *uthri* is given in Drower, *The Mandaeans of Iraq and Iran,* with the names Pthahil, Zaharill, Adam, Qin, Ram, Rud, Shurbai, Sharhabiil, Shumbar Nu, Nuraitha, Yahya Yuhana, Qinta, Anhar, Eve, Abathur, Bahrat, Yushamin, Dnuth Hiia, Habshaba, Kana d Zidqa.

Uthri [*Uthra*]

Uvabriel—an angel of the 3rd hour of the night, serving under Sarquamich.

Uvael—an angel of Monday, resident of the 1st Heaven, and invoked from the north. [*Rf.* Barrett, *The Magus* II.]

Uvall (Vual, Voval)—before he fell, an angel of the order of powers. Now, in Hell, Uvall is a great duke with 37 legions of infernal spirits ready to do his bidding. His office is to procure the love of women at the behest of invocants. He speaks Egyptian "but not perfectly," according to Waite, *The Lemegeton.* Nowadays, it appears, Uvall converses in colloquial Coptic. His sigil is figured in Waite, *The Book of Black Magic and of Pacts,* p. 180.

Uvayah—one of the many names of the angel Metatron.

Uvmiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 2nd heavenly hall.

Uwula—a ministering angel invoked at an eclipse of the sun or moon. [*Rf. The Sixth and Seventh Books of Moses.*]

Uzah, Usiah (Uzza)—as Ozah or Uzah, one of the names of Metatron, as listed in *Sefer ha-Heshek.*

Uzbazbiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st of the 7 heavenly halls.

Uziel—5th of the 10 unholy sefiroth. [*Rf. Pirke Hechaloth.*]

Uziphiel—in hechaloth lore (*Ma'asseh Merkabah*), an angelic guard stationed at the 1st of the 7 heavenly halls.

Uzoh [Uzza]

Uzza (Uzzah, Ouza—"strength")—a name changed to Semyaza (*q.v.*). Like Rahab, Uzza is the tutelary angel of the Egyptians. [*Rf.* Ginzberg, *The Legends of the Jews* III, 17.]

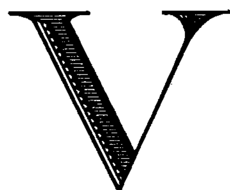
Uzziel (Usiel, Azareel?—"strength of God")—one of the principal angels in rabbinic angelology; of the order of cherubim, also of the order of virtues (i.e., malachim), of which Uzziel is sometimes ranked as chief. According to *The Book of the Angel Raziel,* Uzziel (Usiel) is among the 7 angels who stand before the throne of Glory, and among the 9 set over the 4 winds. In Milton, *Paradise Lost* IV, Uzziel is commanded by Gabriel to "coast the south with strictest watch." In Merkabah lore, he is an angel of mercy under the rulership of Metatron. [*Rf.* introd. *3 Enoch.*]


Heads of Evil Demons
No. 2


Vessels of Wrath


The Incubus

Vessels of wrath (demons or fallen angels): Theutus, Asmodeus, and Incubus. From Barrett, *The Magus.*



Vacabiel (Vacatiel)—in joint rule with Rasamasa (another genius), Vacabiel controls the sign of Fishes (Pisces) in the zodiac. [*Rf. Prince of Darkness*, p. 178.]

Vacatiel [Vacabiel]

Vachmiel—an angel governing the 4th hour of the day. Vachmiel is served by 10 chief officers and 100 inferior spirits. [*Rf.* Waite, *The Lemegeton.*]

Vadriel—ruling angel of the 9th hour of the day. Vadriel, like Vachmiel, is served by 10 chief officers and 100 lesser spirits. The chief officers include Astroniel, Damiel, Madriel. [*Rf.* Waite, *The ~~Lemegeton.~~*]

Vahoel—one of the 72 angels in control of the 12 signs of the zodiac.

Vaij—in Jewish mysticism, one of the angels of the Seal. [*Rf. The Sixth and Seventh Book of Moses.*]

Valiants (of the Heavens; *see* Warriors)—A term for angels, as in Isaiah 33:7, and *Psalms of Thanksgiving of the New Covenant.* [*Rf.* Dupont-Sommer, *The Dead Sea Scrolls.*]

Valnum—in occult lore, a Monday angel resident of the 1st Heaven and invoked from the north. He is also one of the 3 intelligences of the planet Saturn.

Vametel—in Runes, *The Wisdom of the Kabbalah*, one of the 72 angels of the zodiac.

Vamona(h)—the "dwarf avatar" in Vedic lore. He is "lord of reason." Of the 10 avatars, Vamona is 5th and Vishnu 1st.

Vanand Yezad—the only angel allowed by the Magians to preside over all the 7 Hells. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 67.]

Vaol—an angel whose name appears on the 1st pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Vaphoron—an angel invoked in the benediction of the Salt. Vaphoron is mentioned in Solomonic (black magic) tracts.

Varcan—according to Heywood, *The Hierarchy of the Blessèd Angels*, an angel with dominion over the sun. (For others exercising such dominion,

see Angels of the Sun.) In de Abano, *The Heptameron*, Varcan is referred to as "king of angels of the air ruling on Lord's Day."

Varchiel—an angel with dominion over one of the zodiacal signs, variously given as Leo, Pisces, Corona. [*Rf.* Heywood, *The Hierachy of the Blessèd Angels*, p. 215.]

Variel—one of the 70 childbed amulet angels.

Varuna—chief of the 7 Vedic divinities (i.e., suryas), analogous to the Judaeo-Christian angels. [*See* Suryas.]

Vasariah—in the cabala, an angel of the order of dominations. He is also one of the 72 angels bearing the name of God Shemhamphorae.

Vashyash—"a prince over all the angels and Caesars." [*Rf.* Mathers, *The Greater Key of Solomon.*]

Vasiariah—in the cabala, an angel who rules over justice, nobility, magistrates, and lawyers. His sigil is reproduced in Ambelain, *La Kabbale Pratique*, p. 271.

Vassago—in the grimoires, a "good spirit" invoked to discover a woman's deepest secret. [*Rf.* Christian, *The History and Practice of Magic* II, 402.] In Waite, *The Lemegeton*, Vassago is a prince of the nether realms where he busies himself finding lost possessions and foretelling the future. His sigil is shown in Shah, *The Secret Lore of Magic*, p. 210.

Vatale—like Vashyash, Vatale is described as "a prince over all the angels and Caesars."

Veguaniel—an angel ruler of the 3rd hour of the day.

Vehiel—an angel whose name is inscribed on the 1st pentacle of the moon.

Vehofnehu—one of the many names of the angel Metatron.

Vehuel—an angel of the order of principalities; also a zodiac angel and one of the 72 bearing the name of God Shemhamphorae. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 289.

Vehuiah—in the cabala, one of the 8 seraphim, invoked to fulfill prayers. He governs the first rays of the sun. His sigil is shown in Ambelain, *La Kabbale Pratique*, p. 260.

Infant angels by Velazquez. Detail from the *Coronation of the Virgin*. From Régamey, *Anges*.



Veischax—in Mosaic magic lore, an angel of the Seal.

Vel—a Wednesday angel, resident of the 3rd Heaven, invoked from the south.

Vel Aquiel—an angel ruler on Lord's Day (Sunday) and a resident of the 4th Heaven. For good results, he must be invoked from the north.

Velel—in de Abano, *The Heptameron*, and in Barrett, *The Magus*, a Wednesday angel resident in the 2nd or 3rd Heaven. Since he is invoked from the north, he cannot be identified with Vel (with whom, however, he seems to have much in common).

Veloas (Velous)—"a most pure angel of God" invoked in Solomonic black magic rites, specifically in the conjuration of the Sword. Veloas is a familiar figure in the grimoires.

Venahel (Venoel)—a Wednesday angel residing in the 2nd or 3rd Heaven, and invoked from the north.

Venibbeth—an angel invoked in the conjuration of Invisibility, operating under Almiras, Master of Invisibility. [*Rf. The Greater Key of Solomon.*]

Verchiel (Zerachiel)—angel of the month of July and ruler of the sign of Leo in the zodiac. [*Rf.* Camfield, *A Theological Discourse of Angels*, p. 67.] Verchiel is also one of the rulers of the order of powers. Budge, *Amulets and Talismans*, equates Verchiel with Nakiel. According to Papus in *Traité Élémentaire de Science Occulte*, Verchiel (here called Zerachiel) is governor of the sun.

Vertues—Milton's spelling (with lowercase "v") for the order of virtues in *Paradise Lost.*

Veruah—one of the many names of the angel Metatron.

Vetuel—a Monday angel resident of the 1st Heaven and invoked from the south. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus.*]

Veualiah—one of the 9 virtues, according to a chart of "L'Arbre de Vie en Iesirah" facing p. 88 in Ambelain, *La Kabbale Pratique.* Veualiah presides over prosperity of empires and strengthens the power of kings. His corresponding angel (for purposes of invocation) is Stochene. For Veualiah's sigil, see p. 281 of Ambelain's work.

Vevalel—one of the 72 angels of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Vevaliah—one of the 72 angels bearing the name of God Shemhamphorae. [*Rf.* Barrett, *The Magus* II.]

Vevaphel—an angel's name found inscribed on the 3rd pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Veyothiel—an angel's name in a North Italy manuscript containing, among other cabalistic items, the *Habdalah shel Rabbi Akiba* (the *Alphabet of Rabbi Akiba*).

Vhdrziolo—one of the *nomina barbara* given in M. Gaster, *The Sword of Moses*, where Vhdrziolo is spoken of as among the 4 great angels appointed by God to the Sword.

Vhnori—one of 2 governing spirits of the sign of Sagittarius. Vhnori shares the rulership with Saritaiel [*Rf.* Levi, *Transcendental Magic*, p. 413.]

Vianuel (Vianiel)—an angel of the 5th Heaven ruling on Tuesday, and invoked from the south. [*Rf. The Magus* II; Agrippa, *Three Books of Occult Philosophy* III; *The Sixth and Seventh Books of Moses.*]

Victor—an angel so called in Hyde, *A Literary History of Ireland.* Victor appears to St. Patrick and asks him to return to Ireland for the purpose of converting the pagans to Christianity.

Victor Angels—a group of luminaries so designated in *Paradise Lost* VI, where Milton speaks of them as "in Arms they stood/of Golden Panoplie, refulgent host."

Vionatraba (Vianathraba)—in occultism, an angel of the 4th Heaven ruling on Lord's Day. He is invoked from the east. He serves also as one of 3 spirits of the sun. [*Rf.* de Abano, *The Heptameron*; Barrett, *The Magus* II.]



Annunciation group in glazed terracotta by Andrea Della Robbia, showing (top) God the Father symbolized also by a dove; (left) the Virgin Mary, and (right) the angel of annunciation, Gabriel. Now in the Oratorio della Anima del Purgatorio, a chapel near the church of San Nicolo, Florence. Reproduced from *Italian Masters*. New York: Museum of Modern Art, 1940.

Virgin Mary—to Roman Catholics, the Virgin Mary is queen of the angels.

Virgin of Light—in Manichaean lore, a great angel of the order of virtues, dwelling in the moon. In *Pistis Sophia*, the Virgin of Light replaces Sophia as judge of souls and a distributor of holy seals. She has, as her aides, 7 other Virgins of Light. [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, 150.] In Coptic texts the Virgin

of Light is the one who "chooses the bodies into which the souls of men shall be put at conception," in discharge of which duty "she sends the soul of Elijah into the body of John the Baptist."

Virgins—an order of angels mentioned in the Coptic *Book of the Resurrection of Christ by Bartholomew the Apostle*. [*Rf.* James, *The Apocryphal New Testament*, p. 183.] "Virgins" is very likely another term for virtues.

Virtues—a high order of angels placed usually 2nd or 3rd in the 2nd triad of the 9 choirs in the Dionysian scheme. In Hebrew lore the virtues are equated with the malakim or the tarshishim (*q.q.v.*). The principal duty of the virtues is to work miracles on earth. They are said to be the chief bestowers of grace and valor. Among the ruling princes of the order are Michael, Raphael, Barbiel, Uzziel, Peliel, and (originally) Satan. In the planetary scheme of the Egyptians, and in hermetics, the chief of virtues was Pi-Rhé (Pi-Ré, *q.v.*). More than a score of virtues are cited by name in Gustav Davidson's monograph "The Celestial Virtues." In the pseudepigraphic *Book of Adam and Eve*, 2 virtues, accompanied by 12 other angels, prepared Eve for the birth of Cain. In the just-mentioned work, its translator, L. S. A. Wells, believes that these 2 virtues "are the guardian angels of which our Lord speaks in Matthew 18:10." The 2 angels of the ascension are traditionally regarded as belonging to the order of virtues. *Cf.* Eusebius: "The Virtues of heaven, seeing Him rise, surrounded Him to form His escort." [*Rf.* Danielou, *The Angels and Their Mission*, p. 35.] When enumerating the 9 orders, Camfield, *A Theological Discourse of Angels*, uses mights in lieu of virtues. In *Larousse Illustrated Encyclopedia of Byzantine and Medieval Art*, fig. 815, the virtues are pictorially represented in a group.

Virtues of the Camps—in the *Testament of the Twelve Patriarchs*, Levi is carried to the 2nd Heaven; there he finds the "Virtues of the Camps, ready for the Day of Judgment."

Vishna—in the *Bhagavad Gita*, a mighty angel who, with Brahma and Mahish, sprang into existence from one of the primary properties. [*Rf. The Dabistan*, p. 178.]

Vishnu—the first avatar (incarnation), to whom, according to the *Bhagavad Gita*, was confided the preservation of all that Brahma created. The legend is that Vishnu, by assuming the form of a fish, recovered the Anant-Ved (source of the 4 Vedas) from Rakshas, a demon also known as Samak Azur, who had fled with it into the deep waters. Vishnu performed other miraculous feats.

Vngsursh—an angel of the summer equinox, invoked as an effective amulet against the evil eye. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 139.]

Vocasiel (Vocatiel)—one of two governing spirits of the zodiacal sign of Pisces (fish), the other spirit being Rasamasa.

Vocatiel [Vocasiel]

Voel (Voil)—one of the angels of the zodiac. Voel represents or governs the sign of Virgo (the Virgin). [*Rf.* Waite, *The Lemegeton.*]

Vohal—an angel of power invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Vohu Manah (Vohu Mano, "good thought") —one of the 6 amesha spentas (archangels) in Zoroastrianism. Vohu Manah is the personification of good thought. In the Avesta, Vohu is the 1st of the amesha spentas. He receives the faithful soul at death. [*Rf. Apocalypse of Salathiel* (embodied in Duff, *IV Esdras*).]

Voices, The—is gnostic mysticism, the voices are angelic entities inhabiting the Treasury of Light. It appears that there are 7 voices. [*Rf. Bruce Codex* (British Museum).] In Fludd, *Utriusque cosmi majoris et minoris historia*, the hierarchies are divided into 3 primary choirs called (by Fludd) voices, acclamations, apparitions.

Voil [Voel]

Voizia—an angel of the 12th hour of the day, serving under Beratiel. [*Rf.* Waite, *The Lemegeton.*]

Voval [Uvall]

Vraniel—an angel of the 10th hour of the night, serving under Jusguarin. [*Rf.* Waite, *The Lemegeton.*]

Vretil (Pravuil, Radueriel, etc.)—the archangelic keeper of the treasury of the Sacred Books, said to be "more wise than the other archangels." Vretil is frequently referred to, in *Enoch II* and Ezra lore, as "the scribe of the knowledge of the Most High." "The idea of a heavenly scribe," says Charles, *The Book of Enoch* (p. 28), is "derived in the main from the Babylonian Nebu." Vretil is equated with Dabriel, Uriel, Enoch, Radueriel, and Pravuil, and is associated or identified with "the man clothed in linen." (Ezekiel 9:2 et seq.). In *Enoch II*, 23:3ff., Vretil dictates, while Enoch writes, "366 books in 30 days and 30 nights."

Vrihaspati—guardian of hymns and prayers in Vedic mythology; also "instructor of the gods" and "first-born in the highest Heaven of supreme light." Otherwise known as Vachaspati and Brihaspati. [*Rf.* Redfield, *Gods/A Dictionary of the Deities of All Lands.*]

Vual [Uvall]

Vulamahi—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Vvael—a Monday angel resident of the 1st Heaven, invoked from the north.



"The Four Angels of the Winds," by Dürer. The four angels have been identified as Raphael (West Wind), Uriel (South), Michael (East), Gabriel (North). Reproduced from Régamey, *Anges.*



Wall—an angel formerly of the order of powers, now a grand duke in Hell. When invoked he manifests in the form of a dromedary, and he is so shown in De Plancy, *Dictionnaire Infernal* (1863 edition). Under Wall's command are 36 legions of infernal spirits.

Wallim—an angel serving in the 1st Heaven. [*Rf. The Sixth and Seventh Books of Moses.*]

Warrior Angel, The [Michael]

Warriors—a term for one of the celestial orders of angels. So used in Milton, *Paradise Lost* I, 315, and by Zanchy, *Opera Omnia Theologica*. [*Rf.* Valiants (of the Heavens).]

Watchers—a high order of angels called also the grigori. They never sleep—which is said likewise of the irin (*q.v.*). Originally, according to *The Book of Jubilees*, the watchers were sent by God to instruct the children of men, but they fell after they descended to earth and started cohabiting with mortal women [*Cf.* the "sons of God" in Genesis 6.] In *Enoch I* there is mention of 7 watchers, and here the story is that they fell because they failed to appear on time for certain tasks apportioned to them. Some versions in rabbinic and cabalistic lore speak of good and evil watchers, with the good watchers still dwelling in the 5th Heaven, the evil ones in the 3rd Heaven (a kind of Hell-in-Heaven realm). Chief among the good watchers are Uriel, Raphael, Raguel, Michael, Zerachiel, Gabriel, Remiel; the evil ones include Azazel, Semyaza, Shamshiel, Kokabel, Sariel, Satanil. In the recently discovered *A Genesis Apocryphon*, Lamech suspects his wife, Bat-Enosh, of having had relations with one of the watchers (called "holy ones or fallen angels") and that Noah is the seed of such a union. Bat-Enosh swears "by the King of the worlds" that the fruit is his (Lamech's). The cause of Lamech's suspicion is the fact that when Noah was born, he immediately started conversing with "the Lord of righteousness" and that his likeness was "in the likeness of the angels of Heaven." Lamech hastens to his father Methuselah for enlightenment. Methuselah in turn appeals to Enoch for the truth. Since the *Apocryphon* breaks off here, we shall probably never know what Enoch told Methuselah. In Daniel 4:13, 17, the Hebrew prophet speaks of a



The Weigher of Souls, St. Michael. A 15th-century fresco in St. Agnes, Rome. From Wall, *Devils.*

watcher whom he saw in a vision coming down from Heaven with "a decree of the watchers." [*Rf.* Müllers, *History of Jewish Mysticism*, p. 52.]

Weatta—an angel of the Seal. [*Rf. The Sixth and Seventh Books of Moses.*]

Weighing Angel [Dokiel]

Wezynna—a ministering angel summoned in cabalistic rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Wheels—the "many-eyed ones" or the ofanim (*q.v.*). The wheels are grouped with the cherubim and the seraphim by Talmudists as a high order of angels (thrones being the closest approximation). The angel Rikbiel is chief of the order. Cornelius Agrippa (as does Milton) identifies or associates the ofanim (wheels) with the cherubim. *The Zohar* (Exodus 233b) in a footnote ranks wheels as an angelic order "*above* that of seraphim."

Winds—Hebrews 1:7, in a passage often cited and here given, would indicate that "winds" (at least in this usage) denote angels: "He maketh the winds his angels, and flaming fires his ministers."

Wisdom (*Pistis Sophia*)—in *Enoch II*, 33, wisdom is hypostatized. God orders wisdom, on the 6th day of Creation, "to make man of 7 substances." In Reider, *The Book of Wisdom*, wisdom is the "assessor on God's throne," the instrument or divine agent (i.e., angel) "by which all things were created." [*Cf.* the Logos of Philo.] According to the *Catholic Encyclopedia*, "Angel," the term "angel of the Lord" finds a "counterpart in the personification of wisdom in the Sapiential books, and in at least one passage (Zachariah 3:1) it seems to stand for that son of Man whom Daniel (Daniel 7:13) saw brought before the Ancient of Days."

Woman Clothed with the Sun—"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of 12 stars. And she being with child cried, travailing in birth, and pained to be delivered" (Revelation 12:1–2). This is perhaps the only instance in angelology where a heavenly creature is pregnant. From the text, she is the celestial prototype or counterpart of the Virgin Mary, mother of the son of God. According to Heckethorn, *The Secret Societies of All Ages and Countries* (I, 108), the Woman Clothed with the Sun stems from the Egyptian Isis.

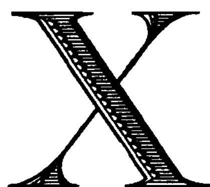
World-Supporting Angels [Omophorus; Splenditenes]

Wormwood—in Revelation 8:11, Wormwood is the name of a star that fell from Heaven at the blast of the 3rd angel. According to *A Dictionary of the Holy Bible* (American Tract Society, 1859), Wormwood "denotes a mighty prince or power of the air, the instrument of sore judgments on large numbers of the wicked." In St. Paul's view, Wormwood would be the equivalent of Satan, whom Paul refers to as the "prince of the power of the air." Marie Corelli, the English romantic novelist, is the author of a novel called *Wormwood.* In another piece of fiction—*The Screwtape Letters* by C. S. Lewis—Wormwood (to whom the Letters are addressed) is a "junior

devil on earth" and a nephew of Screwtape (the latter being, according to Lewis, "an important official in His Satanic Majesty's 'Lowerarchy.'" The reader's attention is called here to *Hamlet* III, ii, where the Player Queen's "None wed the second [husband] but who kill'd the first" draws from Hamlet the aside "Wormwood, wormwood." It is unlikely, however, that Shakespeare had our Revelation angel in mind, rather that he used the word as an expression of distaste or bitterness, a meaning that the word has, derived from the Latin *absinthium*.



Xaphan (Zephon) and Ithuriel confront Satan, transformed into his proper shape, after discovering him "squat like a toad at the ear of Eve." By J. Martin, illustrating *Paradise Lost* IV. From Hayley, *The Poetical Works of John Milton.*



Xaphan (Zephon)—one of the apostate angels, now a demon of the 2nd rank. When Satan and his angels rebelled, Xaphan joined them. Warmly welcomed because of his inventive mind, he suggested to the rebels that they set fire to Heaven; but, before the idea could be carried out, Xaphan and his colleagues were hurled to the bottom of the abyss, where Xaphan is (and presumably will be) forever engaged in fanning the embers in the furnaces. His emblem is a pair of bellows. For a likeness of Xaphan see De Plancy, *Dictionnaire Infernal*, 1863 ed.

Xathanael (Nathanael)—According to the Jerusalem manuscript of the *Gospel* of *Bartholomew*, and according to the testimony of Beliar the devil (which, of course, is not always to be taken at face value), Xathanael was the 6th angel created by God—a notion that does not sit well with the *tota simul* doctrine of angels professed by Roman Catholics and others, which holds that all angels were created at one and the same time.

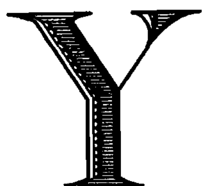
Xexor—in occultism, a benevolent spirit invoked in conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Xomoy—a benevolent spirit, like Xexor, invoked in conjuring rites.

Xonor—a benevolent spirit, like Xexor and Xomoy, invoked in conjuring rites.



The angel Yahoel (Metatron) leading the patriarch Abraham to heaven on the wings of eagles. From *The Apocalypse of Abraham,* a Slavonic Church Ms. published in St. Petersburg in 1891, reproduced from a 14th-century text.



Yaasriel—an angel in Jewish legend who is in charge of the "70 holy pencils." With these pencils Yaasriel constantly engraves anew on shards the Ineffable Name. [*Rf.* Ginzberg, *The Legends of the Jews* III, 99.]

Yabbashael—one of the 7 angels who exercise dominion over the earth. Derived from Yabbashah, the meaning of which is "the mainland." [*Rf.* Ginzberg, *The Legends of the Jews* I, 10.] Yabbashael is cited in Schwab, *Vocabulaire de l'Angélologie*. For the names of the other 6 angels with dominion over the earth, *see* Angels of the Earth.

Yadiel (Yadael)—in *The Sword of Moses,* an angel who is called on to assist an invocant in ceremonial rites. In *Ozar Midrashim* II, 316, Yadiel is listed among the angelic guards of the gates of the North Wind.

Yael (Yale, Yehel; in Hebrew "mountain goat")—a throne angel invoked in magical rites at the close of the Sabbath. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*, p. 102.]

Yahadriel—according to *The Zohar* (Numbers 201b), one of the "mouths" created on the eve of the 1st Sabbath. Yahadriel is the "mouth of the well." The other 2 are "the mouth of the ass" (Kadriel) and "the mouth of the Lord."

Yahala—one of the numerous angelic guards of the gates of the West Wind. [*Rf. Ozar Midrashim* II, 316.]

Yahanaq Rabba—one of the numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II, 316.]

Yahel (Yael)—an angel whose name is inscribed on the 4th pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*] Yahel is also one of the 15 throne angels listed in *The Sixth and Seventh Books of Moses.*

Yahoel (Yaho, Jehoel, Jaoel)—an angel equated with Metatron (Yahoel is, in fact, the 1st of Metatron's many names). He taught Abraham the Torah and was the patriarch's guide on earth as well as in Paradise. [*Rf. The Testament of Abraham.*] In *The Apocalypse of Abraham*, another pseudepigraphic work, Yahoel says to Abraham: "I am called Yahoel . . . a power by virtue of the ineffable

name dwelling in me." As Jehoel, he is the heavenly choirmaster, or one of them.

Yahrameel—in occult lore, a great angel. His name appears in Schwab, *Vocabulaire de l'Angélologie* as Iofi El ("beauty of God"), which would equate Yahrameel with Yahoel. Robert Fludd, 17th-century alchemist, mentions Yahrameel in his *Cosmology of the Microcosm.*

Yahriel (Yehra, Yarheil, Zachariel—Hebrew, *yerah*, moon)—an angel with dominion over the moon. [*Rf.* Levi, *The History of Magic*, p. 147; Trachtenberg, *Jewish Magic and Superstition*, p. 261.]

Yahsiyah—one of the many names of the angel Metatron.

Yakriel—angelic guard of the 7th Heaven. [*Rf. Ozar Midrashim* I, 119.]

Yalda Bahut (Ialdabaoth, "child of chaos")—in the Ophitic (gnostic) system, one of the 7 archons; named also Ariel. As the demiourgos, he occupies a position immediately below the "unknown Father." *See* Iadalbaoth. [*Rf. Jewish Encyclopedia* I, 595.]

Yamenton—in the cabala, an angel invoked in the benediction of the Salt. [*Rf. Grimorium Verum.*]

Yaqroun—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Yarashiel—one of numerous angelic guards of the gates of the East Wind. [*Rf. Ozar Midrashim* II 316.]

Yarhiel [Yahriel]

Yaron—in Mathers, *The Greater Key of Solomon*, a cherub or seraph invoked in the benediction of the Salt.

Yashiel—an angel whose name is found inscribed on the 1st pentacle of the moon. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Yazatas (yezids, "worshipful ones")—in Zoroastrianism, the Yazatas are celestial beings, genii of the elements, angels in the Persian hierarchy. They guard the interests of mankind under the aegis of the amesha spentas (archangels). Chief of the order is Mithra (*q.v.*), the personification of light and truth.

Yazroun—an angel in Mandaean lore. [*Rf.* Pognon, *Inscriptions Mandaïtes des Coupes de Khouabir.*]

Yebemel—one of the 72 angels in control of the signs of the zodiac. [*Rf.* Runes, *The Wisdom of the Kabbalah.*]

Yechoel—an angel of the zodiac, an associate of Yebemel.

Yedideron—the 6th of the personalized angels of the 10 holy sefiroth. In Isaac ha-Cohen of Soria's text, the less "authoritative" personalized angel is Raphael or Michael or Pehel or Tzephon.

Yefe(h)fiah (Jefefiyah, Iofiel, Yofiel—"divine beauty")—the angelic prince of the Torah. Yefefiah taught Moses the mystery of the cabala. In Aramaic incantation texts, Yefefiah figures as one of the 6 (or 7) great archangels. In Mandaean lore, he is known as Yfin-Yufafin. He may be compared or identified with Metatron. *See* also Dina, which is another name for Yefefiah, according to the *Revelation of Moses.* Yefefiah is a variant spelling. [*Rf.* Drower, *Canonical Prayerbook of the Mandaeans* (p. 84); Ginzberg, *The Legends of the Jews* III, 114; VI, 47.]

Yehadriel [Akathriel]

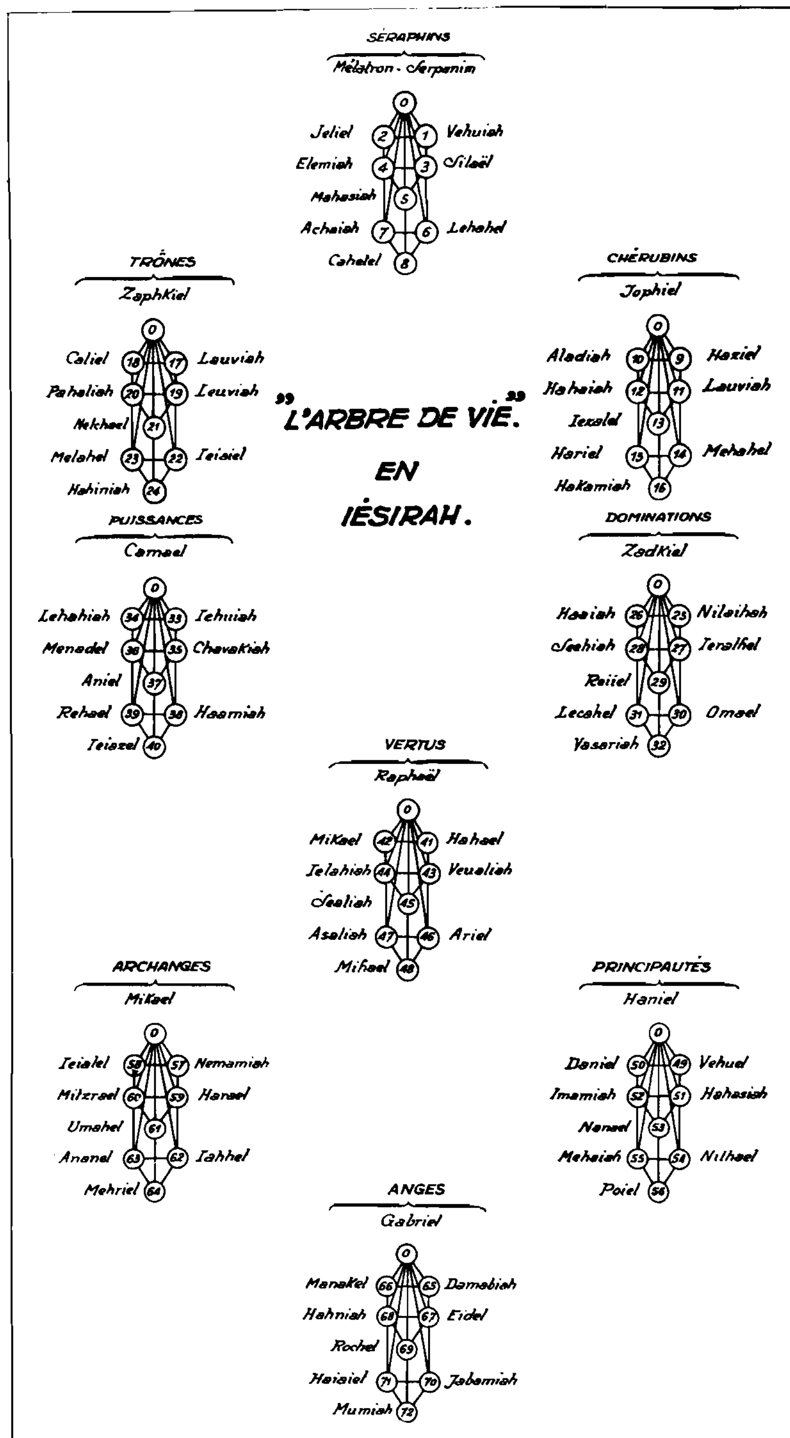
Yehemiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Yehoel—a name for the angel Metatron. [*Rf. 3 Enoch*, p. 23.]

Yehovah Vehayah—one of the many names of Metatron.

Yehudiah (Yehudiam)—in *The Zohar*, one of the chief angelic envoys. He descends with myriads of attending angels for the purpose of bearing aloft the souls of persons about to die, or who have just died. He is a beneficent angel of death. [*Cf.* Yahriel; Michael.]

Yekahel—in the cabala, one of the spirits of the



In Yetsirah (world of formation), the tree of life, showing the nine celestial orders and the chief angels governing each. From Ambelain, *La Kabbale Pratique*.

planet Mercury. His name is inscribed on the 1st pentacle of the planet.

Yeliel—an angelic guard of the gates of the South Wind. [*Rf. Ozar Midrashim* II, 316.]

Yephiel—an angel's name found inscribed on an oriental charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets.*]

Yeqon [Jeqon]

Yerachmiel—in the cabala, one of 7 angels that rule the earth. These 7, says Budge in *Amulets and Talismans*, "appear to be identified with the 7 planets of the Babylonians." The 7 are Uriel, Raphael, Raguel, Michael, Suriel, Gabriel, and Yerachmiel.

Yerathel [Terathel]

Yeruel—one of 70 childbed amulet angels.

Yeruiel—according to Isaac ha-Cohen's text, Yeruiel is 3rd of the 10 holy sefiroth.

Yeshamiel—in Jewish legendary lore, an angel with dominion over the sign of Libra in the zodiac.

Yeshayah—one of the many names of the angel Metatron.

Yesod (or Yesodiel—"foundation")—ranked in the cabala as 9th of the 10 holy sefiroth. Moses invoked this name (Yesod) to bring death to the first-born of men and animals in Egypt at the time of the plagues.

Yetsirah ("formation")—the world of formation (i.e., the world of angels formed from the emanations of God). In Jewish mysticism, yetsirah (or yetzirah) is the chief domain of the angels.

Yetzer Hara (Yetzer Ra)—the evil inclination in man. In Jewish tradition, and in the view of some rabbis, the Yetzer Hara is the evil spirit itself, i.e., Satan. This is how Rabbi Simeon ben Lakish, 3rd-century scholar, expressed it: "The Yetzer Ra, Satan, and the angel of death are one and the same." [*Rf. Universal Jewish Encyclopedia* I, 303.]

Yezriel—one of the 70 childbed amulet angels.

Ygal—one of the 70 childbed amulet angels.

Yikon [Jeqon]

Yisrael ("princehood and strength")—in *The Zohar* (Vayishlah 171a), Yisrael is a variant for Israel.

Yizriel X ("princehood")—in M. Gaster, *The Sword of Moses*, one of the 14 invocation angels; also an ineffable name for God.

Ylrng—an angel (one of the *nomina barbara*) mentioned in *The Book of the Angel Raziel.*

Yofiel (Iofiel, Youfiel, Jofiel, Yefefiah)—the angel preceptor of Shem; prince of the Torah, according to an aggada of an early century. [*Rf.* Scholem, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition.*] In *The Zohar*, Yofiel is a great angelic chief with 53 legions of lesser hierarchs serving him; the latter superintend the reading of the Torah in congregations at the Sabbath. In the cabala, Yofiel is the spirit of the planet Jupiter (when Jupiter enters the signs of Pisces and Sagittarius). He is also invoked as an amulet angel. "To Yofiel, the king of the mazzikin, Kafzefoni, must submit," quotes Bamberger in *Fallen Angels.*

Yofiel Mittron X—an angel cited in M. Gaster, *The Sword of Moses.*

Yofim (Yofafin)—an angel in Mandaean lore. [*Rf.* Brandt, *Die Mandaische Religion*, pp. 26, 198; *Jewish Encyclopedia*, "Angelology."]

Yomael (Yomiel)—in *3 Enoch*, an angelic prince of the 7th Heaven; also, an angel invoked in Syriac conjuring rites. [*Rf. The Book of Protection.*]

Yomiel [Yomael]

Yomyael [Jomjael]

Yonel—one of the angelic guards of the gates of the North Wind. [*Rf. Ozar Midrashim* II, 316.]

Yourba [Yurba]

Yrouel—angel of fear. The name Yrouel is found inscribed on amulets worn by women during pregnancy. [*Rf.* Schwab, *Vocabulaire de l'Angélologie.*]

Yura—in Mandaean lore, a spirit of light and of rain. He is called "the great mystic Yura." [*Rf.* Drower, *The Canonical Prayerbook of the Mandaeans*, p. 304.]

Yurba (Yourba)—in Mandaean lore, chief of



From the "Triumph of Death," ascribed to Francesco Traini, in the Campo Santo, Pisa. Angels and devils are shown withdrawing the souls of the dead or dying (left) while in the air seraphim and devils are bearing away the souls of the blessed and/or damned, or fighting for possession of one or the other. Right, a group of happy persons whom Death, with a scythe, is about to cut down. From de Bles, *Saints in Art*. New York: Art Culture Publications, 1925.

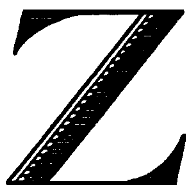
the evil genii, or chief of the powers of darkness, but acting as the servant of the powers of light. It is said that the great Buhram (*q.v.*) derived his power from Yurba. [*Rf.* Drower, *The Mandaeans of Iraq and Iran*.]

Yurkemi—(Yorkami, Baradiel)—angel of hail. In Jewish legend Yurkemi offered to extinguish the fire consuming the 3 men in the fiery furnace, but Gabriel would not have it, contending that Yurkemi's help would not suffice. [*Rf. Sefer Yetzirah; Midrash Tehillim* on Psalm 117; Talmud *Pesahim* 118a.]

Yus(h)amin—in Mandaean lore, Yusamin or Yushamin is a spirit of fertility dwelling in the wellsprings of light; he is one of the 3 supreme *uthri* (angels). [*See* Samandiriel.]



"**Zophiel**, of Cherubim the swiftest wind,/ Came flying, and in mid-air aloud thus cried." By Singleton, illustrating *Paradise Lost* VI. From Hayley, *The Poetical Works of John Milton.*



Za'afiel (Za'aphiel, "wrath of God")—a holy angel with dominion over storm-winds, i.e., hurricanes; an angel of destruction appointed by God to deal with the wicked on earth. Za'afiel is 5th of the unholy sefiroth, as listed in Isaac ha-Cohen's text. He is mentioned also in *3 Enoch*. As in other instances, Za'afiel, because of his missions, is regarded in some sources as a good angel, in others as evil.

Zaamael (Za'amiel)—an angel with dominion over storms, as listed in *3 Enoch*. In Isaac ha-Cohen's text, "Emanations of the Left Side," Zaamael is 6th of the unholy sefiroth.

Zabaniyah—in Arabic lore, the name of subordinate angels (guards) serving Malik (*q.v.*).

Zabdiel—an angel with the surname Kunya. According to M. Gaster, *The Sword of Moses*, Zabdiel Kunya is one of the 14 ineffable names of God.

Zabesael—an angel of the seasons associated with Milkiel (*q.v.*). [*Rf.* Grant, *Gnosticism and Early Christianity*.]

Zabkiel—one of the angelic rulers of the order of thrones, an order equated with the arelim. [*Rf.* Fludd, *Mosaicall Philosophy*.]

Zacharael (Yahriel, "remembrance of God")—in geonic lore, one of the 7 archangels; also, prince of the order of dominations and ruler of the 2nd Heaven. In the cabala [*Rf.* Levi, *Transcendental Magic*, p. 100] he is an angel of the order of powers, as is the planet Jupiter. In Paracelsus' doctrine of Talismans, Zacharael replaces Pi-Zeus, one of the planetary genii of Egypt, and is the angel of Thursday. [*Rf.* Christian, *The History and Practice of Magic* I, 317.]

Zacharel—an angel of the 7th hour of the night, serving under Mendrion. [*Rf.* Waite, *The Lemegeton*.]

Zachariel [Zacharael]

Zachiel (Zadkiel)—overall ruler of the 6th Heaven. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.]

Zachriel—an angel who rules over memory. [*Rf.* Trachtenberg, *Jewish Magic and Superstition*.]

Zaciel Parmar—one of the leaders of the fallen angels in the Enoch listings, according to Voltaire, "Of Angels, Genii and Devils."

Zacrath—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zada—a ministering angel used for conjuring. [*Rf. The Sixth and Seventh Books of Moses.*]

Zadakiel (Zadkiel)—spirit of the planet Jupiter. [*Rf.* Lenormant, *Chaldean Magic*, p. 26.]

Zaday—one of the angels of the 7 planets. [*Rf. The Sixth and Seventh Books of Moses.*]

Zades—in occult lore (*Clavicula Salomonis*), an angel invoked in the exorcism of Wax. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zadikiel—an angel invoked in Syriac conjuration rites. [*Rf. The Book of Protection*; Budge, *Amulets and Talismans.*]

Zadkiel (Tzadkiel, Zidekiel, Zadakiel, Zedekiel—"righteousness of God")—in rabbinic writings, the angel of benevolence, mercy, memory, and chief of the order of dominations (equated with hashmallim). In *Maseket Azilut*, with its 10 hierarchic orders, Zadkiel (or Zedekiel) is listed as co-chief with Gabriel of the order of shinanim. He is also one of the 9 rulers of Heaven and one of the 7 archangels that stand in the presence of God. In *The Zohar* (Numbers 154a) Zadkiel is represented as one of 2 chieftains, the other being Zophiel, who assists Michael when the great archangel bears his standard in battle. In the magical book *Höllenzwang of Dr. Faust*, Zadkiel (called "an enthroned angel of the holy Jehovah") is the regent of Mephistopheles. [*Rf.* Christian, *The History and Practice of Magic*, II.] According to Trachtenberg, *Jewish Magic and Superstition*, Zadkiel is another form of Sachiel. Camfield, in *A Theological Discourse of Angels*, titles Zadkiel ruler of the zodiacal sign of the planet Jupiter—although the angel of Jupiter has been identified as Zachariel, Abadiel, Zobiachel, Barchiel, and others. To Zadkiel (as also to Michael, Tadhiel, and others) is ascribed, by some writers, the act of holding back Abraham's arm when the patriarch was about to sacrifice his son Isaac. [*Rf.* de Bles, *How to Distinguish the Saints in Art*, p. 52.]

Zadykiel (Zadkiel)—in Lenormant, *Chaldean Magic*, Zadykiel (so spelt) is the angel of the planet Jupiter.

Zafiel—in Jewish legendary lore, the angel in control of rain showers. [*Rf.* Ginzberg, *The Legends of the Jews* I, 140.]

Zafniel—the angel who in geonic lore exercises rulership over one of the months of the year. [*Rf.* Trachtenberg, *Jewish Magic and Superstition.*]

Zafrire—morning spirits. [*Rf. Jewish Encyclopedia*, 516.]

Zagiel—an evil archangel, mentioned in *Enoch I.*

Zagin—a ministering angel, mentioned in *The Sixth and Seventh Books of Moses.*

Zagnzaqiel [Zagzagel]

Zagveron—an angel invoked in the benediction of the Salt. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zagzagel (Zagzagael, Zagnzagiel, Zamzagiel—"divine splendor")—prince of the Torah and of Wisdom (but *see* Yefefiah, Iofiel, Metatron). Zagzagel instructed Moses in the knowledge of the Ineffable Name. He is the angel of the burning bush (but *see* Michael) and chief guard of the 4th Heaven, although he is said to reside in the 7th Heaven, the abode of God. A prince of the presence, Zagzagel is a teacher of angels and speaks 70 languages (*cf.* Metatron). [*Rf. 3 Enoch*; Ginzberg, *The Legends of the Jews.*] In the latter source, Zagzagel is described as the "angel with the horns of glory." In *Midrash Petirat Mosheh*, Zagzagel joined 2 other ministering angels, Michael and Gabriel, in accompanying God when the Holy One descended from Heaven to take the soul of Moses (and to assist in burying him). [*Rf. Post-Biblical Hebrew Literature*, p. 42.]

Zahabriel—in the *Pirke Hechaloth*, an angelic guard of the 1st Heaven.

Zahaftirii—in *Hechaloth Rabbati*, a prince of

the face (presence) and, with Totraviel, a seal holder at the 5th gate in Heaven.

Zahariel ("brightness")—a great angel mentioned in the works of Jewish mystic writers, specifically *The Apocalypse of Abraham*. In Levi, *Transcendental Magic*, Zahariel is an angel invoked to resist the temptations or the person of the archfiend Moloch.

Zahari'il—in Mandaean lore, a genius of generation and childbirth, a kindly spirit of light, also a "beneficent Lilith" (which would make Zahari'il female).

Zahbuk—an evil angel supplicated in conjurations for the separation of a husband from his wife. [*Rf.* M. Gaster, *The Sword of Moses*.]

Zahrun—a *malki* (angel) in Mandaean lore whom Milka d Anhura, the Giver of Life, sent down from Heaven to help in baptismal rites. For the legend, *see* Drower, *The Mandaeans of Iraq and Iran*, p. 328. There were 2 *malki* sent on this mission, the other being Zuheyr (*q.v.*).

Zahun—angel of scandal and one of the genii of the 1st hour. [*Rf.* Levi, *Transcendental Magic*; Apollonius of Tyana, *The Nuctemeron*.]

Zahzahiel (Zagzagel)—an angel of the order of shinanim. [*Rf.* Hazaz, "The Seraph."]

Zainon—in occult lore, an angel invoked in the conjuration of the Reed.

Zakiel—an angel invoked in Syriac charms, along with Michael, Gabriel, Sarphiel, and other spellbinding angels. Zakiel figures in the "binding [of] the tongue of the ruler." [*Rf. The Book of Protection*.]

Zakkiel—the angel governing storms; one of the great hierarchs present when God exalted Enoch in Heaven, transforming the O.T. patriarch from a mortal into Metatron. [*Rf.* Ginzberg *The Legends of the Jews* I, 140.]

Zakun—a great angel who, with Lahash, led 184 myriad angels to snatch away Moses' prayer (against dying) before it could reach God. (Lahash had a change of heart; brought before God, he received 60 blows of fire and was expelled from the inner chamber.) What Zakun's punishment was, the legend (in *Midrash Petirat Mosheh*) does not say.

Zakzakiel ("merit-God") the prince appointed to write down the merits of Israel on the throne of Glory. (*Cf.* Talmud *Hagiga* 15a on Metatron.) In *3 Enoch*, when the great angel Gallisur sees Zakzakiel, he (Gallisur) removes the crown of glory from his head and falls on his face, in obeisance.

Zalbesael ("heart of God")—an angel who has dominion over the rainy season. Variant spellings: Zehlebhsheel, Zalebsel, etc.

Zalburis—in Apollonius of Tyana, *The Nuctemeron*, the genius of therapeutics, and one of the genii of the 8th hour.

Zaliel—a Tuesday angel, resident of the 5th Heaven. He is invoked from the south.

Zamael [Sammael]

Zamarchad—an angel's name found inscribed on an oriental Hebrew charm (*kamea*) for warding off evil. [*Rf.* Schrire, *Hebrew Amulets*.]

Zamiyad—to the care of this angel the Persian Magi assign the black-eyed houri or nymphs of Paradise. [*Rf.* Sale, *The Koran*, "Preliminary Discourse," p. 72.]

Zaniel—an angel with dominion over the sign of Libra in the zodiac. Zaniel is a Monday angel serving in the 1st Heaven and invoked from the west.

Zanzagiel [Zagzagel]

Zanziel—one of the numerous angelic guards of the gates of the West Wind, as listed in *Ozar Midrashim* II, 316.

Zaphiel (Zophiel, Iofiel, etc.)—a ruler of the order of cherubim, and prince of the planet Saturn. Zaphiel is also the preceptor angel of Noah. Milton (*Paradise Lost* VI, 535) calls Zaphiel (Zophiel) "of cherubim the swiftest wing." A "likeness" of Zophiel appears in Hayley, *The*

Poetical Works of John Milton. According to Ambelain, *La Kabbale Pratique*, Zaphiel is also "chief of (the order of) thrones."

Zaphkiel (Zaphchial, Zaphiel, Zophiel, etc.—"knowledge of God")—chief of the order of thrones and one of the 9 angels that rule Heaven; also one of the 7 archangels. Zaphkiel is a governor of the planet Saturn (sharing this post, it should be noted, with such other luminaries as Iophiel and Orifiel). According to Fludd, Zaphkiel, as Zophiel, is the ruler of the order of cherubim (the rabbinic ophanim). [See references in the works of Agrippa, Camfield, Heywood, and Milton.] In Klopstock, *The Messiah*, Zophiel is the "herald of Hell." But there is still some question as to whether Zophiel can properly be equated with Zaphkiel.

Zaqen—one of the angel Metatron's many names.

Zarall—one of the twin cherubim that occupied the Mercy Seat of the Ark of the Covenant; the other cherub was Jael.

Zaraph (fictional)—the 3rd angel, a seraph, in Moore's *The Loves of the Angels*.

Zarazaz (Maskelli)—in *Pistis Sophia* (p. 370), the name of an angel "called by the demons after a strong demon of their own place Maskelli." [*Rf.* Legge, *Forerunners and Rivals of Christianity* II, pp. 75, 148.] Zarazaz is the guard of the veil of the celestial treasure house.

Zaren—in Apollonius of Tyana, *The Nuctemeron*, an avenging genius.

Zarobi—in occultism, the spirit (genius) of precipices. In Apollonius of Tyana, *The Nuctemeron*, he is one of the rulers of the 3rd hour.

Zaron—in Solomonic magic, an angel invoked in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 115.]

Zaroteij—an angel of the Seal. [*Rf. The Sixth and Seventh Books of Moses.*]

Zarzakiel (Zagzagel?)—the angelic prince "appointed by God to write down the merits of Israel on the throne of glory." Zarzakiel is compared or identified with Sopheriel the Lifegiver. [*Rf. 3 Enoch*; Müller, *History of Jewish Mysticism.*]

Zathael—one of the 12 angels of vengeance, the 1st angels formed by God at Creation (*see* Nathanael). The names of only 6 of these angels of vengeance are known: apart from Zathael, Satanael, Michael, Gabriel, Uriel, Raphael, Nathanael. In some sources (Jewish legend) the angels of vengeance are equated with the angels of the presence, who were also 12 in number.

Zatriel—an angel invoked in Syriac ritual magic. Zatriel is grouped with Michael, Gabriel, Shamshiel, and other "spellbinding angels" in *The Book of Protection*. [*Rf.* Budge, *Amulets and Talismans*, p. 278.]

Zauir Aphin or **Zauir Aupin**—identified with Microprosopus, the "Lesser Countenance" (of God), a cabalistic concept.

Zaurva(n)—a daeva in Zoroastrian lore. Zaurva is referred to as the demon of decrepitude. [*Rf.* Geiger and Kuhn, *Grundriss der iranischen Philologie* III; Seligmann, *History of Magic.*]

Zavael (Rashiel)—an angel who controls and has dominion over whirlwinds, as noted in *3 Enoch*. Another angel credited with having such dominion and control is Rashiel.

Zavebe—one of the 200 angels who, under the leadership of Semyaza, descended to earth and cohabited with the daughters of men, an incident touched on in Genesis 6. While Enoch speaks of only 200 angels that fell, John in Revelation speaks of one third of the heavenly host that defected; and they defected, it seems, from each of the 9 orders. [*See* Fallen Angels.] There is a reference to Zavebe in Mark Van Doren's poem "The Prophet Enoch."

Zawar—a throne angel, one of 15, used in cabalistic conjuring rites. [*Rf. The Sixth and Seventh Books of Moses.*]

Zazahiel—angelic guard of the 3rd Heaven. Mentioned, with numerous others, in *Ozar Midrashim* I, 116.

Zazaii (or Zazay)—in the grimoires, a "high holy angel of God" who can be invoked in ritual rites for the exorcism of evil spirits through the application of incense and fumigations [*Rf. Grimorium Verum.*]

Zazay [Zazaii]

Zazean—an angel invoked in the exorcism of the Bat. [*Rf.* Mathers, *The Greater Key of Solomon*, p. 113.]

Zazel—a great angel invoked in Solomonic magic, particularly effective in love conjurations. He is the spirit of Saturn, with the cabalistic number 45. [*Rf. Grimorium Verum*; Barrett, *The Magus* II, 146.] Zazel figures, along with Asiel, in a talisman against sudden death, reproduced in Grillot, *A Pictorial Anthology of Witchcraft, Magic and Alchemy*, p. 342.

Zazriel ("strength of God")—in *3 Enoch*, an angelic prince representing the "divine strength, might, and power." When, in Heaven, Zazriel sees Geburatiel the prince, "he [Zazriel] removes the crown of glory from his head and falls on his face," in obeisance. *Note*: the angels of the Merkabah are all, it seems, on horseback and must dismount every time one of them runs into a brother angel of higher rank.

Zeasar—regarded by the Naassenes (a gnostic sect) as "one of the great powers of the higher world, and related to [the rulership of] the river Jordan flowing upstream." [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 49.]

Zeba'marom—a term for angels used in Isaiah 24:21, where it denotes "hosts of the heights."

Zeba'shamaim—a term for angels used in Deuteronomy 17:3, where it denotes "hosts of Heaven."

Zebul ("habitation," "temple")—an angel who shares the rule of the 6th Heaven with Sabath—Zebul ruling by night, Sabath by day. However, Zebul is also a designation for the 3rd Heaven (as in *Visions of Ezekiel*) and a designation for the 4th Heaven (as in *3 Enoch* and Talmud *Hagiga* 12b.)

Zebuleon—one of the 9 angels who will rule or judge "at the end of the world," according to *Revelation of Esdras*. For the names of the 8 other angels, *see* Angels at the End of the World.

Zebuliel—in *The Zohar* (Exodus 201b) the chief angel of the west in the 1st Heaven, ruling only when the moon appears. He presides also over numerous chieftains who stand sentry over 9 doors. It is said that Zebuliel, in addition, accompanies prayers to the 2nd Heaven.

Zeburial—in *Pirke Hechaloth*, an angelic guard of one of the halls of the 7th Heaven.

Zechariel ("Jehovah remembers")—one of the 7 regents of the world; according to Cornelius Agrippa, Zechariel governs the planet Jupiter—which is governed, as noted elsewhere, by other angels as well.

Zechriel—one of 70 childbed amulet angels.

Zedekiel [Zadkiel]

Zedereza (Zedeesia, Zedezias)—a great luminary "by the pronouncement of whose name God will cause the sun and moon to be darkened." [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zeffar—in Apollonius of Tyana, *The Nuctemeron*, the "genius of irrevocable choice." He also serves as one of the genii of the 9th hour.

Zehanpuryu'h ("this one sets free")—a great angelic prince; advocate general of Heaven and dispenser of divine mercy. With Michael he is weigher of the inerrable balances. Zehanpuryu'h is one of the crown princes of the Merkabah, with a rank higher than that of Metatron. [*Rf. 3 Enoch.*] In *Hechaloth Rabbati*, he is guardian of the 7th hall of the 7th Heaven.

Zeirna—genius of infirmities and one of the genii of the 5th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Zekuniel—in Isaac ha-Cohen's tract "Emanations of the Left Side," Zekuniel is an alternate for Peli'iel as 2nd of the 10 holy sefiroth.

Zelebsel ("heart of God")—angel of the rainy season (in Enoch lore and in Schwab, *Vocabulaire*

de l'Angélologie). Zelebsel is also one of 3 leaders of the months under the rulership of Melkejal.

Zephaniah (Zephemiah, Zephaniel—"Jehovah hides")—in rabbinic literature, chief of the order of ishim, which is the 2nd hierarchic order in the 10 orders of the cabala. [*Rf.* Ginzberg, *The Legends of the Jews* VI, 236.] Zephaniah, by the way, is a name for the witch (or, more correctly, the diviner) of Endor. [*See* Sedecla.]

Zephaniel—according to listing, in *Maseket Azilut*, of 10 hierarchic orders, Zephaniel is chief of the order of the ishim (*q.v.*). [*Rf. Jewish Encyclopedia*, "Angelology."]

Zephon ("a looking out")—guardian prince of Paradise; the 6th sefira; one of the cherubim. In *Paradise Lost* IV, 788 and 813, Gabriel dispatches Zephon, along with Ithuriel, to find Satan. They locate the "grieslie king" in the Garden of Eden on the point of tempting Eve. An illustration showing Zephon and Ithuriel confronting Satan appears in Hayley, *The Poetical Works of John Milton.*

Zerachiel (Verchiel, Suriel, Saraqael)—one of the 7 angels "who keep watch," as in *Enoch I* and *Esdras IV*. This would place Zerachiel in the camp of the grigori (*q.v.*). In Papus, *Traité Élémentaire de Science Occulte*, Zerachiel is a presiding angel of the sun. When equated with Verchiel (as he has been), Zerachiel is the angel of July and ruler of Leo in the zodiac.

Zerahiyah—one of the many names of the angel Metatron.

Zerahyahu—one of the many names of the angel Metatron.

Zeroel [Zeruch]

Zeruch (Zeruel, Zeroel, Cerviel—"arm of God")—an angel "set over strength." Zeruch bore up the arms of a warrior named Cerez or Kenaz in the battle with the Amorites, an incident related in *The Biblical Antiquities of Philo.* [*See* Nathanael.]

Zeruel [Zeruch]

Zethar—one of the angels of confusion. [*Rf.* Ginzberg, *The Legends of the Jews* IV, where Zethar is an "observer of immorality."]

Zevanion—in the cabala, an angel invoked in the conjuration of the Reed.

Zevtiyahu—one of the many names of the angel Metatron.

Zevudiel—in *Hechaloth Rabbati*, one of the 7 angelic guards of the 1st Heaven.

Zhsmael—an evil angel employed in conjuring rites for separating a husband from his wife. [*Rf.* M. Gaster, *The Sword of Moses.*]

Zianor—an angel invoked in the conjuration of Ink and Colors.

Zideon—like Zevanion, an angel invoked in the conjuration of the Reed.

Zi'iel—in *3 Enoch*, the angel "appointed over commotion."

Zikekiel—preceptor angel of Abraham (but *see* Zadkiel).

Zikiel (Ziqiel)—in *3 Enoch*, chief angel of comets and sparks (lightning). [*See* Akhibel.] In medieval Hebrew texts, Zikiel is in control of meteors. [*Rf. The Interpreter's Dictionary of the Bible*, "Angels."]

Zimimar (Zimmar)—"the lordly monarch of the North," a title given him by Shakespeare. [*Rf.* Spence, *An Encyclopaedia of Occultism*, p. 119.]

Ziv Hii—in Mandaean lore, one of the 4 *malki* (angels) of the North Star.

Zizuph—genius of mysteries and one of the genii of the 8th hour.

Zkzoromtiel—one of the *nomina barbara* in *The Sword of Moses*, where Zkzoromtiel is leader of the angels of ire.

Zlar—in Gollancz, *Clavicula Salomonis* (Key of Solomon), one of the "glorious and benevolent angels" who, when invoked, is solicited to share with the invocant the secret wisdom of the Creator.



Doré's illustration for *Paradise Lost* IV, showing the angels Ithuriel and Zephon on their way to earth to hunt the whereabouts of Satan. From Hayley, *The Poetical Works of John Milton*.

Zobiachel—angel of the planet Jupiter, according to Longfellow, *The Golden Legend.* In the cabala the angel of Jupiter is Zadkiel or Zachariel. The name Zobiachel occurs nowhere else than in Longfellow's work and may be a *hapax legomenon.*

Zogenethles—in gnosticism, an angelic power or aeon. [*Rf.* Doresse, *The Secret Books of the Egyptian Gnostics*, p. 85.]

Zohar ("splendor")—an angel invoked in the conjuration of the Reed. [*Rf.* Mathers, *The Greater Key of Solomon.*]

Zohararie1 JHWH—in hechaloth lore, the name of one of the highest angels (if not the highest), or a secret name of God. Scholem, *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition*, pp. 59–60, construes Zohararie1 as "one of the principal objects of the Merkabah vision."

Zoigmiel—angel of the 9th hour of the day, serving under Vadriel. [*Rf.* Waite, *The Lemegeton.*]

Zomen—in occultism, an angel invoked in the exorcism of Wax. He is mentioned in the *Clavicula Salomonis.*

Zoniel—one of the 3 angelic messengers of the planet Saturn. [*Rf. The Secret Grimoire of Turiel.*]

Zonoei—in Chaldean mythology, the zonoei are planetary deities or intelligences; they are 3rd in order of celestial beings charged with the direction of the universe. [*Rf.* Aude, *Chaldean Oracles of Zoroaster.*]

Zophas—genius (angel) of pentacles and one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Zophiel or **Zaphiel** ("God's spy")—a spirit invoked in the prayer of the Master of the Art in Solomonic conjuration rites. When Michael bears his standard in battle, he has assisting him 2 chieftains, Zophiel being one of them (Zadkiel the other). [See *The Zohar* (Numbers 154a).] In *Paradise Lost* VI Zophiel reports to the heavenly hosts that the rebel crew are preparing a 2nd and fiercer attack. To Klopstock (*The Messiah*) Zophiel is the "herald of hell." He is the main character in the book-length poem entitled *Zophiel*, by the American poet Maria Del Occidente (Maria Gowen Brooks) who derived her inspiration from the story in the apocryphal *Book of Tobit.* Another character in the poem is the angel Raphael who also goes by the name of Hariph. In the poem, Zophiel is a fallen (but not evil) angel "with traces of his original virtue and beauty and the lingering hope of restoration to the presence of the Divinity."

Zoroel—in *The Testament of Solomon*, an angel who is able to circumvent the designs of Kumeatel, one of the 36 demons of disease (the decani). Zoroel is also mentioned in Shah, *The Secret Lore of Magic.*

Zorokothera or **Zorokothora** [Melchizedec]

Zortek—one of the angelic guards of the 1st Heaven. [*Rf. Pirke Hechaloth.*]

Zotiel ("little one of God")—in Enoch lore, a cherub sometimes identified as Johiel, guardian of Paradise. Enoch encountered Zotiel during his journey "beyond the Erythraean Sea." [Variant spellings: Zutiel, Zutel.]

Zouriel—in Jewish gnosticism, an angel whose name is found inscribed on magic amulets, along with the names of Gabriel, Michael, etc.

Zsneil—an evil angel cited in M. Gaster, *The Sword of Moses.* Zsneil is invoked to cure inflammation, dropsy, and other disorders.

Zuhair—in Mandaean lore, one of 10 *uthri* (angels) that follow the sun on its daily course.

Zuheyr—one of 2 *malki* (angels) in Mandaean lore whom the Great Life (i.e., God) sent down to help man in the performance of baptismal rites. [*Rf.* Drower, *The Mandaeans of Iraq and Iran*, p. 328.] The other *malki* was Zahrun (*q.v.*).

Zumech—"a most holy angel of God" invoked in magical operations. For details of invocation, *see* Mathers, *The Greater Key of Solomon.*

Zumiel—one of the 70 childbed amulet angels. [*Rf. The Book of the Angel Raziel.*]

Zuphlas—in ritual magic, a genius of forests; also one of the genii of the 11th hour. [*Rf.* Apollonius of Tyana, *The Nuctemeron.*]

Zuriel ("my rock is God")—prince of the order of principalities, ruler of the sign of Libra in the zodiac [*Rf.* Camfield, *A Theological Discourse of Angels*], and one of the 70 childbed amulet angels; also a curer of stupidity in man. When equated with Uriel, he is the angel of September. In Numbers 3:35, Zuriel is "chief of the house of the father of the families of Merari."

Musical cherubim. From Heywood, *The Hierarchy of the Blessèd Angels.*



Appendix

A complete list of appendix tables and illustrations appears in the Table of Contents, p. v.

THE ANGELIC SCRIPT

ALPHABET "CÉLESTE"
Theth Cheth Zaïn Vau He Daleth Gimel Beth Aleph
Zade Pe Aïn Samech Nun Mem Lamed Caph Iod
Tau Schin Res Kuff

ALPHABET "MALACHIM"
DIT "ÉCRITURE DES ANGES" OU "ROYALE"
Zaïn Vau He Daleth Gimel Beth Aleph
Nun Mem Lamed Caph Iod Theth Cheth
Res Kuff Zade Pe Aïn Samech Samech Shin Tau

ALPHABET "DU PASSAGE DU FLEUVE"
Cheth Zaïn Vau He Daleth Gimel Beth Aleph
Samech Nun Mem Lamed Caph Iod Theth
Tau Schin Res Kuph Zade Pe Aïn

The Angelic Script, with variations of the Hebrew alphabet, from aleph to tau. From Ambelain, *La Kabbale Pratique.*

THE ORDERS OF THE CELESTIAL HIERARCHY

According to Various Sources and Authorities

ST. AMBROSE (in *Apologia Prophet David,* 5)

1. Seraphim
2. Cherubim
3. Dominations
4. Thrones
5. Principalities
6. Potentates (Powers)
7. Virtues
8. Archangels
9. Angels

ST. JEROME

1. Seraphim
2. Cherubim
3. Powers
4. Dominions (Dominations)
5. Thrones
6. Archangels
7. Angels

GREGORY THE GREAT (in *Homilia*)

1. Seraphim
2. Cherubim
3. Thrones
4. Dominations
5. Principalities
6. Powers
7. Virtues
8. Archangels
9. Angels

PSEUDO-DIONYSIUS
(in *Celestial Hierarchy*; also Thomas Aquinas in *Summa Theologica*)

1. Seraphim
2. Cherubim
3. Thrones
4. Dominations
5. Virtues
6. Powers
7. Principalities
8. Archangels
9. Angels

Constitutions of the Apostles
(in *Clementine Liturgy of the Mass*)

1. Seraphim
2. Cherubim
3. Aeons
4. Hosts
5. Powers
6. Authorities
7. Principalities
8. Thrones
9. Archangels
10. Angels
11. Dominions

ISIDORE OF SEVILLE (in *Etymologiarum*)*

1. Seraphim
2. Cherubim
3. Powers
4. Principalities
5. Virtues
6. Dominations
7. Thrones
8. Archangels
9. Angels

MOSES MAIMONIDES (in *Mishne Torah*)

1. Chaioth ha-Qadesh
2. Auphanim
3. Aralim (Erelim)
4. Chashmalim
5. Seraphim
6. Malachim
7. Elohim
8. Bene Elohim
9. Kerubim
10. Ishim

Continued

* *Note*: in Isidore of Seville's *De Ordine Creaturarum*, only 7 orders are listed, and the sequence runs thus: 1. Thrones; 2. Dominations; 3. Principalities; 4. Potentates (Powers); 5. Virtues; 6. Archangels; 7. Angels. The Seraphim are not given; the Cherubim are mentioned in a footnote.

The Zohar (Exodus 43a)

1. Malachim
2. Erelim
3. Seraphim
4. Hayyoth
5. Ophanim
6. Hamshalim
7. Elim
8. Elohim
9. Bene Elohim
10. Ishim

*Maseket Azilut**

1. Seraphim
2. Ofanim
3. Cherubim
4. Shinnanim
5. Tarshishim
6. Ishim
7. Hashmallim
8. Malakim
9. Bene Elohim
10. Arelim

John of Damascus (*De Fide Orthodoxa*)

1. Seraphim
2. Cherubim
3. Thrones
4. Dominions
5. Powers
6. Authorities (Virtues)
7. Rulers (Principalities)
8. Archangels
9. Angels

Berith Menucha†

1. Arelim
2. Ishim
3. Bene Elohim
4. Malakim
5. Hashmallim
6. Tarshishim
7. Shinnanim
8. Cherubim
9. Ofanim
10. Seraphim

Dante

1. Seraphim
2. Cherubim
3. Thrones
4. Dominations
5. Virtues
6. Powers
7. Archangels
8. Principalities
9. Angels

Barrett, *The Magus*

1. Seraphim
2. Cherubim
3. Thrones
4. Dominations
5. Powers
6. Virtues
7. Principalities
8. Archangels
9. Angels
10. Innocents
11. Martyrs
12. Confessors

The erelim and the ishim are sometimes considered the same [*Rf. Revelation of Moses* in M. Gaster, *Studies and Texts in Folklore*, pp. 128–129.]

The erelim are derived from Isaiah 33:7. The elim are derived from Exodus 15:27 and Ezekiel 32:21.

Continued

* The chiefs of the orders given in *Maseket Azilut* are 1. Shemuel (Kemuel or Jehoel) for Seraphim; 2. Raphael and Ofaniel for Ofanim; 3. Cherubiel for Cherubim; 4. Zedekiel (Zadkiel) and Gabriel for Shinnanim; 5. Tarshiel and Sabriel for Tarshishim; 6. Zephaniel for Ishim; 7. Hashmal for Hashmallim; 8. Uzziel for Malakim; 9. Hofniel for Bene Elohim; 10. Michael for Arelim.

† It will be observed that in the *Berith Menucha* list, the Seraphim are ranked last (and 10th). The chiefs of the orders here are: 1. Michael for Arelim; 2. Zephaniah for Ishim; 3. Hofniel for Bene Elohim; 4. Uriel for Malakim; 5. Hashmal for Hashmallim; 6. Tarshish for Tarshishim; 7. Zadkiel for Shinnanim; 8. Cherub for Cherubim; 9. Raphael for Ofanim; 10. Jehoel for Seraphim.

The hashmallim (or hamshalim) are often equated with the order of dominations.

The hayyoths are equated with the cherubim (Ezekiel 20).

The ophanim in turn are equated with the cherubim; they are referred to as the "many-eyed ones" or "wheels."

The thrones are equated with the ofanim or arelim (erelim).

The malakim and the tarshishim are identified with the virtues.

The tafsarim (*3 Enoch*) constitute an order of angels grouped usually with the elim and erelim; they are regarded as "greater than all the ministering angels who minister before the throne of glory."

The bene elohim (sons of God) are sometimes equated with the ishim. According to *The Zohar*, they belong to a subdivision of the order of thrones.

Other hierarchic orders, mentioned in various sources, religious and secular, include ardors, authorities, sanctities, voices, regents, apparitions, acclamations, sovereignties, gonfalons, warriors, etc.

THE SEVEN ARCHANGELS

According to Various Sources and Authorities

Enoch I (Ethiopic Enoch)
(the earliest reference to the 7)

1. Uriel
2. Raphael
3. Raguel (Ruhiel, Ruagel, Ruahel)
4. Michael
5. Zerachiel (Araqael)
6. Gabriel
7. Remiel (Jeremiel, Jerahmeel)

3 Enoch (Hebrew Enoch)*

1. Mikael
2. Gabriel
3. Shatqiel
4. Baradiel
5. Shachaqiel
6. Baraqiel (Baradiel)
7. Sidriel (or Pazriel)

Testament of Solomon

1. Mikael
2. Gabriel
3. Uriel
4. Sabrael
5. Arael
6. Iaoth
7. Adonael

CHRISTIAN GNOSTICS

1. Michael
2. Gabriel
3. Raphael
4. Uriel (= Phanuel)
5. Barachiel
6. Sealtiel
7. Jehudiel

GREGORY THE GREAT

1. Michael
2. Gabriel
3. Raphael
4. Uriel
5. Simiel
6. Orifiel
7. Zachariel

PSEUDO-DIONYSIUS

1. Michael
2. Gabriel
3. Raphael
4. Uriel
5. Chamuel
6. Jophiel
7. Zadkiel

Continued

* In Odeberg's edition of *3 Enoch*, it is noted that "each of the 7 archangels is accompanied by 496,000 myriads of ministering angels."

IN GEONIC LORE

1. Michael
2. Gabriel
3. Raphael
4. Aniel
5. Kafziel
6. Samael
7. Zadkiel

IN TALISMANIC MAGIC

1. Zaphkiel
2. Zadkiel
3. Camael
4. Raphael
5. Haniel
6. Michael
7. Gabriel

IN *The Hierarchy of the Blessèd Angels*

1. Raphael
2. Gabriel
3. Chamuel
4. Michael
5. Adabiel
6. Haniel
7. Zaphiel

Other archangels mentioned as among the 7 include: Pravuil, Shepherd, Phanuel (equated with Uriel).

In Persian mythology, "the holy immortal ones," all of whom had the nature of angels, were: 1. Justice or Truth; 2. Right Order; 3. Obedience; 4. Prosperity; 5. Piety or Wisdom; 6. Health; 7. Immortality.

According to Muslim lore there are only 4 archangels: Gabriel, Michael, Azrael, Israfel. Usually 7, rather than 4, were favored because 7 is a more mystical number and because, as we read in Esther 1:14, there were "Seven princes who saw the king's (God's) face."

The Babylonians regarded the 7 planets as deities, and these (says W. O. E. Oesterley) were the prototype of the Judaeo-Christian archangels. The amesha spentas have also been regarded as the prototype.

THE RULING PRINCES OF THE NINE CELESTIAL ORDERS

SERAPHIM

Michael, Seraphiel, Jehoel, Uriel, Kemuel (Shemuel), Metatron, Nathanael, and Satan (before his fall)

CHERUBIM

Gabriel, Cherubiel, Ophaniel, Raphael, Uriel, Zophiel, and Satan (before his fall)

THRONES

Orifiel, Zaphkiel, Zabkiel, Jophiel (or Zophiel), Raziel

DOMINIONS (Dominations)

Zadkiel, Hashmal, Zacharael (Yahriel), Muriel

VIRTUES

Uzziel, Gabriel, Michael, Peliel, Barbiel, Sabriel, Haniel, Hamaliel, Tarshish

POWERS

Camael, Gabriel, Verchiel, and Satan (before his fall)

PRINCIPALITIES

Nisroc, Haniel, Requel, Cerviel, Amael

ARCHANGELS

Metatron, Raphael, Michael, Gabriel, Barbiel, Jehudiel, Barachiel, and Satan (before his fall)

ANGELS

Phaleg, Adnachiel (Advachiel), Gabriel, Chayyliel

THE ANGEL RULERS OF THE SEVEN HEAVENS

FIRST HEAVEN (Shamain or Shamayim)
Angel Ruler: Gabriel

SECOND HEAVEN (Raquie or Raqia)
Angel Rulers: Zachariel and Raphael

THIRD HEAVEN (Sagun or Shehaqim)
Angel Rulers: Anahel (chief); subordinate princes: Jabniel, Rabacyel, Dalquiel

FOURTH HEAVEN (Machonon or Machen)
Angel Ruler: Michael

FIFTH HEAVEN (Mathey or Machon)
Angel Ruler: Sandalphon or Sammael

SIXTH HEAVEN (Zebul)
Angel Rulers: Zachiel (chief); subordinate princes: Zebul (during the day); Sabath (during the night)

SEVENTH HEAVEN (Araboth)
Angel Ruler: Cassiel

[*Rf. The Sixth and Seventh Books of Moses*, 137; *The Book of the Angel Raziel*; de Abano, *The Heptameron*; Cornelius Agrippa, *Three Books of Occult Philosophy*.]

THE THRONE ANGELS

According to *The Book of the Angel Raziel*, the throne angels number 7. Other sources give the number as 4 or 70. Below are the 7 from *The Book of the Angel Raziel*. The other 15 listed are cabalistic throne angels and are drawn from *The Sixth and Seventh Books of Moses*. They are invoked in magical arts.

1. Gabriel
2. Fanuel (Penuel, Uriel, Feniel, Phanuel)
3. Michael
4. Uriel
5. Raphael
6. Israel
7. Uzziel (or Usiel)

1. Thronus
2. Tehom
3. Haseha
4. Amarzyom
5. Schawayt
6. Chuscha
7. Zawar
8. Yahel
9. Adoyahel
10. Schimuel
11. Achusaton
12. Schaddyl
13. Chamyel
14. Parymel
15. Chayo

THE SIXTY-FOUR ANGEL-WARDENS OF THE SEVEN CELESTIAL HALLS OR HEAVENS (HECHALOTH)

IN THE 1ST HEAVEN OR HALL

1. Suria
2. Tutrechial
3. Tutrusiai
4. Zortek
5. Mufgar
6. Ashrulyai
7. Sabriel
8. Zahabriel
9. Tandal
10. Shokad
11. Huzia
12. Deheboryn
13. Adririon
14. Khabiel (head supervisor)

Continued

15. Tashriel
16. Nahuriel
17. Jekusiel
18. Tufiel
19. Dahariel
20. Maskiel
21. Shoel
22. Sheviel

IN THE 2ND HEAVEN

23. Tagriel (chief)
24. Maspiel
25. Sahriel
26. Arfiel
27. Shahariel
28. Sakriel
29. Ragiel
30. Sehibiel

IN THE 3RD HEAVEN

31. Sheburiel (chief)
32. Retsutsiel
33. Shalmial
34. Savlial
35. Harhazial
36. Hadrial
37. Bezrial

IN THE 4TH HEAVEN

38. Pachdial (chief)
39. Gvurtial
40. Kzuial
41. Shchinial
42. Shtukial
43. Arvial (or Avial)
44. Kfial
45. Anfial

IN THE 5TH HEAVEN

46. Techial (chief)
47. Uzial
48. Gmial
49. Gamrial
50. Sefrial
51. Garfial
52. Grial
53. Drial
54. Paltrial

IN THE 6TH HEAVEN

55. Rumial
56. Katmial
57. Gehegial
58. Arsabrsbial
59. Egrumial
60. Parzial
61. Machkial (Mrgial, Mrgiviel)
62. Tufrial

IN THE 7TH HEAVEN

63. Zeburial
64. Tutrbebial

[*Rf. Pirke Hechaloth.*]

THE GOVERNING ANGELS OF THE TWELVE MONTHS OF THE YEAR

JANUARY	Gabriel (or Cambiel)
FEBRUARY	Barchiel
MARCH	Machidiel (or Malahidael)
APRIL	Asmodel
MAY	Ambriel (or Ambiel)
JUNE	Muriel
JULY	Verchiel
AUGUST	Hamaliel
SEPTEMBER	Uriel (or Zuriel)
OCTOBER	Barbiel
NOVEMBER	Adnachiel (or Advachiel)
DECEMBER	Hanael (or Anael)

[*Rf.* De Plancy, *Dictionnaire Infernal*, IV, 138.]

SPIRITS, MESSENGERS, INTELLIGENCES OF THE SEVEN PLANETS

Sun

Spirits: Gabriel, Vianathraba, Corat
Messengers: Burchat, Suceratos, Capabile
Intelligences: Haludiel, Machasiel, Chassiel

Moon

Spirits: Gabriel, Gabrael, Madios
Messengers: Anael, Pabael, Ustael
Intelligences: Uriel, Naromiel, Abuori

Saturn

Spirits: Sammael, Bachiel, Astel
Messengers: Sachiel, Zoniel, Hubaril
Intelligences: Mael, Orael, Valnum

Jupiter

Spirits: Setchiel, Chedusitaniel, Corael
Messengers: Turiel, Coniel, Babiel
Intelligences: Kadiel, Maltiel, Huphatriel, Estael

Venus

Spirits: Thamael, Tenariel, Arragon
Messengers: Colzras, Peniel, Penael
Intelligences: Penat, Thiel, Rael, Teriapel

Mercury

Spirits: Mathlai, Tarmiel, Baraborat
Messengers: Raphael, Ramel, Doremiel
Intelligences: Aiediat, Modiat (Mediat), Sugmonos, Sallales

Presiding Spirits of Jupiter: Sachiel, Castiel, Asasiel

Presiding Spirits of Venus: Anael, Rachiel, Sachiel

Presiding Spirits of Mars: Sammael, Satael, Amabiel

Presiding Spirits of Mercury: Raphael, Uriel, Seraphiel

[*Rf. The Secret Grimoire of Turiel*, 33–35, which omits listing the Spirits, Messengers, and Intelligences of Mars.]

THE ANGELIC GOVERNORS OF THE TWELVE SIGNS OF THE ZODIAC

Angel	*Sign*
Malahidael or Machidiel (Angel of March)	Aries (the Ram)
Asmodel (Angel of April)	Taurus (the Bull)
Ambriel (Angel of May)	Gemini (the Twins)
Muriel (Angel of June)	Cancer (the Crab)
Verchiel (Angel of July)	Leo (the Lion)
Hamaliel (Angel of August)	Virgo (the Virgin)
Zuriel or Uriel (Angel of September)	Libra (the Scales)
Barbiel (Angel of October)	Scorpio (the Scorpion)
Advachiel or Adnachiel (Angel of November)	Sagittarius (the Archer)
Hanael (Angel of December)	Capricorn (the Goat)
Cambiel or Gabriel (Angel of January)	Aquarius (the Water-Carrier)
Barchiel (Angel of February)	Pisces (the Fishes)

[*Rf.* Trithemius, *Of the Heavenly Intelligences*; cf. the 12 governors of the 12 signs of the zodiac in the astrological system of the Chaldeans: 1. Anu; 2. Bel; 3. Nuah; 4. Belit; 5. Sin; 6. Samas; 7. Bin; 8. Adar; 9. Marduk; 10. Nergal; 11. Istar; 12. Nebo. [*Rf.* Lenormant, *Chaldean Magic*, p. 119.]

THE ARCHANGELS AND ANGELS OF THE SEVEN DAYS OF THE WEEK

Day	*Archangel*	*Angel*	*Day*	*Archangel*	*Angel*
MONDAY	Gabriel	Gabriel	FRIDAY	Haniel	Anael
TUESDAY	Khamael	Zamael	SATURDAY	Tzaphiel	Cassiel
WEDNESDAY	Michael	Raphael	SUNDAY	Raphael	Michael
THURSDAY	Tzaphiel	Sachiel			

Sunday	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*	*Saturday*
Michaël	Gabriel	Camael	Raphaël	Sachiel	Anaël	Caſſiel
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
☉ ♌	☽ ♋	♈ ♂ ♏	♊ ☿ ♍	♐ ♃ ♓	♉ ♀ ♎	♑ ♄ ♒
name of the 4. Heaven Machen.	name of the 1. Heaven Shamain.	name of the 5. Heaven Machon.	name of the 2. Heaven Raquie.	name of the 6. Heaven Zebul.	name of the 3. Heaven Sagun.	No Angels ruling above the 6. Heaven

A table showing the names of the angels governing the seven days of the week, along with their sigils, zodiacal signs, and the heavens ruled by these angels. From Barrett, *The Magus.*

[*Rf.* Shah, *Occultism, Its Theory and Practice,* p. 143; Barrett, *The Magus,* facing p. 105; Mathers, *The Greater Key of Solomon,* Table of the Planetary Hours, p. 7.]

THE ANGELIC GOVERNORS OF THE SEVEN PLANETS

CHIEF OF THE PLANETS: Rahatiel

according to Al-Barceloni

1. Raphael, over the Sun
2. Aniel, over Venus
3. Michael, over Mercury
4. Gabriel, over the Moon
5. Kafziel, over Saturn
6. Zadkiel, over Jupiter
7. Sammael, over Mars

according to Barrett, *The Magus*

1. Raphael or Michael, over the Sun
2. Anael or Haniel, over Venus
3. Michael or Raphael, over Mercury
4. Gabriel, over the Moon
5. Zaphiel or Orifiel, over Saturn
6. Zadkiel or Zachariel, over Jupiter
7. Camael or Zamael, over Mars

Longfellow in *The Golden Legend* gives the following list: 1. Raphael, over the Sun; 2. Gabriel, over the Moon; 3. Anael, the "angel of love," over Venus; 4. Zobiachel, over Jupiter; 5. Michael, over Mercury; 6. Uriel, over Mars; 7. Orifel, over Saturn. In angelology, Zobiachel is a *hapax legomenon* (he appears for the first time in *The Golden Legend* and in no other source).

THE GOVERNING ANGELS OF THE FOUR SEASONS

Spring (Talvi)

Governing Angel: Spugliguel (head of the sign of Spring); serving angels: Amatiel, Caracasa, Core, Commissoros

Summer (Casmaran)

Governing Angel: Tubiel (head of the sign of Summer); serving angels: Gargatel, Gaviel, Tariel

Autumn (Ardarcel)

Governing Angel: Torquaret (head of the sign of Autumn); serving angels: Tarquam, Guabarel

Winter (Farlas)

Governing Angel: Attarib (head of the sign of Winter); serving angels: Amabael, Cetarari (Ctarari)

[*Rf.* Barrett, *The Magus*, 108; Shah, *Occultism, Its Theory and Practice*, 43–44.]

THE ANGELS OF THE HOURS OF THE DAY AND NIGHT

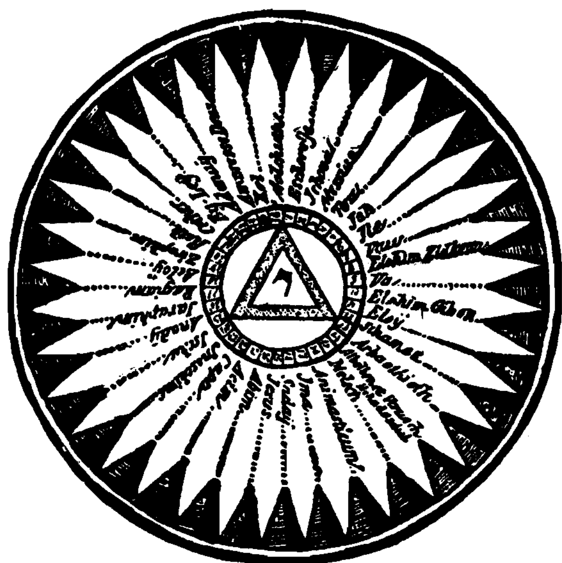
Hours Day.	Angels and Planets ruling SUNDAY.	Angels and Planets ruling MONDAY.	Angels and Planets ruling TUESDAY.	Angels and Planets ruling WEDNESDAY.	Angels and Planets ruling THURSDAY.	Angels and Planets ruling FRIDAY.	Angels and Planets ruling SATURDAY.
	Day.	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*
1	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
2	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
3	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
4	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
5	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
6	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
7	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
8	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
9	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
10	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	○ Michael	☽ Gabriel	♂ Samael
11	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachael	♀ Anael	♄ Cassiel	☉ Michael
12	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
Hours Night	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*
1	♃ Sachael	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
2	♂ Samiel	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
3	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
4	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
5	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
6	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
7	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael
8	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael
9	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
10	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
11	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	☿ Raphael	♃ Sachiel
12	☿ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael

A table showing the hours of the day and night during which certain angels rule, along with the related zodiacal signs. From Barrett, *The Magus*.

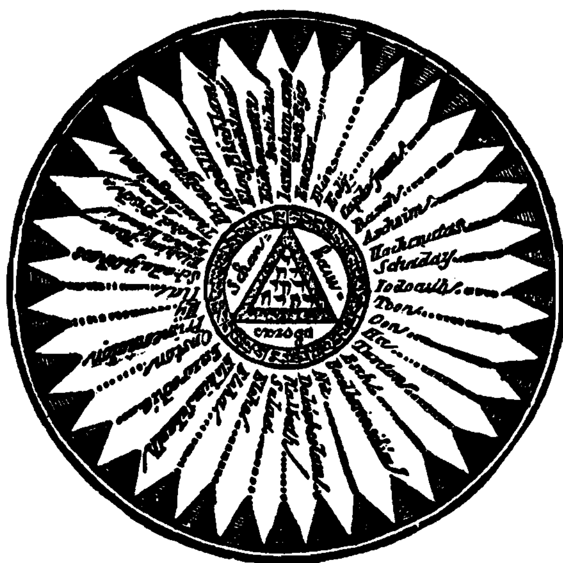
THE SEVENTY-TWO ANGELS BEARING THE MYSTICAL NAME OF GOD SHEMHAMPHORAE

ב	ל	ה	ה	מ	ך	ה	ל	א	ה	כ	א	ל	מ	ע	ס	י	ו
ל	א	ק	ר	ב	י	ה	א	ל	ז	ה	ה	ל	ה	ל	י	ל	ה
י	ו	י	י	ה	ל	ע	ו	ר	י	ת	א	ה	ש	מ	ט	י	ו
אל	יה	יה	אל	אל	אל	יה	יה	יה	אל	ל	יה	אל	יה	יה	אל	אל	יה
Caliel	*Leviah*	*Hakamiah*	*Hariel*	*Mebahel*	*Icianel*	*Hahiah*	*Lauiah*	*Aladiah*	*Haziel*	*Cahethel*	*Achaiah*	*Lelahel*	*Mahasiah*	*Elemiah*	*Sitael*	*Ieliel*	*Vehuiah*
מ	כ	ל	י	ו	ל	א	ר	ש	י	ה	נ	ה	מ	י	נ	פ	ל
נ	ו	ה	ה	ש	כ	ו	י	א	ר	א	ת	ה	ל	י	ל	ה	י
ד	ק	ר	י	ר	ב	מ	י	ה	ת	א	ה	י	ה	י	ת	ל	ו
אל	יה	יה	יה	יה	אל	אל	אל	יה	אל	יה	הי	ית	אל	אל	אל	יה	יה
Monadel	*Chavakiah*	*Lehahiah*	*Ihuiah*	*Vasariah*	*Iecabel*	*Omael*	*Reiiel*	*Sehiah*	*Ierathel*	*Haaiah*	*Nithhaiah*	*Hahuiah*	*Melahel*	*Ieiaiel*	*Nelchael*	*Pahaliah*	*Leuuiah*
ג	נ	ע	ה	ד	ו	מ	ע	ע	ס	י	ו	מ	ה	י	ר	ח	א
י	נ	מ	ה	נ	ה	י	ש	ר	א	ל	י	י	ה	י	ה	ע	נ
ח	א	מ	ש	י	ו	ה	ל	י	ל	ה	ל	ת	ה	ז	ע	ם	י
אל	אל	יה	יה	אנ	אל	אל	יה	אל	יה	יה	יה	אל	אל	אל	אל	יה	אל
Nithael	*Nanael*	*Imamiah*	*Hahaziah*	*Daniel*	*Vehuel*	*Mihael*	*Asaliah*	*Ariel*	*Sealiah*	*Ielahiah*	*Veualiah*	*Michael*	*Hahahel*	*Ihiazel*	*Rehael*	*Haamiah*	*Aniel*
מ	ו	י	ר	ה	א	מ	ד	מ	ע	י	ו	מ	ר	י	נ	פ	מ
י	י	ב	א	ב	י	נ	מ	ה	נ	ה	מ	צ	ר	י	מ	ע	ב
מ	י	מ	ה	ו	ע	י	ב	ק	ו	ה	ב	ר	ה	ל	מ	י	ה
יה	אל	יה	אל	יה	אל	אל	יה	אל	אל	אל	אל	אל	אל	אל	יה	אל	יה
Mumiah	*Haiaiel*	*Ibamiah*	*Rochel*	*Habuiah*	*Eiael*	*Meniel*	*Damabiah*	*Mehekiel*	*Annauel*	*Iahhel*	*Umabel*	*Mizrael*	*Harahel*	*Ieilael*	*Nemamaih*	*Poiel*	*Mebahiah*

A table showing the seventy-two angels bearing the mystical name of God Shemhamphorae, according to the cabala. From Barrett, *The Magus.*



Shemhamphorae (1). The 72 names of God in the Hebrew tongue. From *The Sixth and Seventh Books of Moses.*



Shemhamphorae (2). The 72 names of God in the Hebrew tongue. From *The Sixth and Seventh Books of Moses.*

THE SEVENTY AMULET ANGELS INVOKED AT THE TIME OF CHILDBIRTH

Drawn from *The Book of the Angel Raziel*

1. Michael
2. Gabriel
3. Raphael
4. Nuriel
5. Kidumiel
6. Malkiel*
7. Tzadkiel
8. Padiel
9. Zumiel
10. Chafriel
11. Zuriel
12. Ramuel
13. Yofiel
14. Sturi (el?)
15. Gazriel
16. Udriel
17. Lahariel
18. Chaskiel
19. Rachmiah
20. Katzhiel
21. Schachniel
22. Karkiel
23. Ahiel
24. Chaniel*
25. Lahal
26. Malchiel*
27. Shebniel
28. Rachsiel
29. Rumiel
30. Kadmiel
31. Kadal
32. Chachmiel
33. Ramal
34. Katchiel
35. Aniel
36. Azriel
37. Chachmal
38. Machnia*
39. Kaniel
40. Griel or Grial
41. Tzartak
42. Ofiel
43. Rachmiel
44. Sensenya
45. Udrgazyia
46. Rsassiel
47. Ramiel
48. Sniel
49. Tahariel
50. Yezriel
51. Neria(h)
52. Samchia* (Samchiel)
53. Ygal
54. Tsirya
55. Rigal
56. Tsuria
57. Psisya
58. Oriel
59. Samchia*
60. Machnia*
61. Kenunit
62. Yeruel
63. Tatrusia
64. Chaniel*
65. Zechriel
66. Variel
67. Diniel
68. Gdiel or Gediel
69. Briel
70. Ahaniel

* Repeats.

THE NAMES OF METATRON

The 76 names of Metatron given below are taken from *Sefer ha-Heshek*, a Hebrew tract published in Lemberg in 1865 and edited by I. M. Epstein. It appears that Metatron had other names besides, amounting to over 100 (*3 Enoch*, 48, gives 105). These additional appellatives include such familiar ones as Lad, Naar, Sar ha-Olam, Little Iao, Shaddai, Yoel, Surya, Yofiel, Pisgon, Sithriel, etc.

1. Tsahtsehiyah
2. Zerahyahu
3. Taftefiah
4. Hayat
5. Hashesiyah
6. Duvdeviyah
7. Yahsiyah
8. Palpeltiyah
9. Havhaviyah
10. Haviyahu
11. Veruah
12. Magirkon
13. Itmon
14. Batsran
15. Tishbash
16. Tishgash
17. Mitspad
18. Midrash
19. Matsmetsiyah
20. Patspetsiyah
21. Zevtiyahu
22. Miton
23. Adrigon
24. Metatron
25. Ruah Piskonit
26. Itatiyah
27. Tavtavel
28. Hadraniel
29. Tatriel
30. Ozah (Uzah)
31. Eved
32. Galiel
33. Tsaftsefiel
34. Hatspatsiel
35. Sagmagigrin
36. Yefefiah
37. Estes
38. Safkas
39. Saktas
40. Mivon
41. Asasiah
42. Avtsangosh
43. Margash
44. Atropatos
45. Tsaftsefiyah
46. Zerahiyah
47. Tamtemiyah
48. Adadiyah
49. Alaliayh
50. Tahsasiyah
51. Rasesiyah
52. Amisiyah
53. Hakham
54. Bibiyah
55. Tsavtsiyah
56. Tsaltseliyah
57. Kalkelmiyah
58. Hoveh Hayah
59. Yehovah Vehayah
60. Tetrasiyah
61. Uvayah
62. Shosoriyah
63. Vehofnehu
64. Yeshayah
65. Malmeliyah
66. Gale Raziya
67. Atatiyah
68. Emekmiyahu
69. Tsaltselim
70. Tsavniyah
71. Giatiyah
72. Parshiyah
73. Shaftiyah
74. Hasmiyah
75. Sharshiyah
76. Geviriyah

THE GREAT ARCHONS

The Archons ("rulers") are identified or equated with the Aeons. Gershom Scholem's definition of an archon is simply "great angel." In rabbinic lore, the great Archon is Shamshiel or Shemuiel, "mediator between the prayers of Israel and the princes of the 7th heaven."

IN THE OPHITIC (GNOSTIC) SYSTEM

Jaldabaoth
Jao
Sabaoth
Adonaios
Astanphaios
Ailoaios
Oraios

IN OTHER GNOSTIC SYSTEMS

Saklas (in Manicheanism, a chief demon)
Seth
David
Eloiein
Katspiel
Erathaol
Domiel

IN THE PAPYRI GRAECAE MAGICAE

Uriel
Michael
Raphael
Gabriel
Shamuil

[*Rf.* Danielou, *The Angels and Their Mission*; Gaynor, *Dictionary of Mysticism*; Doresse, *The Secret Books of the Egyptian Gnostics*; Scholem, *Major Trends in Jewish Mysticism.*]

THE CHIEF ANGEL PRINCES OF THE ALTITUDES

the Four Cardinal Points

CHIEFS OF THE 1ST ALTITUDE (or Chora)

Angels	Description
Alimiel Barachiel Gabriel Helison Lebes	carry in their hands a banner or flag with a red cross on it; carry a crown of rose flowers; speak with a low voice

CHIEFS OF THE 2ND ALTITUDE (or Chora)

Angels	Description
Aphiriza Armon Genon Geron Gereimon	form of young child dressed in satin; crown of red gilly flowers; face reddish

CHIEFS OF THE 3RD ALTITUDE (or Chora)

Angels	Description
Eliphaniasai Elomina Gedobonai Gelomiros Taranava	form of little children or little women; dressed in green or silver color, with crown of bay leaves; leave a sweet perfume behind them

CHIEFS OF THE 4TH ALTITUDE (or Chora)

Angels	Description
Barachiel* Capitiel Deliel Gebiel Gediel	form of little men or boys, dressed in black, mixed with a dark green; in their hands they hold a bird "which is naked"

* Barachiel appears to be a chief of both the 1st Altitude and the 4th Altitude. The Altitudes must be invoked according to their proper hour of the day and the month of the year; otherwise they cannot be summoned. [*Rf. The Almadel of Solomon*; Shah, *The Secret Lore of Magic*, 173ff.]

THE TWENTY-EIGHT ANGELS RULING IN THE TWENTY-EIGHT MANSIONS OF THE MOON

1. Geniel	8. Amnediel	15. Atliel	22. Geliel
2. Enediel	9. Barbiel	16. Azeruel	23. Requiel
3. Anixiel	10. Ardifiel	17. Adriel	24. Abrinael
4. Azariel	11. Neciel	18. Egibiel	25. Aziel
5. Gabriel	12. Abdizuel	19. Amutiel	26. Tagriel
6. Dirachiel	13. Jazeriel	20. Kyriel	27. Atheniel
7. Scheliel	14. Ergediel	21. Bethnael	28. Amnixiel

[*Rf.* Barrett, *The Magus*, II, 57.]

THE ARCHANGELS OF THE HOLY SEFIROTH

1. Methattron (Metatron)	for Kether (Crown)	6. Mikhael	for Tiphereth (Beauty)
		7. Haniel	for Netzach (Victory)
2. Ratziel (Raziel)	for Chokhmah (Wisdom)	8. Raphael	for Hod (Splendor)
3. Tzaphqiel	for Binah (Understanding)	9. Gabriel	for Yesod (Foundation)
4. Tzadqiel	for Chesed (Mercy)	10. Methattron (or the Shekinah)	for Malkuth (Kingdom)
5. Khamael	for Geburah (Strength)		

[*Rf.* Mathers, *The Kabbalah Unveiled.*]

THE UNHOLY SEFIROTH

Emanations from the Left Side of God

1. Thaumiel — The averse sefira to Kether. Cortex: Cathariel
2. Chaigidiel — The averse sefira to Chochma. Cortex: Oghiel or Ghogiel
3. Sathariel (Sheireil) — The averse sefira to Binah
4. Gamchicoth (Gog Sheklah) — The averse sefira to Chesed. Cortex: Azariel
5. Golab — The averse sefira to Geburah. Cortex: Usiel
6. Togarini — The averse sefira to Tiphereth. Cortices: Zomiel and Belphegor
7. Harab Serap — The averse sefira to Netzach. Cortices: Theumiel and Baal Chanan
8. Sammael — The averse sefira to Hod. Cortices: Theuniel and Adramelek
9. Gamaliel — The averse sefira to Jesod. Cortex: Ogiel
10. Lilith — The averse sefira to Malkuth

[*Rf.* Waite, *The Holy Kabbalah.*]

THE WATCHERS

Known also as the Grigori

According to *The Book of Jubilees*, the Watchers are the sons of God (Genesis 6) sent from heaven to instruct the children of men; they fell after they descended to earth and cohabited with the daughters of men—for which act they were condemned (so legend reports) and became fallen angels. But not all Watchers descended: those that remained are the holy Watchers, and they reside in the 5th Heaven. The evil Watchers dwell either in the 3rd Heaven or in Hell.

1. Armaros
   Taught men the resolving of enchantments.
2. Araqiel (Arakiel)
   Taught men the signs of the earth.
3. Azazel
   Taught men to make knives, swords, shields; to devise ornaments, coloring tinctures for the beautifying of women, etc.
4. Baraqijal (Baraqel)
   Taught men astrology.
5. Ezequeel (Ezekeel)
   Taught men the knowledge of clouds.
6. Gadreel
   Introduced weapons of war to mortals.
7. Kokabel (Kawkabel)
   Taught the science of the constellations.
8. Penemue
   Instructed mankind in writing "and thereby many sinned from eternity to eternity and until this day. For man was not created for such a purpose."—*Enoch I*, 7:8. Penemue also taught children the "bitter and sweet, and the secrets of wisdom."
9. Sariel
   Taught men the course of the moon.
10. Semjaza
    Taught men enchantments, root-cuttings, etc.
11. Shamshiel
    Taught men the signs of the sun.

THE SARIM

Chief Celestial Angel-Princes

1. Akatriel (Akrasiel)
Revealer of the divine mysteries and angel of proclamation; *cf.* Raziel.

2. Anafiel
Chief of the crown judgment angels of the Merkabah.

3. Azbuga(h)
One of the 8 great throne angels of judgment who clothes with the garment of righteousness those deemed worthy among the new arrivals in heaven.

4. Barakiel (Barkiel, Barbiel)
Ruler of the order of seraphim, governor of the month of February, and one of the 7 archangels.

5. Camael (Kemuel)
Chief of the order of powers; one of the holy sefiroth; personification of divine justice; among the 7 that stand in the presence of God.

6. Chayyiel
Chief of the holy hayyoth (cherubim).

7. Gabriel
Angel of annunciation, resurrection, mercy, and vengeance; ruling prince of the first heaven; chief of the angelic guards over paradise.

8. Galgaliel
Eponymous head of the order of galgalim (chariots of the Merkabah); chief angel of the wheel of the sun.

9. Haniel (Anael)
Chief of the orders of principalities and virtues; one of the 7 archangels; governor of December; reputed to have transported Enoch to heaven.

10. Iofiel (Yofiel, Zophiel)
Preceptor angel of Shem; a prince of the Torah (like Yefefiah); one of the 7 archangels; chief of the order of thrones.

11. The Irin
Twin angels who, together with the twin qaddisin, constitute the supreme judgment council of the heavenly court; among the 8 exalted hierarchs that enjoy a rank superior to that of Metatron.

12. Jehoel (Jaoel)
Mediator of the ineffable name; prince of the presence.

13. Metatron (orig. Enoch)
Chancellor of heaven; prince of the ministering angels; sustainer of mankind.

14. Michael
Chief angel of the Lord; deliverer of the faithful; tutelary prince of Israel; angel of repentance, etc.

15. Phanuel (Raguel)
Archangel of penance; prince of the presence; identified with Uriel and Ramiel.

16. The Qaddisin
Twin angels who, together with the twin irin, constitute the supreme judgment council of the heavenly court.

17. Radueriel (Vretil)
The recording angel; leader of the celestial choirs; creator of the lesser angels.

18. Raphael
Angel of healing, science, and knowledge; one of the princes of the presence; regent of the sun.

19. Raziel (Galizur)
Chief of the supreme mysteries; one of the archangelic governors of the Briatic world; preceptor angel of Adam, herald of deity, and reputed author of *The Book of the Angel Raziel.*

20. Rikbiel
Chief of the divine chariot; prince of the Merkabah angels.

Continued

21. Sopheriel Mehayye and

22. Sopheriel Memeth
Two of the supreme angels of the Merkabah (of which there are 8); keepers of the books of life and death.

23. Soqed Hozi
Keeper of the divine balances; one of the 8 supreme angels of the Merkabah; appointed by God to the Sword.

24. Sandalphon (originally Elijah)
Angel of power and glory; twin brother of Metatron.

25. Shemuil
The great archon, mediator between the prayers of Israel and the princes of the 7th heaven.

26. Suriel
Benevolent angel of death; instructor of Moses; a prince of the presence.

27. Tzadkiel
Angel of divine justice.

28. Uriel
Archangel of salvation; regent of the sun; overseer of Tartarus.

29. Yefefiah (Dina)
Angel of the Torah; instructed Moses in the mysteries of the cabala.

30. Zagzagel
Angel of wisdom; chief guard of the 4th heaven; angel of the burning bush.

THE ANGELS OF PUNISHMENT (MALAKE HABBALAH)

Over the seven divisions of hell

1. Kushiel ("rigid one of God")
2. Lahatiel ("flaming one of God")
3. Shoftiel ("judge of God")
4. Makatiel ("plague of God")
5. Hutriel ("rod of God")
6. Pusiel or Puriel ("fire of God")
7. Rogziel ("wrath of God")

The angels of punishment are under the leadership of archangels who in turn are under the rulership of the angel (angels) of death, according to *The Testament of Solomon*.

THE ARCHANGELS OF PUNISHMENT

1. Kezef (angel of wrath and destruction)
2. Af (angel of anger and the death of mortals)
3. Hemah (angel over the death of domestic animals)
4. Mashhit (angel over the death of children)
5. Meshabber (angel over the death of animals)

[*Rf.* Jellinek, *Beth ha-Midrasch.*]

THE NAMES OF LILITH

The prophet Elijah, according to legend, encountering Lilith, forced her to reveal to him the names she used in her various disguises when she worked her evil among mortals. She confessed to 17 names, and they are recorded in M. Gaster, *Studies and Texts in Folklore*, p. 1025:

1. Abeko
2. Abito
3. Amizo
4. Batna
5. Eilo
6. Ita
7. Izorpo
8. Kali
9. Kea

Continued

10. Kokos
11. Lilith
12. Odam
13. Partasah
14. Patrota
15. Podo
16. Satrina
17. Talto

In J. E. Hanauer, *Folk-Lore of the Holy Land*, a list of other names of Lilith is given:

1. Abro*
2. Abyzu
3. Ailo
4. Alu
5. Amiz*
6. Amizu*
7. Ardad Lili
8. Avitu*
9. Bituah*
10. Gallu
11. Gelou
12. Gilou
13. 'Ik*
14. 'Ils*
15. Kalee*
16. Kakash*
17. Kema*
18. Lamassu
19. Lilith*
20. Partashah*
21. Petrota*
22. Pods*
23. Raphi*
24. Satrina(h)*
25. Thiltho*
26. Zahriel
27. Zefonith

Those named followed by an asterisk (*) are from Hanauer's book. The others are from sundry sources.

THE FALLEN ANGELS

According to Revelation 12, the rebel host aggregated one-third of the angels in heaven. They fell for 9 days. Their number was estimated in the 15th century to have been 133,306,668 (the tabulation of Cardinal Bishop of Tusculum). *Enoch I* speaks of 200 apostates, but names only a score or so (allowing for variant spellings and duplications). The following are drawn from the Enoch listings, supplemented by lists from other sources in apocrypha, cabala, goetia, rabbinic, patristic, and secular writings.

1. Abbadona (once of the order of seraphim)
2. Adramelec
3. Agares (Agreas)
4. Amezyarak (Amiziras; also alternate for Semyaza)
5. Amy (once partly of the order of powers and partly of the order of angels)
6. Anmael (identified with Semyaza)
7. Arakiel (Araqiel)
8. Araziel
9. Ariel (once of the order of virtues)
10. Arioc(h)
11. Armaros (Abaros, Armers, Pharmaros)
12. Armen
13. Artaqifa (Arakiba)
14. Asbeel
15. Asmoday
16. Asmodeus (Sammael) (once of the order of seraphim)
17. Astaroth (once of the order of seraphim and of thrones)
18. Astoreth (Astarte)
19. Atarculph
20. Auza (Oza)
21. Azaradel
22. Azazel (once of the order of cherubim)
23. Azza
24. Azzael (Asael)

25. Balam (once of the order of dominations)
26. Baraqel (Barakel, Baraqijal)
27. Barbatos (once of the order of virtues)
28. Barbiel (once of the order of virtues)
29. Batarjal
30. Beelzebub (once of the order of cherubim)
31. Beliar (Belial) (once partly of the order of virtues and partly of the order of angels)
32. Busasejal
33. Byleth (Beleth) (once of the order of powers)
34. Balberith (once of the order of cherubim)

35. Caim (Caym) (once of the order of angels)
36. Carnivean (once of the order of powers)
37. Carreau (once of the order of powers)

Continued

38. Dagon
39. Danjal
40. Ezekeel (Ezequeel)
41. Flauros (Hauras)
42. Gaap (once of the order of potentates)
43. Gadreel
44. Gressil (once of the order of thrones)
45. Hakael
46. Hananel (Ananel)
47. Harut (Persian)
48. Iblis (Eblis, Haris) (Mohammedan Satan)
49. Ielahiah (once of the order of virtues)
50. Iuvart (once of the order of angels)
51. Jeqon
52. Jetrel
53. Kasdeja
54. Kawkabel (Kokabel)
55. Lau(v)iah (once partly of the order of thrones and partly of the order of cherubim)
56. Leviathan (once of the order of seraphim)
57. Lucifer (often, but erroneously, identified as Satan)
58. Mammon
59. Marchosias (once of the order of dominations)
60. Marut (Persian)
61. Mephistopheles
62. Meresin
63. Moloc(h)
64. Mulciber
65. Murmur (once partly of the order of thrones and partly of the order of angels)
66. Nelchael (once of the order of thrones)
67. Nilaihah (once of the order of dominations)
68. Oeillet (once of the order of dominations)
69. Olivier (once of the order of archangels)
70. Ouzza (Usiel)
71. Paimon (Paymon) (once of the order of dominations)
72. Penemue
73. Procell (once of the order of powers)
74. Pursan (Curson) (once of the order of virtues)
75. Raum (Raym) (once of the order of thrones)
76. Rimmon
77. Rosier (once of the order of dominations)
78. Rumael (Ramiel or Remiel)
79. Sammael (Satan, Asmodeus)
80. Samsaweel
81. Saraknyal
82. Sariel
83. Satan
84. Sealiah (once of the order of virtues)
85. Semyaza (Shemhazai, Azaziel) (once of the order of seraphim)
86. Senciner (once partly of the order of virtues and partly of the order of powers)
87. Shamshiel
88. Simapesiel
89. Sonneillon (once of the order of thrones)
90. Tabaet
91. Thammuz
92. Tumael
93. Turael
94. Turel
95. Urakabarameel
96. Usiel (Uzziel) (once of the order of virtues)
97. Verrier (once of the order of principalities)
98. Verrine (once of the order of thrones)
99. Vual (Vvall) (once of the order of powers)
100. Yomyael
101. Zavebe

also

102. Belphegor (Baal-Peor) (once of the order of principalities)
103. Forcas (Foras)

THE YEZIDIC ARCHANGELS

Prayed to in Yezidic Devil Worship

1. Shams-ed-din ("sun of the faith")
2. Fakr-ed-din ("the poor one of the faith")
3. Nasr-ed-din ("help of faith")
4. Sij-ed-din ("power of mercy")
5. Sheikh Ism ("power of mercy")
6. Sheikh Bakra ("power of mercy")
7. Kadir-Rahman ("power of mercy")

The invocation to the Yezidic archangels runs as follows:

"SOLE ALMIGHTY CREATOR OF HEAVEN, I INVOKE THEE THROUGH THE MEDIATION OF [HERE, THE NAMES OF THE HOLY 7]. . . . THOU DIDST CREATE THE SINNER ADAM, JESUS AND MARY [SIC]. . . . THOU ART THE FOUNTAIN OF JOY AND BEATITUDE. THOU HAST NO FACE; THY STATURE, MOVEMENTS AND SUBSTANCE ARE UNKNOWN . . . THOU HAST NEITHER FEATHERS, WINGS, ARMS, VOICE, NOR COLOR. . . ."

As J. G. R. Forlong says in *Encyclopedia of Religions* (from which the above is taken): "This is not devil worship but a good Theist's prayer."

THE SEALS OF THE SEVEN ANGELS



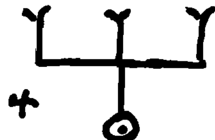
Seal of Aratron, the alchemist, who commanded seventeen millions six hundred and forty thousand spirits.



Seal of Bethor, who commanded twenty-nine thousand legions of spirits.



Seal of Phaleg, the War-lord.



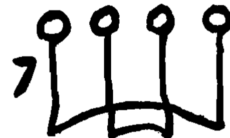
Seal of Och, the alchemist, physician and magician.



Seal of Hagith, transmuter of metals, and commander of four thousand legions of spirits.



Seal of Ophiel, who commanded one hundred thousand legions of spirits.



Seal of Phul, lord of the powers of the Moon and supreme lord of the waters.

The seals of the seven angels who rule over the 196 provinces of heaven. From the collection of ancient magical books reproduced in the works of Cornelius Agrippa.

THE MAGIC CIRCLE



Magic circle and accessories for evocation in Solomonic magical rites. From Barrett, *The Magus.*

THE TEN RULING ANGELS AND THEIR ORDERS

INTELLIGENCE DES SPHÈRES	ORDRES DES BIENHEUREUX
Prince du Monde מטטרון: Mittatron	Séraphins Saints Animaux חיות הקודש Hakkodesch haioth
Courrier de Dieu רציאל: Ratsiel	Chérubins Roues אופנים: Ophanim
Contemplation de Dieu צפקיאל Tsaphkiel	Trônes Puissants אראלים: Erelim
Justice de Dieu צדקיאל Tsadkiel	Dominations Etincelants חשמלים Haschmalim
Punition de Dieu סמאל Sammael	Puissances Enflammés שרפים Seraphim
Qui est semblable à Dieu מיכאל, Michael	Vertus Rois מלכים Melachim
Grâce de Dieu חנניאל Hanniel	Principautés Dieux אלהים Eloïm
Médecin de Dieu רפאל Raphael	Archanges Enfants de Dieu אלהים בני Elohim Bene
Homme de Dieu גבריאל Gabriel	Anges Base des enfants כרובים Kerubim
Messie מטטרון: Mittatron	Ames bienheureuses Hommes אשים Ischim

A table showing the ten ruling angels or intelligences, and, in descending scale, the ten celestial orders, according to Hebrew cabala. From Ambelain, *La Kabbale Pratique*.

SIGILS, CHARTS, PACTS

also Invocations, Conjurations, Spells, Charms, and Exorcisms

in which angels are summoned to do the bidding of the invocant, or in which diabolic powers are enjoined and/or exorcised usually in the name of God and His angels

CONJURATION OF THE SIXTH MYSTERY WITH THE SEAL OF THE POWER-ANGELS

I, NN, a servant of God, desire, call upon, and conjure thee, Spirit Alymon, by the most dreadful words: Sather, Ehomo, Geno, Poro, Joehovah, Elohim, Volnah, Denach, Alonlam, Ophiel, Zophiel, Sophiel, Habriel, Eloha, Alesimus, Dileth, Melohim, and by the holiest words through which thou canst be conquered, that thou appear before me in a mild, beautiful, human form, and fulfil what I command thee, so surely as God will come to judge the living and the dead. Fiat, Fiat, Fiat.



The Seal of the Power Angels.

[*Rf. The Sixth and Seventh Books of Moses*, p. 11.]

CONJURATION OF THE GOOD SPIRITS

O you glorious and benevolent angels, Urzla, Zlar, Larzod, Arzal, who are the four angels of the East, I invocate you, adjure and call you forth to visible apparition in and through the great prevalent and divine name of the Most Holy God Erzla, and by the ineffable and efficacious virtues and power thereof, whereby you are governed and called forth, it being therefore absolutely necessary, pre-ordained, appointed and decreed. Now therefore I do most earnestly intreat and powerfully adjure you, O you benign angels Urzla, Zlar, Larzod, Arzal, in this potent name of your God Erzla to move and appear visibly, and show yourself to me in this crystal stone (or mirror) here before me.

And in and through the same, to transmit your ray to my sight and your voice to my ears that I may audibly hear you and plainly see you and include me in your mysteries wherefore I do most earnestly adjure you, O benevolent and amicable angels, Azla, in the most excellent name of your God, Erzla, and I as a servant of the highest do efficaciously invoke you to appear now perfectly visible to me, O you servants of mercy, come and show yourselves firmly unto me and let me partake of the secret wisdom of your creator. Amen.

[*Rf.* Gollancz, *Clavicula Salomonis.*]

A DEATH INCANTATION

I call thee, Evil Spirit, Cruel Spirit, Merciless Spirit; I call thee, who sittest in the cemetery and takest away healing from man. Go and place a knot in [N———'s] head, in his eyes, in his mouth, in his tongue, in his windpipe, and put poisonous water in his belly. If you do not go and put water in his belly, I shall send against you the evil angels Puziel, Guziel, Psdiel, Prsiel. I call thee and those six knots that you go quickly to [N], and put poisonous water in his belly, and kill [N] because I wish it. Amen, Amen. Selah.

[*Rf.* M. Gaster, *The Sword of Moses.*]

CONJURATION OF THE SWORD

Te Gladi, Vos Gladias, trea Nomine Sancto, Albrot, Abracadabra, Jehova elico. Estote meum castellumque praesidium contra omnium hostes, conspicuusque nonconspicuus, in quisque magiceum opum. Nomeno Sancto Saday, qui est in imperium magnum, et his alio nomine: Cados, Cados, Cados, Adonai, Elohi, Zena, Oth, Ochimanuel, primoque ultimo, Sapientia, Via, Vita, Virto, Principio, Oso, Oratie, Splendoro, Luce, Sol, Fono, Gloria, Mono, Porta, Vite, Lape, Scipio, Sacredo, Pravo, Messiah, Gladi in omnium meum negotia regnas et in illos res quem me resistunt, vincite. Amen.

[*Rf. Grimorium Verum.*]

The English translation, supposedly less effective than the Latin original, follows:

I conjure you, O Sword of Swords, by three Holy Names [given above]. Be my fortress and defence against all enemies, visible and invisible, in every magical work. By the Holy Name Saday, which is great in power, and by these other Names [given above], the First and the Last, Wisdom, Way, Life, Virtue, Chief, Mouth, Speech, Splendor, Light, Sun, Fountain, Glory, Mountain, Gate, Vine, Stone, Staff, Priest, Immortal Messiah: Sword, do you rule in all my affairs and prevail in those things which oppose me. Amen.

INVOCATION OF THE MYSTERY OF THE THIRD SEAL

I, NN, servant of God, desire, and call upon thee, and conjure thee, Tehor, by all the Holy Angels and Arch Angels, by the holy Michael, the holy Gabriel, Raphael, Uriel, Thronus, Dominations, Principalities, Virtues, Cherubim and Seraphim, and with unceasing voice I cry, Holy, Holy, Holy is the Lord God of Sabaoth, and by the most terrible words: Soab, Sother, Emmanuel, Hdon, Amathon, Mathay, Adonai, Eel, Eli, Eloy, Zoag, Dios, Anath, Tafa, Uabo, Tetragrammaton, Aglay, Josua, Jonas, Calpie, Calphas. Appear before me, NN, in a mild and human form, and do what I desire.

[*Rf. The Sixth and Seventh Books of Moses,* p. 9.]

INVOCATION FOR EXCITING LOVE IN THE HEART OF THE PERSON WHO IS THE OBJECT OF OUR DESIRE

with the help of the 137th Psalm

Pour oil from a white lily into a crystal goblet, recite the 137th Psalm over the cup and conclude by pronouncing the name of the angel *Anael*, the planetary spirit of Venus,* and the name of the person you love. Next write the name of the angel on a piece of cypress which you will dip in oil and tie the piece of cypress to your right arm. Then wait for a propitious moment to touch the right hand of the person with whom you are in love, and love will be awakened in his or her heart. The operation will be more powerful in effect if you perform it at dawn on the Friday following the new moon.

* Also spelt Hamiel, Haniel, Onoel—Ed.

[*Rf.* Christian, *History and Practice of Magic*, II, 439–440.]

SPELL FOR THE MANUFACTURE AND USE OF A MAGIC CARPET

Let a virgin girl weave a carpet of white and new wool, in the hour of the sun, when the moon is full, and when the sun is in Capricorn. Go into the country, to an uninhabited place, where you will suffer no disturbances; spread your carpet facing East and West, and, having made a circle to enclose it, hold your wand in the air, and call upon Michael toward the East, Raphael to the North, Gabriel to the West, and Miniel to the South. Then turn to the East and invoke the name of Agla. Take in your left hand the point of the carpet that is to the East, then turn toward the North and do the same; repeating it similarly for the South and the West, until you have raised all four corners. Then turning again toward the East, say, reverently:

> Agla, Agla, Agla, Agla: O God Almighty, who art the life of the Universe, and who ruleth over the four divisions of its vast form by the strength and virtue of the four letters of Thy Holy Name: Tetragrammaton Yod He Vau He. Bless in Thy name this covering which I hold, as thou hast blessed the mantle of Elijah in the hands of Elisha; so that, being covered by Thy wings, nothing may be able, to injure me, even as it is said "He shall hide thee under his wings, and beneath His feathers shall thou trust."

Then, fold it up, saying Recabustira, Cabustira, Bustira, Tira, Ra, A; and keep it carefully until you next need it. Choose a night of full or new moon. Go to a place where you will suffer no interruption, having written the following characters on a strip of azure blue virgin parchment with the feather of a dove:

RAZIEL

Then prostrate yourself, after casting some incense on the fire; holding the wand in your left hand, the parchment in your right, say:

> Vegale, Hamicata, Umsa, Terata, Yeh, Dah, Ma, Baxasoxa, Un, Horah, Himesere O God, Thou Vast One, send unto me the inspiration of Thy light, and make me to discover the secret thing which I ask of Thee, whatsoever such and such a thing may be. Make me to search it out, by the aid of Thy Holy Ministers Raziel, Tzaphniel, Matmoniel, Io.

[*Rf.* Shah, *Occultism, Its Theory and Practice.*]

A SPELL TO GUARANTEE POSSESSION OF THE LOVED ONE

On a Friday, at the hour of Venus and before the sun rises, take from near a river or a pond a live frog which you will hang by its hind legs over a blazing fire. When it is burnt black, reduce it to a very fine powder in a stone mortar and wrap it in virgin parchment. This sachet must lie for three days under an altar where Mass is said. After the three days you must uncover it at the hour of Venus. The way to use this powder is to sprinkle it on flowers. Every girl or woman who smells them will then love you.

[*Rf.* Christian, *History and Practice of Magic* II, 412.]

Another Method

Stick on the head of a girl's or woman's bed, as near as possible to the place where her head rests, a piece of virgin parchment on which have already been written the names of Michael, Gabriel, Raphael. Invoke these three angels to inspire (here pronounce the name of the beloved) with a love for you equal to your own. That person will not be able to sleep without first thinking of you, and very soon love will dawn in her heart.

CONJURATION FOR THE EVOCATION OF A SPIRIT ARMED WITH POWER FROM THE SUPREME MAJESTY

I do invocate, conjure, and command thee, O thou Spirit N (here interpolate the name of the Spirit desired to be invoked), to appear and to show thyself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity; by the name and in the name of Iah and Vau, which Adam heard and spoke; and by the name of God, Agla, which Lot heard and was saved with his family; and by the name Ioth, which Jacob heard from the angel wrestling with him, and was delivered from the hand of Esau his brother; and by the name Anaphaxeton which Aaron heard and spake and was made wise; and by the name Zabaoth, which Moses named and all the rivers were turned into blood; and by the name Asher Ehyeh Oriston, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses, destroying all things; and by the name Elion, which Moses named, and there was great hail such as had not been since the beginning of the world; and by the name Adonai, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left; and by the name Schema Amathia which Ioshua called upon, and the sun stayed his course; and by the name Alpha and Omega, which Daniel named and destroyed Bel and slew the Dragon; and in the name Emmanuel, which the three children, Shadrach, Meshach and Abed-nego, sang in the midst of the fiery furnace, and were delivered. . . . I do exorcise and command thee, by the four beasts before the throne, having eyes before and behind; by the holy angels of God. . . . I do potently exorcise thee that thou appearest here to fulfill my will in all things which seem good unto me. Wherefore, come thou, visibly, peaceably, and affably, now, without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

[*Rf.* Waite, *The Lemegeton.*]

THE SERPENT CONJURATION

I, N, do conjure thee, I Spirit N, by the living God, by the holy and all-ruling God who created from nothingness the heaven, the earth, the sea, and all things that are therein, in virtue of the Most Holy Sacrament of the Eucharist, and in the name of Jesus Christ, and by the power of this same Almighty Son of God who for us and for our redemption was crucified, suffered death, and was buried; who rose again on the third day and is now seated on the right hand of the Creator of the whole world, from whence he will come to judge the living and the dead; as also by the precious love of the Holy Spirit, perfect Trinity. I conjure thee within the circle, accursed one, by thy judgment, who didst dare to tempt God: I exorcise thee, Serpent, and I command thee to appear forthwith under a beautiful and well-favoured human form of soul and body, and to fulfil my behests without any deceit whatsoever, as also without mental reservation of any kind, by the great Names of the God of gods and Lord of lords, Adonay, Tetragrammaton, Jehova, Otheos [here, a dozen more divine names]. I conjure thee, Evil and Accursed Serpent, N, to appear at my will and pleasure, in this place, before this circle, without noise, deformity, or murmuring. I exorcise thee by the ineffable names of God, to wit, Gog and Magog, which I am unworthy to pronounce; Come hither, Come hither, Come hither. Accomplish my will and desire, without wile or falsehood. Otherwise St. Michael, the invisible Archangel, shall presently blast thee in the utmost depths of hell. Come, then, N, to do my will.

[*Rf. Grimoire of Honorius.*]

PRAYER

for binding and commanding angels "throwne downe from heaven"

I require thee, O Lord Jesus Christ, that thou give thy virtue and power over all thine angels which were throwne downe from heaven to deceive mankind, to draw them to me, to tie and bind them, and also to loose them, to command them to do all they can, and that by no means they contemne my voice or the words of my mouth. But that they obeie me and my saiengs, and feare me. I beseech thee by thine humanitie, mercie and grace, and I require thee, Adonay, Amay, Horta, Vegedora, Mitai, Hel, Suranat, Ysion, Ysesy, and by all thy holie names, and by all thine holie he-saints and she-saints, by all thine angels and archangels, powers, denominations and vertues, and by that name that Salomon did bind the divils, and shut them up, Elrach, Ebanher, Agle, Goth, Ioth, Othie, Venoch, Nabrat, and by all these holie names which are written in this booke, and by the vertues of them all, that thou enable me to congregate all thy spirits throwne down from heaven, that they may give me a true answer of all my demands, and that they satisfy all my requests, without the hurt of my bodie or soule, or any thing that is mine, through Our Lord Jesus Christ thy sonne, which liveth and reigneth with thee in the unitie of the Holie-Ghost, one God, world without end.

[*Rf.* Reginald Scot, *Discoverie of Witchcraft.*]

EXORCISM

where a blood pact has been entered into with the devil—by a sinner who has since repented

I exorcise thee, O impious Satan. In vain dost thou boast of this deed. I command thee to restore it as a proof before the whole world that when God receiveth a sinner, thou hast no longer any rule over his soul. I abjure thee, by him who expelled thee from thy stronghold, bereft thee of the arms which thou didst trust in, and distributed thy spoils. Return therefore this deed whereby this

creature of God foolishly bound himself to thy service; return it, I say, in His name by whom thou art overcome. When thy power has come to nothing, presume not longer to retain this useless document. By penitence already hath this creature of God restored himself to his true Lord, spurning thy yoke, hoping in the Divine mercy for defence against thine assaults.*

* The editor, Waite, remarks: "Whether this process was supposed to insure the return of the incriminating document or was held to cancel it does not appear and matters little, for what with the subtleties of the sorcerer and the assistance of the Church in the revocation of such acts and deeds, there was little chance for Infernus [i.e., the devil]." And Waite quotes this from De Plancy, *Dictionnaire Infernal*: "Spit three times on the ground and he (the devil) will have no power over you." In which case, adds Waite, "Black Magic, with all its grim theatricals, is the art of exploiting lost angels with impunity."

[*Rf.* A. E. Waite, *The Book of Black Magic and of Pacts.*]

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About the Author

Gustav Davidson was the author and editor of a dozen books in drama, biography, poetry, and angelology, serving as a consultant in the latter field to Steuben Glass and the Kennedy Foundation. Poet, research bibliographer at the Library of Congress, University Fellow (Wroxton College, England), Mr. Davidson received many citations, prizes, and awards, including the Di Castagnola Award. At his death in 1971, Davidson was Secretary Emeritus of The Poetry Society of America.

SYSTEMATIC THEOLOGY

ANGELOLOGY

DR. E. C. BRAGG

ANGELOLOGY

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ANGELOLOGY

INTRODUCTION

In the study of the Doctrine of Angels we shall divide the subject into three divisions, namely:

I. Angelology - Good and bad angels
II. Satanology - The fallen "Chorub"
III. Demonology - Satan's vast earthly kingdom
IV. Psychology of temptations

In this introduction to the study, it might be well to inquire into the NATURE of angels in general. There is a popular disbelief in the very existence of angels, including Satan himself. It is counted as very modern to deny the reality of anything above or beyond the realm of human experience. Here, as in every other realm of revelation, the question revolves around a belief in the Bible as the infallible Revelation of God; the Bible is emphatic in its revelation of a supernatural order of beings in vast number, some righteous, doing the bidding of the Father, and others evil and malignant.

Materialistic philosophy has advanced many objections to the belief in angels. Some are:

1. Probably the most popular of these philosophies is that angels are beyond our experience. Empirical philosophy has always contended that there is no such thing as anything existing out of own experience. (How could we know it exists except that we have experienced it")? In this modern day of scientific discovery we find that there were a lot of things actually existing which before were unknown. Was there no such thing as electricity until man discovered its laws? What of all the electronic inventions of radio, radar, atoms, etc.? Our experience may be the yardstick of our own knowledge of things, but not of their reality. That would make man omniscient, the idea that a higher being could not know of a lot of things actually existing without the lower being knowing of it. A pigmy in Africa has never experienced ice, but we know there is such a thing as ice.

2. It is said that the teaching of angels is opposed to the modern scientific view of the world as a system of definite forces and laws. It would seem to me that the same argument above could be applied here. It would appear that man is claiming a well-nigh omniscient knowledge of all that could possibly be. It would help if he would but admit that there might be some things that he doesn't know. The very rapidity of scientific discovery should make him humble in the knowledge that he is but scratching the surface of the great-unknown realm behind the frontier doors of knowledge. I cannot see how any force, law, or modern discovery excludes the possibility of angels. To me they demand some supernatural, personal directors or agents. We shall have occasion to refer to some objections to fallen angels later under that heading. For the basis of faith, the biblical revelation is sufficient, and gives added comfort to the Christian when it speaks of them as "ministering spirits unto those who shall be heirs of salvation" (Hebrews 1:14).

It is certainly a possibility that the ascending scale of created intelligence does not reach its topmost point in man. From the smallest, simplest forms of life there is a gradual ascent of millions of species. This reaches its peak in man, the first rational creature of creation; then there is a gap between man and God. We have also the:

1. Purely physical things such as stones and other inanimate objects
2. The beings partly physical and partly spiritual - man. He is the only creation within observation possessing a soul.
3. There must be beings wholly spiritual - angels. It is rational to believe the vast gap between God and man, who is made in the image of God, is peopled by an ascending scale of purely spiritual beings that also have an ascending scale of intelligence and moral faculties.

When we turn to the Scriptures, we find the certainty of this conception. It declares emphatically that, "man was made a little lower than angels" (Hebrews 2:1).

The fact of the existence of angels is also abundantly attested in the Scriptures.

1. Old Testament - Psalm 68:17, 1O4:4; Daniel 8:15-17 - mentioned 108 times.
2. New Testament - Matthew 18:10 Mark 13:32, 8:38, etc. - mentioned 165 times.

We shall see how much Scriptures attest to the existence of angels when we consider a detailed teaching from the many references used in this doctrine.

I. Good angels

Under this topic we shall first consider the nature of angels in general.

A. The nature of angels

1. The word angel (aggelos - Greek: malak - Hebrew) just means "a divine messenger" in the Greek, and may refer to:

   a. The Lord Jesus, (Genesis 22:11, Exodus 3:2-6, Malachi 3:1) as the Angel of the Lord of the Old Testament. In Malachi 3:1 "Jesus is called `Angel of the Covenant'." A.V. - "Messenger". Here both John the Baptist and Christ are called aggelos - "messenger."
   b. Or to man. (Luke 8:24, 9:52; II Corinthians 12:7; Malachi 3:1, James 2:25). It is used in Revelation 1:20-21, etc. for the guiding messenger or pastor of the local assembly.
   c. Also used of the Spirit angelic family (over 270 times).

2. Origin: Being not infinite (for there can be but one infinite God), they must have a definite beginning or creation. Angels, therefore, are created beings (Psalm 148:2, Colossians 1:16) from a point of time before man. The ancients used to argue the point of time, with relation to creation; in these things there can be no certainty,

except it was before man, intimated in Hebrews 2:7 when man is said to be "made a little lower than the angels. Intimating that they were already in existence, how could man be said to have been made a little lower than something not yet or not in existence? This line of thought shows angels to be distinct from, as well as antecedent to, man.

Angels are not glorified spirits of man, as some have thought. Hebrews 12:22-23 "The innumerable host" of angels is differentiated from the "spirits of just men made perfect." Hebrews 2:16 also shows the incarnation of Christ as taking not "the nature of angels but the seed of Abraham".

3. Their nature:

a. They are spirit beings, i.e., immaterial and incorporeal beings. The Scriptures never attribute bodies of any kind to angels, but constantly affirm that they are spirits. In Hebrews 1:14 they are called "spirits." You could not call man with his tri-part being "spirits." In Ephesians 6:12, flesh and blood is denied of them; there is never a mention of angels, as possessing souls, as of men, Revelation 18:13. For not having bodies they need no souls as the medium between spirit and body. Without bodies, they can know nothing of growth, age, death, or decay. Luke 20:36 - "Neither can they die anymore, for they are equal to angels."

Although in the Old Testament God did give the angels power to manifest themselves in human form, it was not essentially theirs but a manifestation as was those Christophanies of the Christ, which did not constitute an incarnation, but merely manifestation called angelophany.

b. They are mighty in power: Psalm 103:20; II Peter 2:11.

c. They are intelligent, personal, voluntary agents. II Samuel 14:20, "wise according to the wisdom of angels." Matthew 24:31, personal actions are ascribed throughout the Bible to angels. The constant representation as personal beings in the Scriptures cannot be explained as the personification of abstract good and evil, in accommodation to Jewish superstition, without wresting many narrative passages from their plain meaning or charging the Son of God Himself, with either ignorance or fraud. This teaching of the Bible that angels are personal refutes the view that angels are only emanations of deity or the rationalistic denial of personal spirits either good or bad.

d. They are sexless. They neither marry nor are given in marriage. Matthew 22:30, Luke 20:36 and Mark 12:25. This portion clearly teaches that there are no sexual distinctions among angels, or marriage relationships. The angels are a company, not a race. We are called "Sons of men" but angels are "sons of God," never "Sons of angels." They have no federal headship or descent from common stock; each was created separately and apostatized separately. They that attain that life in glory shall be as the angels, no more family relationships, but a distinct individual union with Christ in vital life forever (More in classroom discussion).

B. The state of angels

It is the plain inference from the Scriptures that all the angels must have been created holy and then put on probation, from which some fell, while others maintained their integrity and were confirmed in holiness. God in His creative works must have made all personal beings with the stamp of His own righteousness. Also from the plain teachings of the fall of some which kept not their first estate, they must have been righteous to have had a fall. Furthermore, the term "elect angels" in I Timothy 5:21 signifies a probation, or testing period. This also is proved from the fact of the fall of some and the obedience of others. Furthermore, it is to be intimated that their probation is finished, and they were not kept always on trial, but are now confirmed in holiness ("those which sinned not"). They are called "holy angels" in Mark 8:38. We read of no more testing, or even of temptation, but only of perfect obedience.

This thought is further carried out by such statements as in the Lord's Prayer, "Thy will be done on earth as it is in heaven." Matthew 6:10. See also II Corinthians 11:14, where Satan is able to fool people into believing that he is an "angel of light" or like unto the unfallen angels. The good and holy angels then constitute a vast body of spiritual, powerful agents of God whose rule of existence is perfect unswerving obedience to the will of God. They kept their first estate.

C. The employment of the good angels

From the many representations of the activities of angels in the Bible, it is very evident that they are very interested in man, and this earthly sphere of activity. Although the saints shall judge angels (I Corinthians 6:3), in this present state they have very great interest in the saints, in protection, guidance, and even the evil men in judgment. Breaking down their employment we find:

1. Angels are ministering spirits unto the heirs of salvation. Hebrews 1:13-14 - R.V. "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." They strengthened Elijah under the Juniper tree, I Kings 19:5-8; they touched him and fed him. They shut the mouths of lions for Daniel (Daniel 6:22). Two times angels strengthened Christ - at the temptation (Matthew 4:11) and at the Gethsemane trial (Luke22:43). Christ is the type of the believer. This is the care of angels for physical needs.

   a. <u>Guidance:</u> Psalm 91:11-12. See the guidance of Joseph by angels in a dream. Matthew 1:20, 24:2, 13:19.
   b. <u>Protection:</u> II Kings 6:15-17; Matthew 26:53. Twice an angel led Peter out of prison - Acts 5:19; Acts 12:3-11. Angels took Old Testament saints to a place of blessedness of death. Luke 16:22 - They shall gather God's elect Israel

together in the last days - Matthew 24:31. The truth of a Guardian Angel is taught in Scriptures - Matthew 18:10; Psalm 34:7.

2. Their spiritual exercise is the adoration and worship of God. As a congregation, (Hebrews 12:22) they do as the earthly congregation - worship God. Psalm 29:1-2: "they ascribe unto Jehovah glory and strength; among the higher orders some have, it would seem, only the function of worship such as the Seraphim of Isa. 6:2-3; and the Living ZOA - Living ones of Revelation. (4:8-l0; 5:8-12)

3. They gave the law to Israel (Hebrews 2:2; Galatians 3:19; Acts 7:53). Angels were much in evidence in Israel's history; and maybe someday we shall find out that they were very much in evidence in the history of most, if not all, nations. Michael, the archangel, is called "Your Prince" and "The prince that stands for thy people" of Israel in Daniel 10:21; 12:1. This denotes a particular assignment of Michael to Israel.

4. As executioners of God's wrath, and punishing the wicked (Matthew 13:24-30, 39-42, 47-50). In II Kings 19:35, one slew all the firstborn of Egypt. One angel destroyed 70,000 Jews - Il Samuel 24:15-16. In Christ's return in judgment, He shall be accompanied by all His holy angels (Revelation 19:11; Psalm 104:4). The holy angels are very much interested in the plan of redemption. They desired to look into prophetic proclamation (I Peter 1:12). They sang at the birth day of Christ; strengthened Him at His temptation, and Gethsemane; 12 legions stood by at His crucifixion; they were at His tomb, at His resurrection, and ascension, rejoice at one sinner's salvation, and shout when we go home at the rapture (I Thessalonians 4:16).

5. Angels are special messengers (as aggelos means) of God to man both to the saved and to the lost. Daniel10: 2-8; Luke 15:10; (Fourteen times to John in Revelation1:1-2.

D. Number and organization

1. The Scriptures represent the angels as constituting a vast number (Deuteronomy 3:3:2). Primarily Daniel 7:10, "Thousands of thousands ministered unto Him and ten thousand times ten thousand stood before Him" (around 200 million.) The Greek expression, as used in Revelation. 5:11,"Chiliads of chiliads" - "myriads of myriads,' is expressive of their number translated "thousands of thousands," signifying a number beyond human comprehension. Hebrews 12:22 signifies that they are innumerable, R.V. "But ye are come unto Mt. Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable host of angels."
2. Organization: The angels have different orders and ranks. No doubt this organization is of vaster proportions than we can possibly imagine yet there are many scriptural intimations. The general Scripture references are: Colossians 1:16, Ephesians 1:20-21, 3:10, 6:12, I Peter 3:22. The angels are called "hosts of heaven" Matthew 26:53, signifying organization. In Revelation 19:14 we read of "the armies of heaven" coming with Christ in His revelation. I Kings 22:19 speaks of "Jehovah sitting on His throne and all the hosts of heaven standing by Him on His right hand and on His left hand."

   From the study of Satan and his organization we can see his imitation of God's heavenly organization. Satan is the great "aper" of God. He seems to have a "hellish" parody of the heavenly kingdom" (Trench) with principalities, powers, the rulers of darkness, princes and wicked spirits (Romans 8:38; Colossians 2:15,

Ephesians 6: 12, Daniel 10:13). Someday when Satan shall transfer his kingdom visibly to this world you see more of his organization in the Beast or anti-Christ of Revelation 13 who receives his throne (not seat) from the Dragon, or Satan. There is a kingdom of darkness and a kingdom of God, with heavenly spirit creatures holding different ranks, and so is Satan's kingdom also.

3. As to the rank of angels, there is no clear order given of the hierarchy of heaven. It would seem that they all have names though only two are given. The Jews name seven, but the Bible only two. Gabriel seems to be the angel prophet, and from Daniel, the interpreter of the Word and revealer or messenger of God's special revelations, as to Daniel, Zechariah, and Mary. All of these were prophetic announcements.

He seems to have inferior rank to many others, and was withstood 21 days by an evil spirit called a "prince of Persia" until he overcame with the aid of Michael the other named angel of God. In this portion, Daniel 10:13, [Michael] is called "one of the chief princes." He is also the only one specifically called "archangel" (Jude 9); also "great prince" (Daniel 12:1). He is the great angel warrior. He shall stand for God's people Israel in the last days of this age (Daniel 12:1-2). He shall war with Satan and his angels to cast them from their heavenly position to earth for the closing scenes of this age. (Revelation 12:7-17). (NOTE: It would also seem that Satan in his original creation was even higher than Michael, maybe the highest of created beings, for Jude 9 speaks of him having to invoke the special usage of the name of the Lord to rebuke the devil when contending over the body of Moses.)

4. About the cherubim and seraphim and the living creatures of Revelation there is much contention. Strong seems to go along with the spiritualizers or symbolizers of the Bible in ascribing unto them mere symbolic form. "The most probable (which is not always the most accurate in spiritual things) interpretation is that which regards them not as actual beings of higher rank than man, but as symbolic appearances, intended to represent redeemed humanity" (p. 449 Vol. 2). Others have interpreted them as symbolic symbols of the divine attributes of God (Smith's Bible Dictionary under "cherub"). Under the heading of his interpretation, Strong gives these points:

1. The Cherubim are not personal beings, but artificial, temporary symbolic figures.
2. Symbols of human nature. (How can this be reconciled with the picture of Isaiah 6?)
3. Symbols not of present human nature, but of its original perfections.
4. Symbols of human nature sanctified as a habitation of God.

He makes the cherubim of Genesis 3 a symbol of justice, but where is the authority for this kind of symbolizing? It seems so far-fetched a theory of accounting for something beyond one's own ability to grasp. Just because these heavenly creatures constitute an order too far above our kin for classification, is no authority for making them symbols of something we can't classify. It would seem that if symbolizing were in order, Smith's Bible Dictionary comes closer than Strong. It is more conceivable that they would symbolize divine attributes more than mere man.

When one reads the few accounts of these awesome creatures in the Scriptures, of their position around the throne of God, their cries of worship, their covering wings over the habitation of God, it stretches one's imagination a lot to think of them as mere symbols of man. The book of Revelation attempts no naming of them, or description except graphic designation, "living ones" or living creatures. The term "beasts" in Revelation 4-5 in the Authorized Version is not true to the original meaning of the word "Zoan." For the word is not therion, as in Revelation 13 of the beast out of the sea; that word is rightly translated "beast," for the word means wild, uncontrollable, ferocious beasts. The Greek word "Zoan" is the verb "to be" of designated only existence, to live, hence they are called living ones, or just living creatures. This could not be in a clearer language. It denotes that they are personal, living, existing, creatures, howbeit beyond our own realm of existence. HOW THEN CAN THEY BE MERE IMPERSONAL SYMBOLS OF A REAL EXISTENCE? It is hard to connect these heavenly spiritual living creatures, of high order, as keepers of the throne of God, as day and night worshippers with man either fallen or redeemed. Where is the connection? Where is the symbolization?

From the Scriptural presentations, from a close consideration of every portion, it is not hard to see that the Seraphim of Isaiah 6 (the only place in the Bible where seraphim are mentioned) and the cherubim of Ezekiel 1, and the living creatures of Revelation 4 & 5 are identical. Their cries of worship, “Holy, Holy, Holy, Lord God Almighty” are identical, and they are always associated with the throne of God. They are keepers of the Throne of God. They are living worshippers around the Throne, but always associated with the Throne of God. Carvings of them hovered over the Ark of the Covenant in the wilderness in the most Holy Place (Exodus 37:6-9. They adorned the Holy of Holies of Solomon's Temple, I Kings 6:23-29; their position around the Throne in Isaiah 6, their association with the Throne in Ezekiel 1, also 11:22-25; and Revelation 4 & 5. A number of times the Scriptures speak of God as "He that dwelleth between the cherubim,” as I Samuel 4:4, II Kings 19:15; Isaiah 37:16, Exodus 25:22 - "I will meet thee between the two cherubim." This symbolized the pillar of fire and cloud of smoke, and Shekinah Glory.

There is one exception, which immediately comes to mind which will be quoted, but upon closer study it will prove not an exception but the same condition. It is Genesis 3:24, the cherubim who were to keep the way of the tree of life, with a flaming sword at the gate of the Garden of Eden. Why a cherubim when any ordinary angel would have been sufficient? One angel killed 185,000 in one night, could not one have done the simple job of excluding the guilty pair from the Garden? There must have been another reason for the usage of such an august creature. I think you find the reason in the above description of the work of the cherubim, as keepers of the Throne of God. The East Gate was the meeting place now between God and guilty man, no longer face to face, but through the sacrifice. Genesis 4:3 in the original implies a place and a time of worship, appointed of God, therefore the presence of the cherubim, as over the mercy seat on the Ark of the Covenant in the wilderness.

E. The Abode of Angels

From many Scriptures it is plainly taught that Heaven is the home of angels. They are called "Angels of Heaven." Matthew 22:30; Ephesians 3:10; Luke 2:13-15 (i.e. the third heaven). However, for the work of redemption it would seem that a certain number abode on earth to be the ministering spirits unto those who should be the heirs of salvation. In Genesis 28:12 (Jacob's Ladder) the angels are ascending and descending. Note the order, not descending first, but ascending. Jesus refers this to Himself unto Nathaniel (John 1:51), the angels ascending and descending upon the Son of Man.

II. SATAN AND HIS ANGELS

Under this heading we shall consider both Satan and his angels, as they are united in their rebellion against God. Satan himself is an angel. Probably the highest created being, higher than Michael the archangel (Jude 9), yet an immeasurable gulf exists between the uncreated, self-existing members of the Godhead, and this the chief creation. (Cf. Bancroft's introductions, on man's denial of Satan's existence). We will not go into the various arguments denying the existence of Satan, nor the so-called explanations, which are not explanations but denials of personality to Satan; the same explanations deny every fundamental of the faith. The temptation in the wilderness of the Lord Jesus Christ shows the reality of the Devil. Christ fought a real person, not an abstraction, or evil thought, nor a negation. The fact of Satan's existence is abundantly testified to in the Scriptures, as the originator of all evil and opposition to God.

A. THE PERSONALITY OF SATAN

Because Satan does not appear in corporeal form, but is a Spirit being, his personality, like that of God's and angels, must be accepted from the Scriptural evidences.

1. Satan was created a person. Under this heading we shall not here go into an exposition of Ezekiel 28:11-19 where we read of Lucifer's creation, but of all the heavenly host he alone is mentioned in particular. There is a lamentation, however, taken up for the “King of Tyrus, where it is evident that the Supreme Being among all the creatures of God is in view.” He is said to sum up wisdom, and perfect in beauty, with Eden as his abode.
2. Personal names and pronouns are used of him. Christ has as many as 208 names in the Bible - so has Satan. Some of them are, besides titles, denoting either his nature or works:

    a. Satan (52 times) meaning, "hater", "enemy- or "adversary" Job 1:6; Luke10:18
    b. Devil (35 times) meaning, "accuser" or "slanderer” Matthew 4:1
    c. Serpent - Revelation 12:9, 20:2
    d. Abaddon - Apollyon - First is Hebrew, second is Greek for "destroyed" Revelation 9:11
    e. Beelzebub (Prince of Demons) Matthew 12:25
    f. Belial - II Corinthians 6:15

g. Lucifer - Isaiah 14:12-15
h. Personal pronouns: Job 1:8; 2:1-2, etc

3. Personal actions and functions are ascribed to Satan.

a. Intelligence: II Corinthians 2:11 "Devices of Satan" Device, wiles of Satan (Ephesians 6:11), Device (Revelation 12:9). All signify design. Design is a product of intelligence, and intelligence is alone a function of personality.
b. Memory: As the quoting of Scripture to Christ (Matthew 4:6).
c. Knowledge: Revelation 12:12 "For he knoweth that his time is short
d. Will: The "I wills" of his fall (Isaiah 14:12-13; II Timothy 2:26)
e. Emotions: Desire (Luke 22:31), Pride (I Timothy 3:6), Wrath (Revelation 12:12). All of these are not to be predicated of the law of gravity nor a tree, but of a personality.
f. He tempts - as Eve and Christ Genesis 3 and Matthew 4.
g. He speaks - Job 1:3, 10; Matthew 4:1-11.
h. He accuses - Revelation 12:10
i. He makes war - Revelation 12:7; 20:8-9
j. He works miracles - Exodus 7:11
k. He hinders God's servants and the Gospel - I Thessalonians 2:18, Matthew13:19
l. He ensnares the wicked - I Timothy 3:7 - and deceives the nations Revelation 20
m. He is capable of punishment. You cannot punish an abstraction nor torment a negation, The teaching of Scripture of the punishment of Satan shows personality and moral responsibility.

4. Satan is a powerful person.

Though now fallen and judged on the cross (John 12:31, Col. 2:15), Satan has not as yet lost his exalted position as prince of the power of the air, and has lost but little of his vast power. This power is both personal and through the vast number of fallen angels and demons who do his bidding and are a part of his kingdom. His personal power is without our computation, but must of necessity be very great.

a. He could contend with Michael the archangel (Jude 6).
b. He accomplished the entrance of sin and fall of the human race (Genesis 3).
c. He can appear before God (Job 1,6; 2:1).
d. He has the power over the elements (Job 1:16 - fire, 1:19 – great wind).
e. He has power over sickness (Job 2:7).
f. He has power of death (Hebrews 2:14), though Jesus wrested that from him (Revelation 1:18).
g. He has power to deceive and weaken the nations (Isaiah 14:12-17), to destroy nations, weaken and shake kingdoms. He offered them to Jesus

(Matthew 4:9), and he shall give them to his anti-Christ in the last days (Revelation 13:2).

h. He holdeth the whole world like children asleep in his arms (I John. 5:19; Matthew. 13:38).
i. He is called the God of this age (II Corinthians 4:4),

B. The original state and the fall of sin

Revelation in relation to Satan begins with the dateless period between Genesis 1:1 and Genesis 1:2. Satan was created by God in that period somewhere. Of his origin there are two prominent passages, primarily Ezekiel 28:11-19. A careful consideration of this and other portions are important to an understanding of the original state of Satan and his fall. In reading Ezekiel 28:11.49 we find his creation twice referred to. His perfection as created is referred to in vs. 15. In vs. 13 his perfection is set forth in detail by the suggestive symbols of precious gems. He, among all created beings, was also "full of wisdom," "perfect in beauty," filling up the sum of perfection. In vs. 14 he is called the "anointed cherub that Covereth." Like the other cherubim, he was to guard the throne of God.

He was located upon the holy mountain of God, which is a symbol or synonym of the center of God's government and eternal throne. Over this exalted throne, Lucifer was set as the anointed covering cherub. He is also said to have been in Eden, the Garden of God. This must have been another Eden than that of Adam and Eve for it had stones of fire. It must have been the original creation maybe here on earth. After the advent of man and women, we find Satan at home here and promising great things to the pair.

He appears to us with a kingdom, authority, power, and dominion, as the "Prince of the power of the air, and god of this age." It would seem, that as all the "Sons of God" had to appear before God to give an account of their rulership, Satan still must appear with them (Job 1:2), that this earth was particularly Lucifer's realm, or his dominion, in its original Edenic paradise, and he still controls much of it in a usurper's position as God has promised it to His Son.

It could he that when Satan fell, the original paradise fell with him into the chaos of Genesis 1:2. The great army of angels under him must have fallen simultaneously with him, numbering a third of Heaven's hosts. Again it is stated that Satan was perfect in all his ways from the day he was created. It is important to note two facts. He WAS created, and he was created perfect. Since he was created, he is not self-existing and cannot be independent of his creator; and being created perfect, he was holy and not sinful. Christ said of him, "He abode not in the truth" (John 8: 44.), showing that he had been in it.

This portion in Ezekiel gives mostly the exalted position of Satan as created, with vs. 16 giving part of his crime with the judgment that awaits. The other primary portion showing the fall of Satan is Isaiah 14:12-20. It is well here as we did not go into detail in Ezekiel to show why those portions evidently deal with a high being rather than a physical earthly monarch. The things spoken of this person under the "king of Tyrus" could never be predicated of a man, his perfection, his position, his office and work, and his ruin. No king of Tyrus ever was in either of the Edens of God, nor covered the throne of God. Like the Messianic Psalms, the writer there spoke of local and personal things with a prophetic meaning yet future. In Ezekiel 28 and Isaiah 14 the reference is both present and past. The crime of Satan is stated in the 14th verse as having purposed in his heart to become like the

most High. His heart was lifted up because of his beauty. He, who was the Anointed Cherub that covereth, with the highest honor of guarding and protecting the throne of God, struck at the throne he was to protect. The purpose of Satan was to dethrone the Almighty, and set himself in that place.

You can see that effort to supplant God in every effort of Satan through the ages, as manifest in his substitute religions where he is the real object of worship. Satan was the first being to manifest a will opposed to the will of God. There are five "I wills" in this portion:

1. "I will ascend into Heaven"
2. "I will exalt my throne above the stars" (NOTE: He had a throne)
3. "I will sit also upon the mount" (God's Holy Mountain)
4. "I will ascend above the heights of the clouds"
5. "I will be like the Most High"

Ezekiel 28:17 says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Linking these two portions we find the root of Satan's fall was pride, which culminated in his unholy ambition to greatness. Paul calls this "the condemnation of the Devil."

Results of the Fall of Satan: Bancroft tabulates seven results as follows:

1. The anointed cherub became the original sinner (I John 3:8).
2. He became the author, fountainhead and discriminator of sin (John 8:44).
3. He ceased to abide in the truth and sin became his inherent nature, element, environment, and delight (I John 3:8; 8:44).
4. His wisdom became corrupted (Ezekiel 28:17, Romans 1:21-25).
5. He came under condemnation (I Timothy 3:6).
6. He is to be expelled from the heavenlies (Ezekiel 28:16, Revelation 10: 1-3).
7. His future destruction is determined (Isaiah 14:12-17; Revelation 20:1-3).

To this list, for greater clarity, may be added:

"He became the great oppressor, the arch-enemy of God, the hater of the good, arising out of that hatred of God." See the parable of the seeds in Matthew 13:25, cf. vs. 29. Christ is the good sower; His enemy is Satan, and this is evident in His whole career, from the subtle involving of a third of heaven's angels; with him in his first rebellion, through the indictment of Eve and Adam in his fall; the opposition to God's program throughout history, until his personal representative on earth, his Christ, the anti-Christ, shall oppose and exalt himself above all that is called God; and, in his final rebellion in Revelation 20, shall seek to lead the deceived armies of earth against Christ Himself and the city of God.

C. The work of Satan

The Scriptures asserts that we are not to be ignorant of Satan's devices (II Corinthians 2:11). God has perfectly unmasked the character and designs of Satan in the Bible. The work of Satan follows a clear course of purpose or motive, and all of his devices of

deception and strategy follows from that purpose. This is not a violent attack upon the throne of God, which he knows would but fail, but like Absalom, to steal the hearts of the unfaithful in the kingdom, and through subtlety gain a kingdom for himself. His supreme motive is to "be like the Most High." "All the sacrifices of the heathen, Paul states, are to demons and not to God" (See I Corinthians 10:20, all false worship, whether it is the abominable rites of heathenism or the refined, cultured worship of Satan and a denial of the only Lord. God that bought them, Until under the strong delusion of the last days of this age, when the wicked one shall oppose and exalt himself above God, then we read, "all the world wondered after the beast (anti-Christ) and worshipped the dragon which gave power unto the beasts (Revelation 13:3,4).

The primary work of Satan is to hinder and sabotage the work and program of God in every way, while seeking to be like the most High, and set up his own kingdom with himself as their God, being worshipped. He even asked Jesus to worship him for the gift of the kingdoms of the world (Luke 4:7). This motive or purpose of Satan to be like the Most High is to be found in all of his activity. His is a counterfeit, imitative activity. There is hardly a spiritual or godly thing but that Satan has his counterfeit. All of the gifts of the Holy Spirit are imitated by him; all of the religious ceremonies and ordinances have their hellish counterfeit. In every false religion you will find the same Satanic purpose - to "be like the Most High." In the closing scenes of this age, the Son of Perdition, (the anti-Christ), and the False Prophet as head of all false religion, will imitate the position of the Holy Spirit. This will be Satan's greatest bid, to be "like the Most High," The period is even heralded by Apostles of Satan, teaching by "seducing spirits and doctrines of demons' (I Timothy 4:1; II Corinthians 11:13-15).

There is another side to the work of Satan besides the effort to be "like the Most High." It is to oppose the Most High. The two are connected in the Satan energized Man of Sin who is to come, "who opposeth and exalteth himself above all that is called God, or that is worshipped" (II Thessonalians 2:4). He is not only trying to imitate God, but, while doing that, he is trying to prolong his own existence by unceasing warfare in which to oppose God. This enmity toward God is not only confined to his hatred of God but also of God's children. This is not strange as the Scriptures explain that they have "partaken of the Divine nature" (II Peter 1:4). To hurt them is a thrust at God. Satan has no controversy or warfare with his own children, though he is the means of their damnation. Christ says, "The world will love its own.” That is, the Satan-controlled system loves its own, but “it hath hated me, and it will hate you.” Jesus, three times calls Satan “the prince of this world." He controls the world (kosmos) system, and it is no wonder it hates the believer. Were it not for the intercession of our Lord Jesus Christ, we would be snuffed out (John 17:15). See also Luke 22:31. See I Peter 5:7-9 and Ephesians 6:10-12 for Satan's opposition to the saints.

This work of opposition may be seen in his effort to hinder the Christian's testimony, for unto us is committed the ministry of reconciliation. This is the only way the world, will get the Gospel message of redemption. If Satan can hinder the believer's life and testimony, he does much to resist God. Here is the explanation of the dark ages and the failure of the Church to evangelize, the social gospel substituted for the message of salvation. Every effort to reach the unsaved is assailed by Satan; even true evangelists and pastors get side tracked on other subjects. True messengers are maligned, ill-treated, ill-paid, and slandered. In the question of money, Satan's opposition may be seen. Men can collect with little effort vast sums for education, health, culture, and socialization, as the Methodist Church War

Collection of $25,000,000 for a social program geared to the times, but try to take a collection for evangelization or missions. Satan can gear his opposition to suit the times. If a direct assault has a chance of success he tries that, but, if subtlety is needed, he can transform himself into an angel of light and bring a message of cheer, of social uplift, or of some other great truth, but always omitting the essential Gospel message of personal salvation from sin by the sacrificial death of God's Son. See this illustrated in Church History.

In the early church, Satan, as "a roaring lion, went about seeking whom he might devour." By the burning stake, the headman's blow and the amphitheater where the faithful to Christ fought wild beasts, Satan tried to destroy the church by slaughter. Finding failure, he tried another and more successful method, by adulteration, by a mixture of the false and the true. Constantine made Christianity the state religion, and it became popular to be a member of the first church. He baptized his whole army, and they were then "Christians"? The church became so worldly and the world so churchy until there was very little difference. Satan has used that method ever since. He is now transforming himself into "an angel of light." He is no longer a "roaring lion," but is now a preacher of the "new gospel for an enlightened age. He mixes a quantity of truth with error. He must have some Bible in it; the pill always must be sugar coated to hide the bitter dose.

The work of Satan may be thus summarized:

1. He instigates men to sin (Genesis 3:1-6; John 13:2). Note especially the last reference.
2. He tempts men, allures the saints (I Thessalonians 3:5; I Corinthians 7:5). He even tempted Christ (II Corinthians 11:3).
3. He slanders God to man (Genesis 3:1-6).
4. He slanders man to God (Job 1:9-11; Revelation 12:9-10).
5. He inflicts suffering and disease (Job 2:7; Acts 10:38; Luke 13:16).
6. He enters into and controls men (Ephesians 4:27; John 13:27; I Timothy 3:7).
7. Contends with and opposes the saints (Ephesians 6: 12; Zechariah 3:1; I Timothy 2:26).
8. He sifts and tries believers (Luke 22:31).
9. He blinds the minds of the unbelievers (II Corinthians 1:3- 4),
10. He steals away the truth from the minds of men (Mark 4:15; Matthew 13:19).
11. He sows tares or counterfeit doctrine and has counterfeit children (Matthew 13:38-39).
12. He authorized and energized his own ministers into angels of light (II Corinthians 11:13-15).
13. He institutes his own churches and religious systems, called "Synagogues of Satan" (Revelation 3:9).
14. He seeks to destroy men (I Peter 5:8).
15. He is the Father of all lies (John 8:44), the opposite of "God of Truth."
16. He deceives the nations (II Corinthians 11:3; II Thessalonians 2:9; Revelation 12:9; 20:7-8).

D. The believer's victory over Satan

The believer, as being positional and in Christ, must remember that he is dealing with a defeated foe, even though he is a powerful foe. Within ourselves we could do nothing against this highest of created beings, who can dominate the very elements, and work miracles, and oppose God's archangel Michael. But the Scriptures say of him in Colossians 2:15 that Christ "Spoiled (or robbed) principalities and powers" in His work on the cross, "He made a show of them openly triumphing over them in it" (also Hebrews 2: 14 and I John 3:8. Christ's victory is our victory. Our lives are hid away in Christ, and in His victory on the cross as ours we are safe in Him. We should claim complete dominion over any advantage Satan may try to hold over us. Paul says in Romans 16:20, "And the God of Peace shall bruise Satan under your feet shortly." Final triumph is assured, and immediate victory should be possessed.

The pathway of victory is outlined in the Scriptures:

1. To put on the whole armor of God that we might be able to stand against the wiles of the devil (Ephesians 6:11-18). The incompletely equipped child of God is the prime target for Satan's darts. Cf. II Timothy 3:16-17 - "That the man of God might be perfect, thoroughly furnished," The saint had better get the whole equipment.
2. Watchfulness is necessary when such an enemy seeks our downfall. I Peter 5:8 says, "Be sober, be watchful; your adversary the devil, as a roaring lion walketh about seeking whom he may devour" (RV).
3. Resistance should be made to the devil's attacks. The method of resistance is given in James 4:7. First, "Submit yourselves therefore to God. Resist the Devil and he will flee from you. Draw nigh to God and He will draw nigh to you." Not a haughty human rebuke of Satan, but submission first to God, fleeing to the Rock that is higher than I, then a steadfast resisting of all of Satan's attacks, using Michael's method, "The Lord rebuke thee Satan." Invoking the Name of Jesus has many times routed the enemy of our souls, "The name of the Lord is a strong tower; the righteous runneth into it and are safe," somewhat as an ambassador is safe sheltered under the flag of his country.
4. The believer is to give no place to the Devil, no room, no entrance wedge, by evil passion, or anger, or other fleshly manifestation. Ephesians 4:26-27 suggests how place is given Satan - by anger and continuing in wrath. How much victory is lost over a short loss of temper! We can lose our peace of mind by giving someone a piece of our mind. There should never be a slight jesting about the Devil; a laughing it off. The Devil is not a joke, but an ever-present powerful spiritual adversary, seeking whom he may devour. He is a malignant enemy seeking our damnation, and, if failing in that, our constant defeat and failure of God's best for us. His only access is through the "Old Man" or "Flesh Nature," the "Adam Nature." The natural man received by natural generation. That is the traitor on the inside, which opens the way for Satan's onslaught against our souls. Herein is the need of "keeping our bodies under lest we become outcast, or disqualified" (I Corinthians 9:27), James 1:13-15 tells us the avenue of Satan's temptation. It is

very evident that Satan cannot force or make man do anything, but must allure or paint very nice pictures of sin so that the natural heart will desire it. He has some method of communicating with the minds of men, to suggest evil, disobedience, and even evil thoughts. He gains a great advantage over weak saints with this method, suggesting doubt, fear, and even distrust of God. Hence the Scriptures have much to say about the mind in redemption. As guarding the mind, Philippians 4:7, says "keep" (to garrison, guard, keep sentry duty over). Very few saints realize they have a responsibility for their every thought. Paul states what to think about in the eighth verse of this fourth chapter of Philippians. Christ was manifest to destroy the works of the devil, first in the believer, then in the world. The believer needs to claim that present victory over their enemy the Devil.

E. The destiny of Satan

Since the future destiny of Satan is linked with his past fall, there are certain steps attached to his condemnation, starting from his first fall to final judgment.

1. The first curse attached to Satan was being "Cast... as profane out of the mountain of God, and pronouncement of destruction from the midst of the stones of fire" (Ezekiel 28:16). There is henceforth only a waiting for the inevitable doom in "the Lake of Fire prepared for Satan and his angels" (Matthew 25:41).
2. The second step in Satan's destiny was his defeat by Jesus upon the cross, prophesied in Genesis 3:15; I John 3:8; Hebrews 2:14; Colossians 2:15; John12:31; Luke 10:18.
3. His expulsion from the heavenlies, that is, his access to them for the purpose of accusing the brethren before God. This is the war in heaven between Michael and his angels and Satan and his angels (Revelation 12: 7-9)
4. Then Satan is bound in the bottomless pit for 1,000 years (Revelation 20:1).
5. He is loosed for a short season to deceive the nations and reap the final harvest of iniquity from the earth (Revelation 20:7-9). During the millennial reign of our Lord upon the earth, there will be many unconverted people who will yield only feigned obedience, or forced obedience. These will follow Satan in the final rebellion.
6. Satan is cast into the Lake of Fire and brimstone (Revelation 20:10).

II. DEMONS

The Scriptures give abundant proof of the existence of a vast order of spirit beings that are under the control of Satan and do his bidding. Their number may be seen from the fact that a legion indwelt one man or two men of Gadara. The fact of their existence is seen from the personal contact that Jesus had with them in casting them out of possessed persons. He dealt with them as with personal responsible creatures who could understand His commands, could obey them, possessing knowledge, saying to Jesus, "We know thee who Thou art" (Luke4:35). They worshipped Christ (Mark 5:6). They can’t believe (James 2:19) anticipation to judgment or have

a foreknowledge of impending doom (Matthew 8:29). The common authorized version of the Scriptures has mistranslated the Greek words daimonion and daimon, from which our English word demon is derived, by the oft repeated word Devil or devils, when it should be demon or demons. The word Devil is always reserved for the original devil or Satan, except in three cases where the word Diabolos, or "accuser" or "slanderer" is used of men (I Timothy 3:1, 11; 3:3; Titus 2:3). It is used more than 30 times of Satan, but the words daimonion and daimon in both the singular and plural is never used interchangeably with Diabolos.

Demons have come in for their share of disbelief and denial of existence. The modern Sadducees, who neither believes in the resurrection, the miraculous, or angels, deny the existence of demons along with the Devil and angels. Their explanation vary with the various schools of skepticism to which they belong, which varies from a down-right accusation of ignorance to the Son of God, to some kind of trickery on His part. They say Christ knew better but either didn't want to or decided it was no use to try to enlighten the ignorance of the disciples. In other words they assert, "Christ knew better than to believe in demons, but didn't trouble to enlighten His disciples." When you read the Gospel accounts, you cannot get that impression. Christ dealt with them as personal agents of a very foul nature.

Demons are spirit being. From the following passages can be seen the fact of their existence as spirit beings. The words "demon" and "spirit" are interchangeable. See Mt. 8: 16; Lk.10:17, 20: 8, 2, 3. Their origin is shrouded in the mystery of the prehistoric past. But from their New Testament activity of seeking embodiment, it would seem to indicate that they are disembodied spirits. Angels never had a body, and therefore would not seek embodiment. But wherever demons seek to be active in the New Testament it is for embodiment, or possession of human beings.

They seem to have man's own temperament or soulish nature (but not man's spirit), which must have a body to express itself and be happy. Paul speaks of a groaning not to be disembodied, but clothed upon with a glorified body. We could never be complete or happy in eternity without a body. Our soulish natures need a body for complete expression. It would seem that demons must have this same compulsion, for we read in the story of the demons of Gadarea, that they sought to be embodied in the swine rather than be cast out altogether. From this deduction, it would seem that demons are not angels, but a prehistoric race of personal moral agents who lived here on earth before Adam in the first Paradise of God in which Satan as Lucifer lived and ruled. They might have been his subjects then. He had a kingdom here on earth, as God of this age, Prince (Ruler) of this world, and still holds that sway. While it is a matter for conjecture only, still it gives a plausible explanation of the many mysterious workings of demons.

There is one other intimation in the Scriptures. In Genesis 1:28 God gives the same command to Adam that he later gave to Noah in Genesis 9:1 - "Be fruitful and multiply and replenish the earth;" that which has not been "plenished" before cannot be replenished. Their employment is under the command of Satan for his every foul purpose and work, such as the possession and embodiment of humans (Mark 5:8-13), bringing bodily affliction (Matthew 21:22) such as blindness (Matthew 13:22), dumbness (Matthew 9:32, 33), other Luke 13:11-17). They teach Satan's religions (I Timothy 4:1) and head his religions as objects of worship and sacrifice (I Corinthians 10-20. They lead nations in Satan's plans (Revelation16:13-14). They shall implement the wrath of Satan in the last days of this age as a scourge upon the earth (Revelation 9:1-11). We believe these to be literal spirit beings out of the abyss, with Satan as their king. We will enlarge upon the subject of Demons in class,

IV. Notes on the Psychology of Temptation.

Paul - I Corinthians 10:13 "There hath no temptation taken you but such as is common to all men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." He did not say He will not suffer you to be tempted, but not suffer you to be tempted above that you are able to bear. He did not say He will always keep you from great temptation, but is faithful to provide a way of escape, that you may be able to bear it.

There are two errors into which believers' fall concerning temptation. Satan uses both to trap the unwary.

A. The one is a state of overconfidence toward temptation or sin itself to believe either that one is above all temptation or free from it, so that they will not again be tempted. This is the guile idea that sanctification forever delivers from temptation, as though Satan would let a person go that easy, or that as long as we are in this state of probation there is no more need of trying of faith or testing of character. God has never promised such a state. If Jesus the Son of God must be tempted and tested and to learn obedience through the things which he suffered, we need not expect such freedom from temptation. The danger of this false sense of security is that it allows Satan an advantage over us of surprise. The unexpected testing or temptation carries an added element of risk. He blinds his eyes to the potentials of his own heart to the wiles of Satan who ignorantly believes he is above temptation.

The other side of overconfidence concerning temptation is to do what Paul says he never did, "put confidence in the flesh;" to think with over-confidence that "I can never be so tempted, others may fall, but not me;" to think we have some special grace, which makes us immune to all attractions of temptation. How many times such a state has led one to the very same sin we despised in others, or a worse one? Paul says, "Let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12). Paul also states in Galatians 6:1, "Brethren if a man be overtaken in a fault ye which are spiritual restore such a one in the spirit of meekness, considering (Diag. "watching") thyself lest thou also be tempted." Pride that you are free from that particular kind of temptation is the first step of falling into the like condemnation, but do not think for one moment that deeper grace within your life guarantees freedom from temptation. The opposite is true. When a saint enters into the deeper interior life of consecration, Satan contests every step we make for God. Sometimes the strength and number of the temptations are good attestations that we have grown in grace; see how God did not lead the children of Israel immediately from Egypt by the Philistine country, "Lest peradventure the people repent when they see war and they return to Egypt." No, only after 40 years of wilderness preparation and dealings with them did God lead them into Canaan with its high walled cities, giants 31 in number, and seven mightier nations than they. The presence of temptation is taken by many as a sign that they are not sanctified, or consecrated, or the presence of carnality. No, as long as we are in this present state, we will still have the old nature on which for Satan to work,

even when sanctified. Herein is our temptation different than Christ's. He said, "When the Prince of this world cometh he findeth nothing in me," but Satan does find something in us of which to take hold. Even of Christ it is said after His temptation in the wilderness, "He (Satan) departed from Him for a season" (Lk.14:13), and he came back again.

B. The second common error used by Satan to trap unwary saints is to believe that temptation itself is sin. Satan has kept many saints in fearful bondage believing that evil suggestions and suggestions to evil within their minds are sin, and they blame themselves for it. This in turn brings se1f-condemnation, discouragement, and many times leads to the actual sin, which, at first, was but a temptation. It seems as though no one would fall for that trick of Satan, but, alas, I have dealt with hundreds in my ministry and no doubt many more in sermons in various pastorates that were taken captive by Satan by this ruse. So many times the filthy suggestions of Satan carry with them to our consciences a feeling of pollution. The tempted one thinks, “I must be very bad to even get such thoughts." It is like a thief caught stealing by you of the stealing until you feel like running to get away from it.

Illustration: In Lumberton, North Carolina, a woman in deep distress came to me for help. She said she had accepted Christ and rejoiced in salvation for a number of years, until she heard a sermon on the unpardonable sin. From that day Satan began his oppression. She told me she feared she was lost for she had some of the most horrible thoughts. I heard from her the same old story of the lying adversary. She said, "Every time I pray I think dirty blasphemous things of Christ, of the Holy Spirit, and of God. I awaken at night with the filthiest things in my mind, and even dream them sometimes at night" (a common trick many times of Satan to fill our minds in waking hours so that they affect our sleeping hours. God can purify our dreams also). She said, "I was always a pure girl and woman and true to my husband. I never thought those thoughts before in my life. I must be lost and bad. I have committed the unpardonable sin." It took me a couple of months of constant dealing with her under "God's direction and praying with her before she got the victory and saw the trick of the enemy." I told her of Satan's method of first himself suggesting the thought out of his own dirty heart and mind and then accusing her of thinking it. I told her to rebuke Satan in the name of the Lord and refuse then to acknowledge the thoughts as her own, giving her the positive filling of the mind with the Word of God, for they are the purest, truest, etc., words and things. The Devil will make a garbage can out of our minds if we let him. Our minds are either a hotel where any Tom, Dick, or Harry can get a room, or a palace where only the King lives. God marvelously delivered this woman from Satanic oppression. This trick is as old as Satan himself; to suggest evil thoughts, blasphemies, i.e., ‘Why haven't you been in church worshipping,’ all of a sudden you had a thought so foreign to your surroundings and train of thought; or ‘Have you been praying or listening to others pray?’ and suddenly like a cloud of evil smoke will come a thought like, "How do you know there is a God?" or maybe no one is listening, etc.

Just remember, temptation is not sin or else Jesus would have sinned, for Satan suggested very evil thoughts to Him. "To bow down and worship Satan." The old saying is applicable here, "You can't keep birds from flying over your head, but you can keep them from building nests in your hair." You can't keep Satan from suggesting evil, God-dishonoring thoughts, but you can keep from entertaining them and making them yours, for as soon as you harbor them, accept them, make them yours, they become sin. The temptation itself is not sin. A man may ask me to share with him in the spoils of robbery (Just be sure you don't do some act and he mistakes you for one), but no one can accuse me

of receiving stolen property if I indignantly refuse and drive him away from me. Temptation could not be sin and God say, "Count it all joy when you fall into divers temptation;" nor could God suffer us to be tempted at all if it was sin in itself. Though God never does the tempting (for James says, "God tempteth no man") and Satan is the tempter, yet it is the temptation resisted and overcome which contributes to the saint's growth in grace and wins a crown of life (Jas. is 1:12).

B. How Satan tempts or the psychology of temptation

The question arises, "Just how does Satan tempt? And how does he allure to sin? What part of my nature does he have access to? What part of my nature does he use?

We have already considered the point that Satan cannot force one to sin. He is not omnipotent. God, if He so wills, can force men to do His bidding, but it is only because He so wills that men can will contrary to God and do as he wills in rebelling against God. Satan doesn't have that power over man. He cannot make me sin. His whole ability lies more in the psychological realm. He relies upon cunning subtlety, as Paul speaks of It, "The snare of the devil" (A baited trap).

If he came openly declaring himself and his intentions he would but drive the Christian to Christ. Proverbs says, "He that layeth a snare in the sight of a bird doeth it in vain." Herein lies the danger of the temptations of Satan, the guise in which they come. Too often they seem like innocent amusements, harmless fun, light past-times, mere human foibles excused by us, painted up by Satan to hide the death trap. Satan, as a spirit being, has access to our spiritual natures even as the Holy Spirit does. The Holy Spirit as a Spirit-being can work on our consciences to convict of wrongdoing. He can work on our memories to remember our sins in their hideous details to convict; He can work on our minds also in their reflections, and cogitations or reasonings to impress upon it the righteous claims of God; He can work on the affections to "draw the soul unto Christ." Within the believer we see the work of the Holy Spirit giving spiritual instruction in the deep things of God.

Satan and his messengers as spirit beings seem to possess the same ability only in limited degree to act upon all the powers or sense of soul and body, and because we possess a still fallen nature, which wills against God and is based toward evil, Satan “finds something in us.” He can communicate with our spiritual natures. We see him using the imagination often to paint alluring pictures of the desirability of sin, enlarging upon them, and painting lying images. See him approaching the reason to argue the desirability of sin. See him as he uses the affections, love of the wrong things. To some degree he has the ability to use memory, as of some dirty story we have heard, etc.

John outlines temptation as, "The lust of the eye, the lust of the flesh and the pride of life" (I John 2:16). You may see Satan's temptation as he used every sense of spiritual nature as well as bodily. There are the appetites of the flesh, sex, eating, etc. There are spiritual aesthetic appetites such as acquisition, pride, and ambition. There are lusts of the flesh and lusts of the eye. Satan uses the eye to show us what we should not look upon, the ear to pour his filth, and the mind to meditate upon, then to entertain them. James says is 1:14, "Every man is tempted when he is drawn away of his own lusts and enticed." Note that the word is for "allured." "Then when lust hath conceived it bringeth forth sin." The

ability of Satan as spirit to contact immediately our spirits to present his temptations is illustrated in the case of Ananias in Acts 5:3 - "Why hath Satan filled thine heart to lie to the Holy Spirit." Vs. 4 "Thou hast conceived this thing in your own heart." The allurement was Satan's; the conception of sin his own.

Another illustration comes with his suggestions to evil or inordinate fulfillment of desires. There seems to be a receptive attitude on the part of the old nature, a stirring into life and desire by the "enticement" a promise to it of new life and encouragement. Here is the point of victory to will with God, further submit unto God, and resist the Devil, and give no room, but as abiding in Christ draw from Him the strength and virtue needed for complete renunciation of the temptation.

CREATING A LEGACY: CRC'S GUIDE TO LIVING & ETHICAL WILLS

"If you're going to live, leave a legacy. Make a mark on the world that can't be erased."
- Maya Angelou

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A Letter From Our Founding Rabbi, Susan Talve

Dear beloved CRC family,

When we were young, my three sisters and I would cringe when my mother would tell a story. "Divide by ten!" we would say. We would laugh, but her embellishing would embarrass us and we wondered if the world wasn't, or we weren't, enough just the way we were. But we never really talked about it. My mother didn't want to talk about the legacy and lessons of her life or about death. She cheated death many times and always hoped that there would be one more pill or treatment to save her from it again.

We were lucky to have my mother for as long as we did. We could have spoken for hours at her funeral, but we did not have her words. She just didn't want to think that she could die. Even at the end, she thought that by denying death she could cheat it once again. But she couldn't; none of us can. So while we continue to tell *our* stories, we don't have her words on what she wanted her legacy to be and how she wanted to be remembered. We wonder what lessons she learned that would help us now that we are older. By the time we realized how much we wanted to know from her, it was too late.

The Days of Awe, between the Holy Days of Rosh Hashanah and Yom Kippur, challenge us to take a *Cheshbon haNefesh*, an inventory of the soul. We are encouraged to take a truthful look at our lives, strengthen the things we feel good about and change the aspects we know need changing.

One way to do this is to use ***Creating a Legacy: CRC's Guide to Living and Ethical Wills*** to prepare your legal, living and ethical wills. I hope that the journey through this guide will help each of us get in touch with what is most important to us, challenge us to take stock of our lives today and prepare us for all that we hope will continue and be appreciated after we are gone. One of the greatest gifts we can leave for our loved ones is knowing our wishes -- practically, ethically and spiritually.

Before Jacob died, he gathered his children and grandchildren around him to give each a brutally honest, individual blessing. He taught them to face who they are while they still have time to become the best they can be. To his son Joseph he said, "I will die this one time." What could he mean? Can a person die more than once? The commentary says that all people die once but if no one remembers their legacy, they die a second death.

When I think about my mother today, I am grateful for all her exaggerations. I now know that she was preparing us to be in the world without her, an embellished world that would not be as limited as the one she inherited. A times-ten world where there is room for everyone and their dreams. But I still wish that I had her words.

I would like to dedicate the ***Creating a Legacy: CRC's Guide to Living and Ethical Wills*** and the journeys it inspires to all those whose legacies are a blessing to us and will continue to be a blessing and an inspiration because we remember them.

Love,

Susan

Susan Talve

CRC Founding Rabbi, one of the ways I hope to be remembered.

I want to thank Susan Weissman and Lisa Orden Zarin for creating our original *Workshop on Living and Ethical Wills* in 1998 after Nathan Weissman died at just two years old. Nathan's legacy to our community has been a blessing. I am more than grateful to our Rabbinic Intern (at the time) Deana Sussman, for creating the 2012 version of this guide.

Using Your Guide

Planning for the future, ensuring that our legacy lives on *l'dor vador* (from generation to generation) is one of the most fundamental Jewish values; one which we strive to live out at CRC. Each and every decision is made with the understanding that our choices determine the legacies we leave and the stories that will be told to future generations. Engaging in the processes involved in the creation of legal, ethical and living wills is one of the greatest gifts we can give to our loved ones. The journey also provides us insight into our lives.

Creating a Legacy: CRC's Guide to Ethical and Living Wills is divided into four sections: (1) the will of inheritance, (2) the living will, (3) the ethical will, and (4) philanthropic legacy. At the conclusion of each section, you will find worksheets to guide your process. Once you have completed all of the worksheets and relevant documents, we ask that you make a copy of each to return to CRC to be kept in confidence for your heirs.

It is important to note that these final documents will **not** be considered legal documents. The purpose of this guide is to help you to begin thinking about these complex questions. We ask that you return copies of your living and ethical wills to CRC not to act as a legally binding document, but rather, so that we may have a record of your wishes should the need arise.

As with legal versions of living wills, the living and ethical wills you return to CRC are not irrevocable. In fact, we ask that you revisit this guide each year during the time between Rosh Hashanah and Yom Kippur as a part of your *cheshbon ha-nefesh* (accounting of the soul). As you reflect on the past year, we invite you to review your living and ethical wills to decide whether your stated wishes and ethical legacies are accurate representations of your current self.

We hope that you use this guide as an opportunity to reflect, to make difficult choices, to face mortality, and to engage in important and meaningful conversations with loved ones. As always, if you have any questions or would like help as you contemplate these issues,

please do not hesitate to contact any one of the CRC rabbis. We wish you well as you embark on this complex inner journey! May it be a blessing.

Legacy as a Core Value

CRC's mission is to be "a vibrant urban Jewish community dedicated to supporting one another in holy ways, pursuing justice and lifelong learning, and providing a shelter of peace."

Among our core values, we find:

> **A deep sense of community** where we, in part, draw strength from each other by connecting both in crisis and in celebration. It is a community that strives to make Judaism relevant and meaningful in the lives of its members.
>
> **A respect for diversity** including the valuing and sharing between generations and inclusiveness of all who seek to be a part of our community.
>
> **An embrace of struggle** as a way to continually challenge and grow our beliefs as individuals, as a congregation and as members of the broader Jewish community.

We truly believe that engaging in the process of writing living and ethical wills embodies our mission and core values. It is our privilege to accompany one another through all of the stages of life, the last of which is death. We understand death to be our final phase of life and as such we affirm the importance of preparation. We believe that having ethical and living wills in place allows us not only to pass from this world to the next with dignity and holiness, but to live our lives more fully.   This is an important exercise for all ages.

This process requires us to give some thought to the purpose of our lives, our own core values and ethical and moral assets as well as our estate planning. A key Jewish value is "shalom bayit,"

preserving peace in the home. The primary goal of estate planning is to protect and preserve the family, not to protect and preserve family assets.

Every family is different! This document does not serve as legal tax or financial advice. Competent advisors should be consulted as part of your planning. These pages will help you and your family and your community respect your wishes and help you achieve your goals.

Part 1: The Will of Inheritance

> *If a householder dies without leaving a son, you shall transfer his property to his daughter. If he has no daughter, you shall assign his property to his brothers. If he has no brothers, you shall assign his property to his father's brothers. If his father had no brothers, you shall assign his property to his nearest relative in his own clan, who shall inherit it. This shall be the law of procedure for the Israelites in accordance with God's command to Moses.*
>
> *Numbers 27:8-11*

As we travel through life, we accumulate innumerable things: we own houses, we purchase cars, we invest in artwork, we buy jewelry. We have coin collections, photographs and baseball cards from our youth. These may be things, but they mean something to us. Each piece of our personal property relates to experiences and relationships that tell the stories of our lives. These things may serve as physical reminders of our presence when we are no longer here. They may help our loved ones remember us and tell our stories to the next generation.

It is important to take stock of all that we have acquired throughout our lives. A will of inheritance is a legal document that states what should be done with personal property after death. These legal documents are outside of our (CRC's) domain—they are best left to lawyers who know how to prepare and execute them. However, we strongly encourage each and every person to invest some time in creating a will of inheritance.

The following pages are not part of the living and ethical wills that we will ask you to return to CRC. They are here for the sole purpose of helping you to begin thinking about your will of inheritance. They are for your records; if the need ever arises, your loved ones will have any and all of your necessary life data, as well as the ability to access important documents.[1] We recommend that you share this with your family, but take appropriate security measures to protect this highly sensitized information.

[1]Questions in the following pages adapted from: Rabbi Richard F. Address, ed. *A Time to Prepare: A Practical Guide for Individuals and Families in Determining One's Wishes for Extraordinary Medical Treatment and Financial Arrangements*, (New York: UAHC, 1994), 1-13.

Life Data

Basic Information

1. Name:____
2. Social Security Number:____
3. Hebrew Name:____
4. Residence:____
5. Years at Current Address:____
6. Telephone Numbers and email addresses:

   ____
7. Birthplace and Date:____
8. Conversion (Date/Place/Under the Auspices of):_______________________________

   ____

Family Information

9. Spouse or Next of Kin:____
10. Children (Name and Social Security Numbers):_________________________________

    ____

    ____

    ____

    ____
11. One or more of my children are adopted and information about their adoption can be found:

    ____

    ____
12. Parents

    Parent 1 Birth & Legal Names:____

    Parent 1 Hebrew Name:____

    Parent 2 Birth & Legal Names:____

    Parent 2 Hebrew Name:____

13. I was adopted and my birth parents names are:

____

____

14. Information about my adoption can be found:

____

____

15. Siblings (include half and step siblings):

____

____

16. Grandparents

    Parent 1 Side: _______________________________________

    Parent 2 Side:_______________________________________

17. Grandchildren:_______________________________________

____

____

18. Pets:____

____

19. Important facts about my family history:

____

____

____

Military Service Details

20. VA Claim Number:_______________________________________
21. Service Serial Number:_______________________________________
22. Date and Place of Discharge:_______________________________________

Religious & Charitable Information

23. I am a member of the following religious group(s):

____

____

24. I am a member of the following fraternal organization(s):

____

____

25. I support the following charitable activities, and my will reflects my wishes:

____

____

____

Medical Information

26. Important Facts about my family medical history:

____

____

____

27. Blood/Genetic Information:

____

____

____

People to Notify Immediately After Death

Funeral Arrangements

1. Rabbi: ____
    a. Tel. and Email:______________________________________
2. Do you have a pre-planned and/or Paid Agreement with a Funeral Director? _______
    a. Name: ____
    b. Telephone and email: _________________________________
3. Cemetery of Choice: ____________________________________
4. Pallbearers
    a. Name: ____
        i. Telephone and email: ___________________________
    b. Name: ____
        i. Telephone and email: ___________________________
    c. Name: ____
        i. Telephone and email: ___________________________
    d. Name: ____
        i. Telephone and email: ___________________________
    e. Name: ____
        i. Telephone and email: ___________________________
    f. Name: ____

i. Telephone and email: ____

g. Name: ____

i. Telephone and email: ____

h. Name: ____

i. Telephone and email: ____

5. Other Relatives and Close Friends (name, telephone, and email)

a. ____

b. ____

c. ____

d. ____

e. ____

f. ____

6. Employer, Office, Partner, Staff:

____

____

____

7. Former employers:

____

____

____

Financial & Legal Contacts

8. Retirement plans and pensions:

   ____

   ____

   ____

   ____

9. Stock broker(s):

   a. Name: ____

      i. Telephone and email: ______________________________________

   b. Name: ____

      i. Telephone and email: ______________________________________

   c. Name: ____

      i. Telephone and email:______________________________________

10. Attorney/Firm: ____

    a. Telephone and email: ______________________________________

11. Accountant/Firm: ____

    a. Telephone and email: __________________ __________________________

12. Executor/Executrix of Will

    a. Primary's Name: ____

       i. Telephone and email: ______________________________________

    b. Secondary's Name: ____

i. Telephone and email: ____

c. Tertiary's Name: ____

i. Telephone and email: ____

13. Life Insurance Agent/Company: ____

a. Telephone and email:____

14. Bank Trust Officer:____

a. Telephone and email: ____

15. Bank Trust Officer: ____

a. Telephone and email: ____

16. Holder of Mortgage: ____

a. Telephone and email: ____

17. Retirement Plan Benefits/Company:

____

____

____

Medical Contacts

18. Doctor(s)

a. Name: ____

i. Telephone and email: ____

b. Name: ____

i. Telephone and email: ____

c. Name: ____

i. Telephone and email: ____

Places of Safekeeping Location and Passwords

1. Cell Phone Password: ____

2. Safe-Deposit Box(es):

    a. Location & Number: ____

        i. Location of Key: ____

    b. Location & Number: ____

        i. Location of Key: ____

    c. Location & Number: ____

        i. Location of Key: ____

3. Strongbox ____

    a. Key or Combination____

4. Home Safe____

    a. Key or Combination____

5. Location of Home Desk Key: ____

6. Location of Office Desk Key: ____

7. Home Files Location: ____

    a. Combination or Location of Key: ____

8. Office Files Location: ____

    a. Combination or Location of Key:____

9. Location of Locker: ____

    a. Combination or Location of Key: ____

10. Location of Briefcase: ____

    a. Combination or Location of Key: ____

11. Storage/Warehouse Name and Address:

    ____

    ____

    a. Combination or Location of Key: ____

Location of Important Documents

1. Will: ____
2. Life Insurance Policy (if payable to beneficiary other than the estate)

   ____

   ____

   ____

   ____

   ____
3. Jointly Owned Property
   a. Deed to Home: ____
   b. Deeds to Other Properties:

      ____

      ____

      ____
4. Trusts:

   ____

   ____

   ____
5. Stock/Securities Certificates:

   ____

   ____

   ____
6. Bonds:

   ____

   ____

   ____

7. Real Property Not Held Jointly:

____

____

____

____

____

8. Other Assets, i.e., royalties, patents, etc.

____

____

____

9. Other Insurance Policies

Health:____

Disability: ____

Home:____

Umbrella: ____

Auto: ____

10. Bank Accounts

Savings: ____

Money Market(s): ____

Checking: ____

CD(s): ____

11. Records of IRA(s): ____

12. Debts/Monthly Obligations:

a. Mortgage

i. Home: ____

ii. Office: ____

b. Home Improvement Loan: ____

c. Others:

____

____

13. Income Tax Papers/1040 Returns:

____

____

____

14. Records of Purchase/Sale: ____

____

____

15. Business Agreement/Partnership Contracts:

____

____

____

16. Pension Information: ____

17. Military Discharge/VA Papers: ____

18. Credit Cards and Account Numbers:

____

____

____

19. Title to Automobiles and Auto Registrations:

____

____

____

20. Marriage Certificate: ____

21. Birth Certificate/Adoption Papers: ____

22. Naturalization Papers: ____

23. Change of Name Papers: ____

24. Previous Marriage Certificates: ____

25. Divorce Papers: ____

26. Birth Certificates of Children: ____

____

____

27. Other Important Documents

____

____

____

Durable Power of Attorney Form Websites

Fillable Form

https://missourilawyershelp.org/wp-content/uploads/2021/06/final-dpa-forms-fillable-2.pdf

Printable Form & Information Packet

https://missourilawyershelp.org/wp-content/uploads/2021/06/Durable-Power-of-Attorney-Full-Booklet-4-25-17.pdf

Formulario y paquete en español

https://missourilawyershelp.org/wp-content/uploads/2021/06/Durable-Power-of-Attorney-Full-Booklet-4-25-17-Spanish.pdf

Request a Form be Delivered by Mail

https://mobar.wufoo.com/forms/online-order-form/

or call The Missouri Bar Association at (573) 635-4128 for assistance.

A lawyer is not needed to complete the form but may be helpful if you have questions or feel that all of your concerns are not being met. Your health care providers may also help. There is a place for a notary to add their seal.

Part 2: The Living Will

When they say I cannot hear you, sing me lullabies and folk songs, the ones I sang to you. I will hear them as an unborn child can hear its mother's music through the waters of the womb. When they say I can feel nothing, press your face against my forehead, rest your hand against my cheek. I will feel them as the woman at the window feels the wind outside the glass. When they say I'm past all caring, brush my hair and braid it in ribbons. I will know it as the seashells on my table know the rhythms of the sea. When they tell you to go home, stay with me if you can. Deep inside I will be weeping.

Naomi Halperin Spiegel

When we share what we want with o-***Naomi*** ur families and loved ones, we give them a gift beyond measure. We continue to love and protect the people who mean the most to us. We continue to safeguard them at the time when they are most vulnerable. We continue to help them make decisions when we are least able to communicate. When our deaths are surrounded by complex decisions, there is nothing we can do to spare our loved ones from mourning. But by leaving them a living will, we can save them from a lifetime of grief.

Many of us shudder when we are presented with the task of anticipating our own deaths. We say "it's too morbid" or we "don't want to think about it." But creating a living will is a profound act of love that emphasizes the sanctity of life and our role in this world as co-creators with God. A living will demonstrate, once again, our commitment to compassion at every stage of life and death. A living will is proof of our ability and willingness to take action even in our darkest hours.

The following pages will explore how Jewish tradition helps us to understand the complex questions surrounding death; please use these discussions as catalysts to facilitate further contemplation of your own preferences. This section is further divided into two subsections: (a) the Advance Medical Directive and (b) Funeral and Interment Wishes. Above all, we wish to affirm

the dignity and sanctity of life, and aspire to maintain these principles even in this final stage of life. We understand the difficulty of the task we are giving you, but hope that you will take the time to contemplate how you would like to pass from this world into the next in the holiest of ways: your way.

The Advance Medical Directive

An advance directive is a legal document which allows an individual to express wishes for medical care if he/she is unable to speak for him/herself. In doing this work, we protect our loved ones from the burden of making life and death decisions for us; we spare them the immeasurable guilt, pain, and grief that may accompany making a decision for someone without knowledge of his/her wishes.

A number of years ago, the Union for Reform Judaism resolved to "reaffirm in accordance with Reform tradition that each individual has the ethical, moral, and legal right to make his or her own health care decisions and that such right survives incompetency." Additionally, they "encourage members of our congregations to use Advance Health Care Directives and/or other legally acceptable and binding writings, such as living wills and durable health care powers of attorney, for the purpose of memorializing their respective decisions."[2]

An Advance Directive asks that you consider such things as choosing a health care agent, life support measures, end-of-life care, quality of life, and organ donation. The following pages will present you with the variety of Jewish perspectives surrounding these issues.

Mordechai Kaplan, a prominent Jewish thinker of the twentieth century, once declared that tradition gets a "vote but not a veto;" we encourage you to use this maxim as a framework for making decisions for your own advance directive: study the Jewish traditions and texts but give yourself permission to deviate from them in order to make the choices that are right for you.

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[2] Rabbi Richard F. Address, 27.

End-of-Life Care

Our Rabbis taught: One who closes [the eyes of a dying person] at the point of death is a murderer. This may be compared to a lamp that is going out: If a man places his finger upon it, it is immediately extinguished.

Babylonian Talmud Shabbat 151b

Judaism teaches us that a dying person (a *goses:* one whose death is imminent within three days' time) is considered to be a living person in all respects and must be treated as such. Our tradition tells us that "even a patient who has agonized for a long time, and he and his family are in great distress, it is forbidden to hasten his death by, for instance, closing his eyes or removing a pillow under his head, or placing objects such as feathers or a synagogue key under his head."[3] From this we learn that we are not permitted to hasten death even by a matter of moments.

However, "a physician is only obligated to heal when he/she has some medical treatment to offer the patient. If the patient is dying from an incurable illness and all therapy has failed or is not available, the physician's role changes from that of a curer to that of a carer. Only supportive care is required at that stage such as food and water, good nursing care and maximal psycho-social support."[4] From this we learn that any and all steps necessary to alleviate pain and suffering should be taken.

Guiding Questions:

- How would you like to be treated in the final stages of life, once you become a *goses*?
- When it is clear that the flame of life is flickering, how will you define "hastening death" versus "alleviating pain?"

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[3] Shulchan Aruch, Yoreh De'ah 339.1
[4] Fred Rosner, M.D. *Biomedical Ethics and Jewish Law*, (Hoboken, NJ: KTAV Pub. House, 2001), 232.

Life Support Measures

On the day when Rabbi [Judah the Prince] died the Rabbis decreed a public fast and offered prayers for heavenly mercy. Furthermore they announced that whoever said that Rabbi was dead would be stabbed with a sword. The Rabbi's handmaid ascended the roof and prayed: 'The immortals desire Rabbi [to join them] and the mortals desire Rabbi [to remain with them]; may it be the will [of God] that the mortals may overpower the immortals'. When, however, she saw how often he resorted to the privy, painfully taking off his tefillin and putting them on again, she prayed: 'May it be the will [of the Almighty] that the immortals may overpower the mortals'. As the Rabbis incessantly continued their prayers for [heavenly] mercy she took up a jar and threw it down from the roof to the ground. [For a moment] they ceased praying and the soul of Rabbi departed to its eternal rest.

Baylonian Talmud Ketubot 104a

Just as we are not permitted to hasten death, neither are we allowed to prolong life. Rabbi Moshe Isserles' commentary on the *Shulchan Aruch* teaches that though it is forbidden to take any measures that would hasten the death of a *goses* (such as removing a pillow from under him/her), "if there exists any factor which prevents the soul from departing, such as the sound of a woodcutter near the house or salt on the patient's tongue…it is permitted to remove that factor. This is not considered a positive act but merely the removal of an impediment."[5]

But in modern medicine, what are considered to be impediments to dying? As we continue to advance in technology, we become farther removed from the world of the Rabbis; our dilemmas are far beyond anything they could have imagined. Our tradition understands the

[5] Remo, Shulchan Aruch, Yoreh De'ah 339.1

codes of Jewish law to be referencing those things that cannot restore a patient to a healthier condition and a better quality of life. Certainly if the possibility exists that medical procedures and/or treatments will enhance a patient's quality of life and return him/her to some form of independent life, we must carefully consider these options.

For example, in response to a question regarding the removal of a feeding tube, Reform Responsa tells us that though the quality of life may not be as good as it once was, if the patient is not dying (he is not yet a *goses)* the withdrawal of treatment is not a viable option.[6]

However, Jewish tradition teaches that "if the procedures are to be used as a means to prolong [the life of] a *goses* and are without therapeutic benefit, then we are under no mandate to use them. Even procedures already in place may be withdrawn or not con-tinued. Our tradition tells us that it is praiseworthy to remove from a *goses* that which impedes the natural process of the soul from departing the body."[7] Thus, we may surmise that the removal of any and all artificial impediments and medical treatments is a *mitzvah* in such circumstances.

Guiding Questions:

- What kind of life support treatments would you want, and in what circumstances?
- What do you consider to be an impediment to death?

[6] CCAR Responsa, "Hospital Patient Beyond Recovery" no. 5750.5

[7] Rabbi Richard F. Address, 33.

Organ Donation

If any human being saves a single soul, Scripture regards him as if he had saved an entire world.

Babylonian Talmud Sanhedrin 37a

Countless examples of Jewish texts tell us that the preservation of life (*pikuach nefesh*) supersedes all other commandments. Indeed, Maimonides tells us that "He who is sick and in danger of death, and the physician tells him that he can be cured by a certain object or material which is forbidden by the Torah, must obey the physician and be cured."[8] [Exceptions are limited to materials connected to idolatry, immorality, and bloodshed.[9]]

Though this might seem as though we have carte blanche for organ donation, the Jewish tradition of *kavod ha-meit,* or "honoring the dead" must be taken into consideration as well. Some worry that organ donation might be seen as desecration of the body, or are concerned about the donated organs not being buried with the body. However, former Chief Rabbi of Israel, Isser Yehudah Unterman states that the transplanted tissue is "restored to life and thus not requiring burial with the donor's remains."[10]

Others worry that organ donation would violate the law of *met asur bahana'ah,* which prohibits using the body of the dead for the benefit of the living.[11] However, examination of the word *hana'ah* (benefit) reveals that it connotes a sense of "satisfaction," specifically the kind of satisfaction one gets from food. As organ transplants do not enter our bodies in the same manner as food, we do not receive "satisfaction" from them in that way; rather we "benefit" from the organ in the broader sense of the word.

Thus, we may understand organ donation not as a violation of Jewish law, but rather an affirmation of Jewish law under the auspices of *pikuach nefesh.* Indeed, Jewish responsa

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[8] Maimonides, Hilchot Yesodei Torah 5.6

[9] Babylonian Talmud Pesachim 25a

[10] "Contemporary Jewish Opinions on Organ Donation and Transplantation." *UAHC Committee on Bio-Ethics--Program Guide IX, Organ Donation and Transplantation* (UAHC, 1997), 6.

[11] Based on Babylonian Talmud Sanhedrin 47a

from all of the major sects of Judaism encourage organ donation. In a 1991 decision, the Rabbinical Council of America (Orthodox) encourages organ donation:

"…no halachic barriers exist to donation of the deceased if they are harvested in accord with the highest standard of dignity and propriety….since organs that can be life saving may be donated, the family is urged to do so. When human life can be saved, it must be saved….The halacha therefore looks with great favor on those who facilitate the procurement of life-saving organ donations."

The Reform Movement has long since supported organ donation and transplantation. In 1996, the Union for Reform Judaism initiated the program, "Matan Chaim: The Gift of Life" to promote organ and tissue transplantation.

"The advances in medical technology have allowed us the choice to dignify, sanctify, and sustain lives in ways that were impossible just a few years ago. We encourage you to imbue this miracle of transplantation with a sense of holiness, purpose and life. Jewish tradition teaches that we are partners with God in continuing and sustaining the daily miracles of creation. Organ and tissue donations are an extension of this partnership. Through donation, you have the unique and holy opportunity to bestow the gift of life and wellness from one of God's creations—you—to another. With your gift, you are responding Hineini (Here I Am!) to God's call."[12]

Guiding Questions:

- Do you wish to become an organ and/or tissue donor?
- Which specific organs and/or tissues would you like to donate?

[12] Union for Reform Judaism. *Matan Chaim: The Gift of Life*. New York: Union for Reform Judaism, 2012.

Advance Medical Directive Resources

A. The URJ's *Matan Chaim:* The Gift of Life Organ and Tissue Donation: https://www.matnaschaim.org/

B. Donate Life's Donor Card and Family Notification Card (next page)

Donate Life

Your Organ and Tissue Donor Card

You can indicate your wishes to be a donor by signing and carrying this donor card. It is considered a legal document for people age 18 and older. However, in the event of your death, your family or legal next-of-kin will be asked to give consent for donation. Ask family members to witness the card and be sure to discuss your wishes with them.

MY COMMITMENT TO DONATE LIFE UNIFORM DONOR CARD

I, ______________________________, have spoken to my family about organ and tissue donation. The following people have witnessed my commitment to be a donor.
I wish to donate the following:

☐ Any needed organs and tissue
☐ Only the following organs and tissue: ____________________

____

DONOR SIGNATURE ____________________ DATE __________

WITNESS ____________________

WITNESS ____________________

DONATE LIFE

Your Family Notification Card

This card should be completed and given to your family members or next-of-kin so that there is no question about your decision to be a donor. It is very important that your family understand your wishes and also for you to understand the wishes of your loved ones.

For more information visit www.DonateLife.net

FAMILY NOTIFICATION FORM

DONATE LIFE SM

Dear ______________________________,
(family)

I would like to donate LIFE by being an organ and tissue donor. I want you to know my decision because you will be consulted before donation can take place.

I wish to donate the following:

☐ any needed organs and tissue
☐ only the following organs and tissue:

____

Thank you for honoring my commitment to donate LIFE through organ and tissue donation.

DONOR SIGNATURE ____________________ DATE __________

Burial & Interment Wishes

And when the time approached for Israel to die, he summoned his son Joseph and said to him, "Do me this favor, place your hand under my thigh as a pledge of your steadfast loyalty: please do not bury me in Egypt. When I lie down with my fathers, take me up from Egypt and bury me in their burial-place."

Genesis 47:29-30

Just as advance directives provide a structure for the way in which we wish to pass from this world to the next, so too do advance preparations for funeral services and interment provide a structure for how we understand the concept of *kavod ha-meit* (honoring the dead).

The Torah provides the basis for many of the Jewish customs surrounding death and mourning. From Genesis, we learn that we will return to the earth, "for from it you were taken, for dust you are, and to dust you shall return."[13]

Traditional Judaism provides instructions for how the body should be handled from the end of one's life until burial. These customs (many of which will be discussed in subsequent pages of this section), are numerous and meticulously detailed. Again, we encourage you to give these traditional practices "a vote but not a veto;" if you do not derive meaning from these customs, offer alternatives that exemplify your values. Reform Judaism supports the principle of autonomy.

It is important to let your loved ones know how you would like your body to be handled after death. The following pages will present you with the traditional views of these traditions and rituals, and then ask you to consider which (if any) of these would be

[13] Genesis 3:19

appropriate for you.[14] We encourage you to speak with your loved ones regarding these choices, so they will have a record of your preferences when the need arises.

Burial vs. Cremation

> *Let me pay the price of the land; accept it from me, that I may bury my dead there…And then Abraham buried his wife Sarah in the cave of the field of Machpelah, facing Mamre—now Hebron—in the land of Canaan.*
>
> *Genesis 23:12-20*

Traditional Jewish Law maintains that the dead must be buried in the earth, a belief that is evidenced by the commandment, "you shall surely bury him."[15] Historically, the purchase of land for a cemetery was often one of the first acts of establishing a Jewish community.

Traditional Jews read the Torah to say that it "absolutely and unqualifiedly insists on the natural decomposition of the remains. The wood of the casket, the cloth of the shrouds, the un-embalmed body to decompose in nature's own steady way. No artificiality—and no slowing or hurrying of this process—is permitted. The world goes on at its own pace. Those who die follow the flow of nature and the world."[16]

As the Rabbis believe that burial is non-negotiable, naturally they prohibit cremation. However, the Torah, the Talmud, and the classical halakhic literature do not explicitly prohibit cremation; likely this was because it was not a normative practice at the time these sources were written. In the nineteenth century, however, this practice became more widespread in western culture prompting rabbinic authorities to examine the practice. Halakhic authorities prohibit cremation on the grounds that it a) does not fulfill the

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[14] Worksheet questions adapted from Rabbi Richard Address, 6.

[15] Deuteronomy 21:23

[16] Maurice Lamm, *The Jewish Way in Death and Mourning.* Revised Edition ed (New York: J. David, 2000), 55.

commandment to bury the dead, and b) desecrates the body and does not show the proper *kavod ha-meit* (respect for the dead).

However, cremation has become an increasingly popular choice in recent years among liberal Jews. We recognize the validity of either option; the choice of burial or cremation is highly personal and we encourage you to make the decision that is right for you.

Burial Preparations

As we came forth, so shall we return.

Ecclesiastes 5:14

The *Chevra Kadisha**, or the burial society, is a group of men and women who are responsible for the preparation of the dead for interment. Preparation for burial includes three steps: *taharah* (the ritual washing and purification of the body), *tachrichim* (dressing the body), and *shemirah* (guarding the body).

Just as a newborn child is washed immediately after birth so that he/she may enter this world clean and pure, so too must we cleanse and purify the body before burial (as specified in Ecclesiastes). *Taharah* consists of a meticulous cleansing of the body while prayers are recited asking God for forgiveness for any sins the deceased may have committed and beseeching God to grant him/her eternal peace.

With regards to *tachrichim,* "Jewish tradition recognizes the democracy of death. It therefore demands that all Jews be buried in the same type of garment. Wealthy or poor, all are equal before God, and that which determines their reward is not what they wear, but who they are. Nineteen hundred years ago, Rabbi Gamaliel instituted this practice so that the poor would not be shamed and the wealthy would not vie with each other to display the most costly burial clothes….The clothes should be simple, handmade, perfectly clean, and white. These shrouds symbolize purity, simplicity, and dignity. Shrouds have no pockets.

They, therefore, can hold no material wealth."[17] In addition, it is traditional for a person to be buried with his/her *tallit* (prayer shawl).

Jewish tradition dictates that the body be guarded from the time of death until burial. The individual serving as the *shomer* (guard) is exempted from all prayers and other religious obligations as he/she is already engaged in performing a *mitzvah.* Though this custom originated from the desire to protect the body from animals, it is still a widespread practice; the *shomer* reads psalms, recites prayers, or studies sacred texts while in the presence of the body with the hope that they will help ease the soul's transition from this world to the next.

**for information on the local Chevra Kadisha, please contact one of the Jewish funeral homes.*

[17] Maurice Lamm, 12.

The Casket

[They heard the sound of God moving about in the garden at the breezy time of day; and the man and his wife hid from Adonai among the trees of the garden (Gen. 3:8)]. 'Amongst the trees of the Garden,' Rabbi Levi said, 'This was a sign for his descendants that they would be placed within wooden coffins.'

Genesis Rabbah 19:8

Just as all people are buried in the same shrouds so as to affirm death as the great equalizer, so too does tradition specify that Jews should be buried in plain wooden caskets. The Talmud illustrates this desire for democracy in death through a story:

"Formerly, they used to bring out the deceased for burial, the rich on a tall state bed, ornamented and covered with rich coverlets; the poor on a plain bier. The poor felt ashamed. Therefore, a law was established that all should be brought out on a plain bier..."[18]

Similar to that which was discussed with regards to cremation, Jewish tradition emphasizes the importance of the natural decomposition of the remains. A wooden casket will decompose at a rate similar to that of the body and the shroud; metal (or similar materials) would delay the process.

The type or quality of the wood is not important. Many use the traditional "plain pine box," however this is left to individual discretion, as is the choice of polished or unpolished wood.

There are cemeteries that require a cement vault. In keeping with Jewish tradition, holes are drilled in the bottom of the vault to allow for the natural return to the earth.

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[18] Babylonian Talmud Moed Katan 27a-b

My Burial and Interment Wishes

1. I would like my body to be:

   (a) ________ Buried

   (b) ________ Cremated

   (c) ________ Other ____

2. If you chose cremation, would you like your cremains to be:

   (a) ________ Buried

   (b) ________ Placed in an urn to be kept with the family

   (c) ________ Other ____

3. Location of the service:

   (a) ________ The funeral home

   (b) ________ The synagogue

   (c) ________ The graveside

4. I would like the following songs, music, poetry, etc. at my funeral:

   ____

   ____

   ____

   ____

5. I would like the following person(s) to give the eulogy at my service:

   ____

   ____

   ____

6. Attendees:

   (a) ________ Public

   (b) ________ Private

7. Flowers:

   (a) ________ Yes

   (b) ________ No

8. Donations in my memory should be made to:

   ____

   ____

   ____

9. Things I would like to be buried with (jewelry, possessions, soil from Israel, etc.):

   ____

   ____

   ____

   ____

10. Casket:

    (a) ________ Wooden Casket

    (b) ________ Other, specifically ____

11. I would like to have *taharah* (ritual washing and purification of the body):

    (a) ________ Yes

    (b) ________ No

12. I would like to have *tachrichim* (dressing the body in traditional shrouds):

    (a) ________ Yes

    (b) ________ No, I would like to be dressed in _________________________________

13. I would like to have a *shomer* (guard) with me during the time between death and burial:

(a) ________ Yes

(b) ________ No

14. I would like to have *kevurah* (covering of the grave with dirt by family and friends):

(a) ________ Yes

(b) ________ No

15. I would like mourners to observe *keriah* (symbolic tearing of the clothes or ribbon):

(a) ________ Yes

(b) ________ No

16. Gravemarker:

(a) Material (stone, bronze, etc.) ____

(b) Decoration ____

(c) Inscription ____

17. Gravesite:

(a) ________ Family Plot, located ____

(b) ________ Family Tomb, located ____

(c) ________ Previously purchased, located _____________________________________

18. I have made funeral preparations:

(a) ________ Yes , at ____

(b) ________ No

19. Other Wishes (for funeral or burial):

____

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20. Obituary details to be included:

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Directory of St. Louis Jewish Funeral Chapels and Cemeteries

**Burial of cremains is permitted*

^ Burial of non-Jewish family members is permitted

#Burial of Jews converted by rabbis of all denominations permitted

1. **Berger Memorial Chapel**
   9430 Olive Blvd.
   St. Louis, MO 63132
   Phone: 314-254-6049
   Web: www.bergermemorialchapel.com

2. **Chesed Shel Emeth Cemetery**
   7550 Olive Blvd
   St. Louis, MO 63130
   Phone: (314) 721-4658
   OR
   650 White Road
   Chesterfield, MO 63017
   Phone: (314) 469-1891
   Website: www.chesedshelemeth.org

3. **Rindskopf-Roth Funeral Chapel**
   5216 Delmar Blvd
   St. Louis, MO 63108
   Phone: 314-367-0438
   Website: www.rindskopfroth.com

4. **Beth Shalom Cemetery #***
   650 White Road
   Saint Louis, MO 63017
   Phone: (314) 469-1891
   Website: http://chesedshelemeth.org

5. **Beth Hamedrosh Hagadol**
   9125 Ladue Rd
   St. Louis, MO 63124
   Phone: (314) 991-0264

6. **Beth Olam Cemetery * ^ #**
   740 N Mason Rd. in Creve Coeur
   St. Louis, MO 63141
   Phone: (314) 434-3933

7. **United Hebrew Cemetery * ^ #**
   7855 Canton (at North and South Rd.)
   St. Louis, MO 63130
   Phone: 314-469-0700

8. **Chevra Kadisha Ohave Shalom Cemetery**
   7400 Olive Road
   St. Louis, MO 63130
   Phone: 314.721.0026

9. **Chevra Kadisha Cemetery**
   1601 North and South Rd.
   St. Louis, MO 63130
   Phone: 314.427.0160
   Web: www.chevrakadishacemetery.org

10. **New Mt. Sinai Cemetery * ^#**
    8430 Gravois Rd.
    St. Louis, 63123
    Phone: 314-353-2540
    Website: www.newmtsinaicemetery.org

11. **St. Louis Cremation (St. Louis)**
    2135 Chouteau Avenue
    St. Louis, MO 63103
    Phone: (314) 241-8844

12. **St. Louis Cremation (Ballwin)**
    15001 Manchester Road
    Ballwin, MO 63011
    Phone: (636) 227-4488

13. **Cremation Society of St. Louis**
    10305 Big Bend Road
    St. Louis, MO 63122
    Phone: (314) 205-0022

Part 3: The Ethical Will

Rabbi Shimon says: there are three crowns: the crown of the Torah, the crown of priesthood, and the crown of royalty, by the crown of a good name is greater than all. Pirkei Avot 4:17

In a place where there is no mensch, be a mensch. 2:6

Let all your deeds be for the sake of Heaven. 2:17

Nothing can spare us from the grief we suffer from the loss of a loved one; nothing can change the fact that they are no longer with us. We accept that we—as human beings—cannot live forever, but our values, our teachings, and our truths can. Our core values and beliefs can endure; the ways in which we walked through life can serve as inspiration to those we love. These comprise our true legacies.

An Ethical Will is a living legacy; it is a document that captures our most important insights and values. It communicates how we wish to be remembered, and imparts our hopes and dreams for future generations. For our loved ones, reading an ethical will is like hearing our voice when we are no longer there to speak; it provides comfort when we can no longer be the comforter.

The tradition of writing ethical wills is grounded in the Torah text itself. Jacob gathers his children around his bedside to impart his final words, instructing them on how they should live their lives once he is gone. The book of Deuteronomy is a transcript of Moses' farewell speech to the Israelites. On his deathbed, David gives Solomon advice, and implores him to finish those things that David was unable to accomplish in his lifetime.

Each ethical will is unique; there is no set format, no formal requirements. Oftentimes, ethical wills take the form of a letter, but you may decide to preserve your legacy in some other format; audio recordings, videos, paintings, quilts, and more may all be good options. Ethical wills are frequently written from parent to child (but can also be written to siblings and other close family members or friends). Topics might range from forgiveness for

transgressions, summaries of one's life (including significant milestones, memories, etc.), expressions of gratitude, important life lessons, and meaningful Jewish practices, teachings, and values.

We urge you to think about the legacy that you would like to leave, the way in which you would like to be remembered, and the teachings that you want to pass on to future generations. The following pages include samples of ethical wills, followed by questions intended to guide your thinking about your own ethical will(s).

Samples of Ethical Wills

These excerpts come from Ethical Wills, A Modern Treasury, by Jack Riemer and Nathaniel Stampfer.[19]

To My Beloved Children,

Fixed are a man's years on earth, determined are his days of travail. Yet no man knows his span, like fish held fast in the net. I have therefore decided to search my heart to consider my lifetime and all my labor under the sun to this day; to describe all this and relate to my children the troubles that have overtaken me during the years of my life. At the time, each of the troubles delivered a hammer-blow to my head. But now, with the passage of time, I regard them as vain trifles one and all. They are all gone now, like a dream that has fled, leaving no trace. Indeed, a contemplative man understands that one need not be overwhelmed by human failure any more than by some success that he may experience. For time erases everything and in the course of years all is borne away on the wind, forgotten. All but the loving-kindness of the Almighty, who sustains us in life and puts no stumbling blocks before our feet.

Isaac Komiansky, July 1888

To My Wife,

I know: When I die, for you I shall continue to live. No one will take me from your faithful and tender heart. But if you meet a comrade who understands your sorrow, and you love him a bit and your life brings forth a new life and a son is born to you—give him and let him carry my name and let him be my continuation.

Avraham Kreitzman, killed in Israel's War of Independence

To My Family,

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[19] Jack Riemer. *Ethical Wills: A Modern Jewish Treasury*. Ed. Nathaniel Stampfer and Jack Riemer. Schocken Books, 1983.

Whenever death shall come, it will find me unafraid. I pray that it may find me ready. I have ever tried so to live that I might be prepared to meet my God. I love life and the exquisite gifts of work, of play, of joy, of chastening, of light, of laughter, and most of all, of love that it has brought me. I am, and have always been, deeply grateful for the abundance of life with which I have been blessed. Life has been inexpressibly sweet to me. Yet, come death when it may, I yield up life as gladly, as gratefully, as I have accepted its gift for the while…it would be selfish to ask for more.

Rabbi David De Sola Pool, 1885

My Life Experiences

525,600 minutes, 525,600 moments so dear. 525,600 minutes - how do you measure, measure a year? In daylights, in sunsets, in midnights, in cups of coffee. In inches, in miles, in laughter, in strife. In 525,600 minutes - how do you measure a year in the life? How about love?

Jonathan Larson, "Seasons of Love"

We are our life experiences; they paint a portrait of who we are. We learn something from every interaction, from every encounter. How have these experiences changed us? How did they help us to grow and mature? In understanding our own experiences we may begin to understand ourselves; only then can we begin to impart our stories, values, and wisdom to future generations.

Questions to Consider

1. I (____have/____have not) attached a more comprehensive ethical will.
2. Who were/are the important people in my life
3. What did I learn from them?
4. Which events stand out in my memory? Why?
5. What events were the most painful? Why?
6. What events were the most joyful? Why?
7. What events were the most frustrating?
8. What did I learn from them?
9. How can my life experiences help me impart lessons to future generations?
10. I would like to be remembered for...

My Core Values

> *Tradition is not just what we inherit from the past; it is also what we create and pass on to the future. Tradition necessarily implies process, the continual forging of links on an unending chain.*
>
> *Marcia Falk*

"In order to leave a legacy that matters, we need to know what we value in life. Integrity, optimism, compassion, self-sufficiency, courage, creativity, honesty—your list of values may be long indeed. Values are principles to which we are committed, characteristics that we admire, or vows that we strive to uphold. Some values have been part of us since childhood; others have arisen out of life experiences and influential relationships.

But values also include the things we love most about our lives—a good book, coffee on the porch, a raucous family get-together, an intimate conversation, playing with our grandchildren. These make our lives worth living, and it is our love of life that we want to communicate in our legacies."[20]

In answering the following questions, consider all of the significant aspects of your life: family, relationships, work, education, faith, religion, hopes, dreams, meaning, generosity, culture, etc.

Questions to Consider

1. What do I value?
2. What do I believe?
3. What am I committed to?
4. What matters most in my life?
5. What are the blessings in my life?
6. What brings me joy?

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[20] Rachel Freed. *Women's Lives, Women's Legacies: Passing Your Beliefs and Blessings to Future Generations , Creating Your Own Spiritual-ethical Will*. (Minneapolis: Fairview Press, 2003),142.

Living My Values

> *We must be sure to tell our children about the goodness of people, to express again and again…that our individual acts of kindness make a difference.*
>
> *Anne Roiphe*

The way in which we live our lives is the clearest indicator of our core values and beliefs. What do our actions demonstrate? If we value family, we might demonstrate this through cooking family dinners, through taking the time to call regularly. If we value *tikkun olam*, we might engage in service projects or lobby for change in the areas that matter most to us.

Questions to Consider

1. What am I proud of?
2. What do I take pride in?
3. When do I feel proud?
4. What do my activities say about me?
5. When do I feel valued, and why?
6. When do I feel fulfilled?
7. What experiences have changed me? Why?
8. What values do my actions reflect?

Advice for Future Generations

Our Rabbis taught: A parent has the following obligations towards their children--to enter them into the covenant, to redeem them, to teach them Torah, to find them a sacred partner, and to teach them a craft or a trade. And there are some who say that they must also teach them how to swim.

Babylonian Talmud Kiddushin 29a

The Talmud tells us that we are responsible for shaping the lives of our children – we care for them in their youth, we provide them with an education, we help them find their own career paths, we demonstrate the importance of family, and we teach them how to take care of themselves. We are responsible for passing on our moral and ethical instructions to our children.

Questions to Consider

1. What teachings did I receive from my family?
2. What teachings did I receive from my community?
3. What teachings did I receive from my Jewish heritage?
4. Which of these do I want to pass on to future generations
5. What is the most important thing I've learned in my life?
6. What do I wish I would have learned sooner?
7. What advice can I give to future generations?
8. What are the life lessons I hope to pass on?

Part 4: Philanthropic Legacy

> *One day when he [Choni] was journeying on the road and he saw a man planting a carob tree, he asked him, "How long does it take [for this tree] to bear fruit?" The man replied: "Seventy years." He then further asked him: "Are you certain that you will live another seventy years?" The man replied: "I found [ready grown] carob trees in the world; as my forefathers planted these for me so I too plant these for my children."*
>
> *Babylonian Talmud Ta'anit 23a*

In 1984, a small group of friends gathered to discuss the need for a new congregation in St. Louis, one that would be rooted in their highest ideals, one that embraced inclusiveness and was committed to *tikkun olam*. A community that would renew the Jewish presence in the City of St. Louis. A congregation where like-minded people could worship, study and work to repair the world. It would be a place to celebrate the milestones of their lives, find comfort in times of sorrow, and raise children according to their shared values.

Central Reform Congregation has grown from a handful of dreamers to a large and vibrant community, thanks to the vision and investment of these pioneers and the many others who have joined in the years since. Today, we touch thousands of lives each year and are making a real difference for the common good in the City of St. Louis and beyond. Our core values – a deep sense of community, respect for diversity, and commitment to social responsibility – shine through in all that we do. Some of the children whose parents founded our congregation are now raising their own children at CRC.

Our task now is to plan for our future and to guarantee that the next generation will have access to this holy community. Annual membership contributions alone are not sufficient to support our current and anticipated needs. This is because of our longstanding commitment to welcoming any household seeking membership, or a place to worship for

high holidays, regardless of their ability to pay. The *L' Dor V'Dor Endowment Fund* will provide a source of financial stability for our congregation's future needs and guarantee our ability to maintain our policy that financial hardship should never be a barrier to participation. It will create a cushion to protect us from economic uncertainty and guarantee the sustainability of what we have created.

As we look toward the future, we realize that it is up to us to ensure that what we have built will last. We ask you to consider including Central Reform Congregation in estate planning. By including Central Reform Congregation as a beneficiary of your will, life insurance policy, or other planned giving vehicle, you will ensure that our shared values of Judaism, holy community, and *tikkun olam* will endure and prosper.

> *In this hour we, the living, are the people of Israel. The tasks, begun by our ancestors and prophets and continued by their descendants, are now entrusted to us. We are either the last Jews or those who will hand over the entire past to generations to come. We will either forfeit or enrich the legacy of ages.*
>
> Rabbi Abraham Joshua Heschel

A loose copy of CRC's Legacy Commitment form is included with this book, or as a separate attachment with the electronic copy. We appreciate your consideration of including CRC in your planned giving.

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We would also like to acknowledge the work of Rabbi Jack Reimer and Malka Kornblatt whose books, guides, and workshops have inspired many to take on the challenge of creating their own ethical wills.

Notes



Ethical Wills: A Very Short Guide

What is an ethical will?

The concept of an ethical will, or "Zava'ah" in Hebrew, goes back to the time of Jacob. Ethical wills can be considered a 3,500-year-old tradition. In the Torah, Jacob gathers his 12 sons around him while on his deathbed and gives them an oral ethical will in which he articulates moral guidance and burial instructions. Jacob requests not to be buried in Egypt but in Canaan, in the cave of Machpelah with his ancestors. He also offers his children a final blessing.

In the middle ages, The Rambam, Nachmanides, and other great scholars would leave a Zava'ah – an ethical will to their students. Detailing life lessons learned and their expectations of their students. In modern times, ethical wills have been written by men and women of every walk of life, detailing their moral understanding of the world, and their hope for future generations. Writing an ethical will can give you a deeply meaningful experience, while engaging with your own mortality.

That sounds like it's for Very Serious People. Why should we do it?

An ethical will is a living document that you can start, stop, revisit and rewrite. This makes them ideal for young couples (and families). They're a way to think about the values you want to see manifest in your lives as individuals and together. They're a way to talk about what matters to you from the traditions you both grew up with and what you want to change, cultivate and discard. There's no way doing this won't bring you closer as a couple or family. And it'll be a great way to look back over your lives together when you are old.

What could we possibly say that someone will remember?

*We promise that something you say will live on. You can't *necessarily* control what that will be. Take Judah The Pious. You've never heard of him, but if anyone you know is an Ashkenazi Jew, you've probably heard about his ethical will. He's the guy who said you should not name a child for a living relative. He was also obsessed with witches.*

How Jewish do we have to be to write an ethical will?

You do not need to be any kind of Jewish. You can both be Jewish and do it, but you could be bringing together different faith traditions, no faith traditions, very conservative or very liberal ones. Bring all your stuff. (And remember that if you do identify as Jewish, your Judaism is yours to define and it is legitimate. There are no "bad Jews" here.)



We're convinced. How do we start?

With many thanks to Rabbi Steven Abraham of Beth El Synagogue in Omaha, Nebraska, we have some questions for you and your partner to consider together. You can write the answers down in any form that speaks to you. A letter, an essay, a poem; you can sing it, you can collage it. You need not address anyone in particular. Though it's common that if people do have children that's who they're thinking of, it can be for just yourselves, your parents, friends, all of the world, or even God if such an idea appeals to you.

- What are each of our core beliefs and values?
- How have these beliefs and values manifested themselves in our lives? Are there further ways we'd like them to?
- What teachings from our parents, grandparents or siblings that speak to us do we want to pass on?
- What 2 or 3 life lessons need to be written down?
- What are we grateful for in life?
- Sometimes imagining that you only have a limited time left brings to mind the things in life that are truly important – what are those things for you?

Additional Resources:

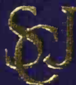
My Jewish Learning: Ethical Wills

Ethical Wills and How to Prepare Them: A Guide to Sharing Your Values from Generation to Generation

So That Your Values Live On: Ethical Wills and How To Prepare Them

On Purpose: Life Lessons in Life and Health from the Frog, Dung Beetle, and Julia


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The present Series of JEWISH CLASSICS was projected in continuation of the previous publication of the English Translation of the HOLY SCRIPTURES—the greatest classic of Hebrew literature and of all times.

When the New Translation of the Scriptures was approaching completion, the late Jacob H. Schiff, through whose munificence the publication of that translation was rendered possible, further proposed to the Jewish Publication Society of America that they should issue a representative selection of the various classes of literature produced by Jewish writers after the close of the Biblical Canon, and for that purpose placed a fund at the disposal of the Society.

In the deed of gift of Mr. Schiff, which was intended to make the present Series possible, a Committee was named by him consisting of the following:

Dr. Solomon Schechter, Chairman
Dr. Cyrus Adler, Vice-Chairman
Rev. Dr. H. G. Enelow
Prof. Israel Friedlaender
Rev. Dr. Kaufmann Kohler
Prof. Alexander Marx
Rev. Dr. F. de Sola Mendes

Rev. Dr. David Philipson
Rev. Dr. Samuel Schulman
The Hon. Mayer Sulzberger

Later the Committee was increased by the addition of Prof. Louis Ginzberg, Prof. Jacob Z. Lauterbach, and Prof. Henry Malter. Upon the death of Dr. Schechter, on November 19, 1915, Dr. Cyrus Adler was elected Chairman. After the tragic death of Professor Israel Friedlaender in 1920, Professor Israel Davidson was named as his successor. The Committee has since been deprived of the aid of Judge Sulzberger, who passed away on April 20, 1923; of Professor Malter, who died on April 4, 1925; and of the Rev. Dr. Kaufmann Kohler, who died on January 28, 1926. Dr. Solomon Solis Cohen was appointed to succeed Judge Sulzberger.

The plan of the Series was outlined during the Chairmanship of our distinguished colleague, the eminent scholar, Dr. Solomon Schechter.

The first principle adopted was that in all cases in which a Hebrew text was extant, it was to be printed along with the English translation, and that an endeavor should be made to present a critical text based not only upon previous editions, but also upon the available manuscripts. For this purpose manuscripts

in America have been employed, and those in the libraries of England, Italy, Germany, Austria and Hungary—wherever important manuscripts bearing upon the Series were to be found—have been photographed. The Committee feel that in offering this Series they are not only making accessible to English readers some of the treasures of Jewish literature, but are adding to Jewish scholarship by presenting carefully edited texts, which they hope will become the standard texts of the Jewish Classics.

In giving the original Hebrew text the Committee have been able to add a feature which was absent in the publication of the translation of the Scriptures, the English text of which was published without the original Hebrew. This was not due to any desire on the part of the Board in charge to substitute the English text for the original; but the demand for an English version on the part of English-speaking Jews was so urgent, and the facilities in the United States for printing Hebrew at the time so meager, that the Board felt any further delay of a work that had been anxiously expected for twenty years would be inadvisable. It is the hope of the Jewish Publication Society to publish, when its opportunities permit, the Hebrew text of

the Bible, side by side with the translation.

The Committee were limited in the preparation of the Series by the amount of the fund, which, though most generous, could not provide for a complete presentation of the Jewish Classics, which might well cover hundreds of volumes.

They therefore decided, in the first instance, to omit, by reason of their availability in the English language, certain works which would otherwise naturally be expected to appear in such a Series. This is notably the case in regard to two great philosophical works—the *Kuzari* of Jehudah Halevi, which has been translated into English by Doctor Hartwig Hirschfeld, and the *Guide of the Perplexed* of Moses Maimonides, which has an English version at the hands of the late Doctor Michael Friedländer. Similarly two great names like those of Flavius Josephus and Philo of Alexandria, although rightfully belonging to a series of Jewish Classics, were not included because we were given to understand that they had already been selected for publication in the Loeb Classical Library.

The Committee deemed it necessary to limit the Series to about 25 volumes, and they will endeavor to include in this number representative works of the various classes of Jewish litera-

ture under the headings of Apocrypha and Pseudepigrapha, Mishnah, Talmud, Midrash, Codes, Hebrew Poetry, Philosophy, Ethics, Mysticism, History, Epistles, Travels, Homiletics, and Folklore.

The Series was inaugurated with a selection from the religious poems of Solomon Ibn Gabirol, edited by Professor Israel Davidson, and put into English verse by Mr. Israel Zangwill; followed by a selection of the poems of Jehudah Halevi, translated into English by Mrs. Nina Salaman, based chiefly on the critical text of Doctor Heinrich Brody.

The present volume, being a selection from the Ethical Wills of Jewish worthies, is the first collection of its kind brought together. Such Wills, whose beginnings are found in the Bible, have a continuous history throughout Jewish literature and were also known in Christian and Mohammedan circles. The text and translation are from the pen of Doctor Israel Abrahams, Reader of Rabbinics at the University of Cambridge. The work of Doctor Abrahams was carried on under many difficulties and exacting labors in other directions and the proofs were read during the summer of 1925, shortly before his lamented death. Doctor Abrahams read the

first proof and while the pages did not have the advantage of his revisions, no material additions or alterations have been made by the Committee.

It is a source of great sorrow to the members of the Committee that this gifted man did not live to see the issuance of a volume which contains the fruition of studies begun by him more than thirty-five years ago. May not this work be considered as his last Testament to two generations of students and readers whom he instructed and delighted?

It is expected that the next volume to appear in this Series will be a critical edition with translation of the Tractate Taanit of the Babylonian Talmud, edited and translated by the late Professor Henry Malter. Following this the Committee expect to publish a critical edition of the Mekilta, edited and translated by Professor Jacob Z. Lauterbach, and a translation of the Maase Book, by Doctor Moses Gaster.

The Committee trust that this Series will awaken the interest and command the support of those who feel the obligation to see to it that the Jewish Classics, which, with few exceptions, have been unknown to English readers, shall come into their own, and take their rightful place among the classic literatures of all peoples.

June, 1926.

The SCHIFF LIBRARY
of JEWISH CLASSICS

HEBREW ETHICAL WILLS

SELECTED AND EDITED

BY

ISRAEL ABRAHAMS

Reader in Talmudic in the University of Cambridge,
formerly Senior Tutor at Jews' College, London.

PART ONE



PHILADELPHIA
THE JEWISH PUBLICATION SOCIETY OF AMERICA
1926

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לקטו נערכו הוגהו ונעתקו

על ידי

ישראל בן ברוך בר אברהם

חלק א



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מנחת אהבה

לזכרון

מוהר"ר שניאור זלמן שעכטער זצ"ל

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ
אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה׳ לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט
לְמַעַן הָבִיא ה׳ עַל אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

(בראשית יח, יט)

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice; to the end that the Lord may bring upon Abraham that which He hath spoken of him.

(Genesis 18.19)

CONTENTS

INTRODUCTION

THE present volume includes specimens which, either as complete texts or as extracts, are representative of the type of literature known as Ethical Wills.

The practice of *writing* testamentary directions for the religious and secular guidance of children cannot be traced with certainty earlier than the twelfth century. The oldest, however, is usually dated as belonging to about the year 1050. But the habit of addressing *verbal* counsels is, of course, very much more ancient.

What shall he murmur with his latest breath,
When his proud eye looks through the film of death?

asks Keats when, towards the close of his brief life, he allowed his despondency to doubt the value of the poet's service. The moralist has usually been of more robust faith. Through the ages he has felt the longing to convey to his offspring at the end the ideals which he himself has striven after from the beginning. The Bible records several such instances. Prominently among these may be mentioned the blessing of Jacob, the dying requests of Joseph to his brethren, the addresses of Moses and Joshua to the people of Israel, the advice of David to his son Solomon, the ascetic restriction imposed against the use of wine or settled abodes by Jonadab son of Rechab, and such injunctions as that of the

prophet of Bethel to his sons (I Kings 13.31). The injunctions contained in the Wisdom Literature, and especially in the first nine chapters of Proverbs, are cast in the form of admonitions by the sage, in the guise of father, to the disciple, in the aspect of son. Very interesting is it to note that in the Book of Proverbs, the mother also appears in the guise of counsellor.

> Hear, my son, the instruction of thy father,
> And forsake not the teaching of thy mother (1.8).

There is, further, the remarkable 'burden wherewith his mother corrected' king Lemuel, in the last chapter of Proverbs. To this must be added the ever-memorable instance of the mother of the Maccabean martyrs (2 Macc. 7), whose brave encouragement of her sons in the moment of death justifies the historian's description of her (verse 20): 'but above all was the mother marvelous.' And though the Jewish Ethical Wills are predominantly paternal, the maternal genre has survived into recent time, as in the *Zeker 'Olam* of Rebekah Luria (Jerusalem, 1891).

The Apocrypha still further develops the ethical testament. The address of the dying Mattathias to his five sons is matched in pathos and excelled in beauty by the counsels of Tobit when he sent his son on a mission from which he scarce expected to live to see him return. The fourth chapter of Tobit can, indeed, no longer be described as the oldest specimen of the Jewish ethical will. Much earlier, at least as soon as 400 B. C., comes the story of Aḥiḳar, a long section of which consists of that very species of exhortation,

directly spoken to a son, which is characteristic of the type of literature which we are considering. So ingrained was the habit that the Maccabean period gives us several pseudepigraphic specimens. Thus the Book of Jubilees contains some, so does Enoch xci, the Apocalypse of Moses, and above all the Testaments of the Twelve Patriarchs. And the death scenes in the Talmud continue the record of the fondness of the Jewish parent for this method of offering counsels of perfection from one generation to the next.

The importance of the Testaments of the Twelve Patriarchs, as a pre-Christian Jewish document, has only become realized of recent years. These apocryphal last words and admonitions of the twelve sons of Jacob were long regarded as of Christian origin; they are now generally considered to be Jewish with some later interpolations. The reader will find these points discussed by Dr. K. Kohler in the *Jewish Encyclopedia* (vol. xii, p. 113). The date usually assigned to parts at least of the Testaments is the reign of John Hyrkanus. Dr. Charles very definitely assigns the year 109–107 B. C. for the original Jewish work. The Testaments have close parallels to passages in the New Testament. Their ethical worth is high. Dr. Kohler ably characterizes the moral of the Testaments, in which "each of the twelve sons of Jacob delivers a farewell address, giving an account of such of his experiences as offer some lesson, either warning against sins that he had committed or exhorting to virtues that he had practised." Thus: Reuben's theme is Unchastity; Simeon's, Envy; Levi's, the Priesthood and Pride;

Judah's, Courage, etc; Issachar's, Simplicity; Zebulun's, Compassion; Dan's, Anger; Napthali's, Natural Goodness; Gad's, Hatred; Asher's, the Two Characters of Vice and Virtue; Joseph's, Chastity; Benjamin's, Purity of Heart. Another ancient document, the *Didachê*, is similarly of Jewish provenance with Christian changes, but the least characteristically Jewish factor in the *Didachê* is the compiler's mode of addressing the proselyte as 'my son'.

Thus the ethical testament has a long and continuous history in Jewish literature. That literature did not monopolize the genre. The Arabs held the ethical will (included under the general title "Wasaya") in such high esteem that they would ascribe documents of the kind to revered sages like Lokman. In Christian circles, too, we find similar phenomena. In 717 Bishop Egwin spent several days before his death in exhorting his monks and other disciples. Similarly with Abbot Gildas and Joachim de Flore. In the preambles of many Christian wills may be found declarations of faith, directions as to burial which belong to the same category. The letter of Sir Henry Sidney to his son Philip (written in 1566) may be also cited as an illustrative parallel. The age of the Renaissanse was rich in such products.

Despite these, and other parallels, the ethical will is in a sense a distinctive Jewish genre. The word used (צַוָּאָה from צָוָה, piel צִוָּה, *to command*) is the same as describes the ordinary will. But it derives from texts which give the ethical

key-note of the special type. Isaiah bids Hezekiah, who was sick unto death, "Set thy house in order" (literally "command thy house," Isa. 38.1). The same word is used in the charge of Moses (Deut. 32.46). But most operative of all texts in this connection has been Gen. 18.19, where God says of Abraham: "I have known him (Abraham) to the end that he may *command* his children and his household after him, that they may keep the way of the Lord." This text (which is printed in Hebrew and English as the motto of the present book) has inspired many a Jewish parent in after centuries, and it has been made the basis of an actual rubric in modern Jewish codes. It has been held to enjoin on every father the bounden duty to leave moral exhortations for his children's guidance. This feeling is well brought out in the following Midrash. "Jacob felt that his end was near, and besought the divine mercy: Ruler of the World, he cried, Take not my soul until I have exhorted my children. And his wish was granted." A similar gracious impulse led many a Rabbi to offer dying instructions to his disciples and community. In imitation of Moses it was held obligatory for a teacher, before his demise, to impart abundantly of his wisdom, a duty which Moses Recanati beautifully quotes at the end of his commentary on Deuteronomy.

These wills have been spoken of as continuous. Seeing, however, that most of them were *verbal*, it is not surprising that there are gaps in the literary records. Amid all the wealth of past lore which the Cairo Geniza brought to light,

not a single instance of an ethical will has been discovered. This merely implies that they were not written down or preserved, not that they were unspoken.

Both the occasion and the motive of these testaments differ. Sometimes they were written when the father was near death, at other times when he was separated from his family by the exigencies of travel. Especially when about to go to Palestine, or when arrived there, letters of admonition might be despatched. Sometimes the parent would write his testament at a comparatively early age, and modify and expand it as years passed by. Occasionally the testament would take the form of an elaborate treatise on ritual and ethics. Here and there a father would content himself with directions for his burial; mostly such directions would be incorporated in a longer testament. Sometimes the testament would be intended for the son, sometimes for a whole family, sometimes for the public.

The testaments give an intimate insight into the personal religion of Jews in various ages. The wills convey much information as to social life, the position of women, habits of dress and domestic economy, schemes of education, and indeed as to the many interests of business and culture.

All these topics can be studied with effect in the testaments, and the present writer may refer to an essay of his own in the third volume of the first series of the *Jewish Quarterly Review.* He hopes also to print, on a subsequent occasion, a complete bibliography and running synopsis of the

large number of wills now known to him from actual perusal. The present volume contains a small fraction of the whole, nineteenth century wills being excluded by the scheme of the series. But even so, the testaments show, in a striking manner, the popularity of just those elements of the rabbinic literature which, in a special sense, may be termed ethical. The favorite quotations are beyond question the finest passages. It is necessary to call attention to this, because the wills naturally differ very considerably in point of view. In some the outstanding influence is scholasticism, in others mysticism, in others the modernism of the Mendelssohn type. Very interesting is it to witness the gradual and constant growth of affection for Maimonides. It is superfluous, however, to enter into fuller details, seeing that the texts speak for themselves. A bibliographical descriptive note is prefixed to each. The selection is mainly the editor's own, but he received valuable suggestions from the Committee, and to them as to Prof. Reuben Levy he is indebted for assistance in correcting the proofs.

The texts themselves reflect the phases of Jewish experience and the literary and moral reactions to it through many centuries. But whatever the passing indications of contemporary manners and thought, the Jewish code of morality remains essentially the same throughout. There is never a sordid thought or hateful sentiment, though there may be occasional narrowness of horizon. Intellectually some may be comparatively low, morally all are high. Indeed

if one were writing apologetically, one could find in the confidential pronouncements which constitute the testaments a most effective vindication of the Jewish character.

לקוטים מתלמוד ומדרש

SELECTIONS FROM THE EARLY RABBINIC LITERATURE

I

SELECTIONS FROM THE EARLY RABBINIC LITERATURE

The early rabbinic literature records the passing of many heroic figures—heroic whether the scene be a restful deathbed or the martyr's stake. Both served as future models. Thus in the present volume, Nathaniel Trabotti, in his last quiet hours, follows the model of the Nasi Judah the first (cf. p. 19 with p. 264 below). On the other hand, Moses Rimos, in face of his more violent taking off, finds encouragement in Akiba's precedent (cf. p. 15f. with p. 247 below). Heroism has its message alike for times of tranquillity and agitation.

Some of the passages which follow are direct quotations of the words of dying teachers. These last words are rarely the best words their authors uttered. Some seem to show a touch of rather smug self-satisfaction, but this appearance is not always accurate. Judah the first, for instance, holds his ten fingers up and claims that he has done no wrong with them, a rather arrogant assumption of virtue. Yet the last Mishnah in Soṭah declares that with Judah the First there ceased "humility and the fear of God", so little was his nature given to self-pride. In some of the sayings we have illustrations of the Jewish view that laws of hygiene are laws of religion. Again some belong in the category of the curious and superstitious rather than to the ethical or literary. But there is more than literary worth to be considered. The ruling passion is strong still in death, and the veteran teacher, surrounded by his disciples, sometimes men more famous than himself, seeks to impart to the last both his worldly wisdom and his exposition of Torah. To impart and to receive. It is the latter consideration that has justified

א
לקוטים מתלמוד ומדרש

בספרות התלמוד והמדרש נמצאים ספורים ע"ד פטירת גבורים דבים–בין שמתו בשלוה והשקט על ערש דוי בין שנהדגו על קדוש השם. אלה ואלה שמשו בתור אנשי מופת לדורות הבאים. כמו שנראה בכרך שלפנינו, נתנאל טרבוט בשלות רגעיו האחרונים הולך בעקבות רבי יהודה הנשיא (השוה דף 19 לדף 264 למטה); ולהפך, משה רימוס, שמת מיתה חטופה ואכזרית, תולה את עצמו באילן הגדול רבי עקיבא (השוה דף 15 וכו' לדף 247 למטה). מעשי גבורה דישומם נכר גם בימי שלום וגם בימי מהומה.

יש דבודים בין אלה הבאים להלן שיצאו מפי מודים גוססים, ובכ"ז דק מעטים מהם הם מן המעולה והמובחר שיצא מפיהם. יש מהם המגלים קורטוב של ספוק עצמי מוצנע, אבל לפעמים כל זה הוא רק למראית עין. יהודה הנשיא, למשל, זוקף את עשר אצבעותיו כלפי מעלה ואומר שלא נהנה אפילו באצבע קטנה–הלא זו תפיסת יושר שיש בה משום יהירות. ובכ"ז המשנה האחרונה בסוטה סבורה כי "משמת רבי בטלה ענוה וידאת חטא", כל כך היה טבעו רחוק מן הגאוה והיהירות. יש מימרות המבליטות את השקפת היהודים שתורת הבריאות הוא תורת הדת; ויש עוד כאלה השייכות לממלכת הדברים הזרים והאמונות הטפלות יותר מאשר לדברי מוסר ועניני ספרות. אכן לא די להבחין רק את הערך הספרותי של הדברים האלה. התאוה השליטה ה"א עזה גם בשעת המות, והרבי המנוסה המיסב בחברת תלמידיו, אשר לפעמים הם יותר מפורסמים ממנו, משתדל לתת עד רגעו האחרון מחכמתו הכללית ומפירושיו על התורה. ולא דק לתת כי גם לקבל. מפני הטעם האחרון

the inclusion of one or two scenes, not necessarily final scenes, in which the Rabbi on a bed of sickness is visited by pupils and colleagues and asks for their report of the doings in the Academy. This act of receiving belongs to the testamentary category almost as fully as does the act of giving counsel.

Another series of extracts contains the explanations given by Rabbis of their longevity. Juniors inquire and the seniors answer. The answers easily fall within the scope of this volume, for they are in essence advice in the science of life by those whose tenure of life is near its end. Some of the answers are strange enough, but they have a value of their own on the moral side and as elements in contemporary folk-lore. The editor himself did not plan the inclusion of these early rabbinic passages, for they need ampler discussion than is here possible. But he acquiesced in the Committee's desire so as to make the selection more representative.

It has not seemed necessary to enter into biographical details regarding the Rabbis cited. Articles on most of them will be found in the Jewish Encyclopedia, while their teaching is displayed and expounded in Bacher's works on the Hagada. In the notes to the Hebrew text, V. refers to variant readings in the editions, and M. to the readings of the Munich MS.

1

Eleazar b. Hyrkanos and Johanan b. Zakkai.

Our Rabbis have taught: When R. Eleazar was ill, his disciples went in to visit him.[1] They said unto him: Our Master, teach us the Ways

[1] For the version given in Sanhedrin 68a, see p. 7 below.

נכללו פה ספור אחד או שנים שאין להם יחס כלל לקץ החיים, כי בהם הרבי שוכב על ערש דוי ותלמידיו וחבריו באים לבקרו והוא שואל אותם מהנעשה בבית המדרש. המעשה הזה של קבלת עצה הוא חלק מסוג הצואה לא פחות מן המעשה של נתינת עצה.

סדר אחר של לקוטים מכיל סברות רבנן לאריכות ימיהם. הצעירים שואלים והזקנים משיבים. התשובות האלה יש להן יחס ישר אל הכרך שלפנינו, יען כי בעקרן הן עצות להבנת החיים ע"י אנשים אשר חייהם קרבים אל קצם. אחרות מן התשובות זרות הן למדי, אבל יש להן ערך מיוחד מן הצד המוסרי ובתור יסודות בפולקלור של הימים ההם. העורך עצמו לא היה בדעתו להוסיף את הלקוטים האלה של חכמי התלמוד והמדרש, יען כי דורשים הם חקירה יותר עמוקה מאשר אפשר לתת פה, אבל הוא נכנע לחפץ הועד בכדי לעשות את הלקוט יותר כולל ומקיף.

לא חשבתי לנחוץ לתת פרטים מתולדות תלמידי החכמים הבאים להלן. רובם מפורטים באנציקלופדיה היהודית האנגלית, והוראותיהם נדרשות בספריו של באכער על האגדה. בהערותי לנוסח העברי V משמש לשינוים במהדורות, M למקראות של כת"י מינכען.

א

רבי אליעזר בן הורקנוס ור' יוחנן בן זכאי

תנו רבנן כשחלה ר' אליעזר נכנסו תלמידיו לבקרו. אמרו לו. רבינו. למדנו אורחות חיים

of Life, whereby we may be worthy of the life of the world to come. He answered unto them: Take heed to the honor of your colleagues; withhold your children from recitation,[2] and cause them to sit between the knees of the disciples of the wise; and when you pray, know before whom you stand. Thereby will you be worthy of the life of the world to come.

And when Rabban Joḥanan b. Zakkai was ill, his disciples went in to visit him. When he saw them he began to weep. His disciples said unto him, O Lamp of Israel,[3] right-hand pillar,[4] mighty hammer! Why dost thou weep? He answered unto them: If I were being led before a king of flesh and blood, who is today here and tomorrow in the grave, who if he were angry with me, his anger need not be everlasting,[5] who if he imprison me his imprisonment need not be everlasting, who if he put me to death the death would not be for ever, whom I could appease with words and bribe with money—even then I would weep; but now,

[2] So Jastrow, *Dictionary*, p. 331, renders; interpreting "Restrain your children from parading a superficial knowledge of the Bible by verbal memorizing." Others hold that the reference is to some debatable literature, apocryphal or metaphysical (Cf. Bacher, *Agada der Tannaiten* i. ch. vi. Comp. I. Z. Lauterbach, *Midrash and Mishnah*, New York 1916, pp. 89–90).

[3] According to another reading, "Lamp of the World."

[4] I Kings 7.13.

[5] According to another reading: "would only be in this world;" similarly in other clauses.

ונזכהי בהם לחיי העולם הבא. אמר להם. הזהרו בכבוד חבריכם. [ומנעו בניכם מן ההגיון, והושיבום בין ברכי תלמידי חכמים].[2] וכשאתם מתפללים דעו לפני מי אתם עומדים. ובשביל כך תזכו לחיי העולם הבא:

וכשחלה רבן יוחנן בן זכאי נכנסו תלמידיו לבקרו. כיון שראה אותם התחיל לבכות. אמרו לו תלמידיו. נר ישראל[3] עמוד הימיני פטיש החזק[4] מפני מה אתה בוכה? אמר להם. אילו לפני מלך בשר ודם היו מוליכין אותי. שהיום כאן ומחר בקבר. שאם כועס עלי אין כעסו כעס עולם.[5] ואם אוסרני אין איסורו איסור עולם. ואם ממיתני אין מיתתו מיתת עולם. ואני יכול לפייסו בדברים ולשחדו בממון. אף על פי כן הייתי בוכה.[6] ועכשיו שמוליכין

[1] M. כדי שנזכה

[2] Aboth de R. Nathan I, 19 omits the whole bracketed passage. M. omits the second clause. At the end of the paragraph M. has a considerable addition.

[3] In some texts of the Aboth de R. Nathan the reading is נר עולם (see ed. Schechter p.159).

[4] M. omits these two words.

[5] A. de R. N. (loc.cit.) אלא בעה"ז.

[6] M. מתיירא ממנו

when I am being led before the King of Kings, the Holy One, blessed be He, Who lives and endures to all eternity, Who if He be angry with me, His anger is eternal,[6] Who if He imprison me, His imprisonment would be everlasting, Who if He sentenced me to death, the death would be for ever, and Whom I cannot appease with words nor bribe with money—nay more, when before me stretch two ways, one to the Garden of Eden and the other to Gehinnom, and I know not in which I am to be led—shall I then not weep? They said unto him: Our Master, bless us! He answered unto them: "May it be His will that the fear of Heaven be upon you as great as the fear of flesh and blood." His disciples exclaimed: Only as great? He answered unto them: Would that it be as great! for know ye, that when a man designs to commit a transgression, he says: I hope that no man will see me. In the hour of his death Joḥanan said unto them: Remove the utensils because of defilement,[7] and prepare a seat for Hezekiah King of Judah, who is coming.[8] (Berakot 28b).

R. Eleazar fell ill and R. Tarphon, R. Joshua, R. Eleazar b.'Azaria, and R. 'Akiba went to visit him. R. Tarphon spake, saying: 'Rabbi, thou art dearer to Israel than the Sun, for the Sun shines in

[6] Acc. to another reading: "in the world to come;" sim. in other clauses.

[7] Caused by the presence of a dead body.

[8] To accompany him (Rashi). On the whole of this passage see *Studies in Pharisaism*, II, 46.

אותי לפני מלך מלכי המלכים הקדוש ברוך הוא שהוא חי וקיים לעולם ולעולמי עולמים. שאם כועס עלי כעסו כעס עולם.[7] ואם אוסרני איסורו איסור עולם. ואם ממיתני מיתתו[8] מיתת עולם. ואיני יכול לפייסו[9] בדברים ולא לשחדו בממון. ולא עוד אלא שיש לפני שני דרכים אחת של[10] גן עדן ואחת של ניהנם[11] ואיני יודע באיזו מוליכים אותי. ולא אבכה?[12] אמרו לו. רבינו ברכנו! אמר להם. יהי רצון[13] שתהא מורא שמים עליכם כמורא בשר ודם. אמרו לו תלמידיו. עד כאן? אמר להם ולואי! דעו[14] כשאדם עובר עבירה אומר שלא יראני אדם: בשעת פטירתו אמר להם פנו כלים מפני הטומאה. והכינו כסא לחזקיהו מלך יהודה שבא:[15] (ברכות כ״ח ב׳)

וכבר היה ר׳ אליעזר חולה ונכנסו רבי טרפון ורבי יהושע ור׳ אלעזר בן עזריה ור׳ עקיבא לבקרו: נענה ר׳ טרפון ואמר רבי! חביב אתה לישראל יותר מגלגל חמה. שנלגל חמה מאיר בעולם הזה

7 A. de R. N. לעה״ב. 8 M. מיתתי. 9 A. de R. N. לנונבו. 10 M. לנן. So A. de R. N. p. 79. 11 M. לניהנם.
12 Instead of this clause A. de. R. N. quotes Psalm 22.30.
13 M. 30., יהי מורא וכו׳ 14 Var. תדעו. M. עובר עבודה (עובר עבירה?) בסתר ואמר לא יראני האדם אעפ״י שידע שהכל נלוי לפניו אינו מתיירא ואינו מונע מלעשות. 16 M. omits.

this world only, but thou dost illumine this world and the next.' R. Joshua spake, saying: 'Rabbi, thou art dearer to Israel than the gift of rain; for the rain giveth life in this world only, and thou hast given life in this world and the next.' R. Eleazar b. 'Azariah addressed him in these words: 'Rabbi, thou art dearer to Israel than father and mother, for a man's parents bring him into this world, while thou bringest us into this world and the next.' R. 'Akiba shook his head, and said 'Rabbi, dear is affliction.' R. Eleazar said to his disciples: 'Support me!' He sat up and said: 'speak on, 'Akiba!' 'Akiba replied: The Scripture[9] says, Manasseh was twelve years old when he began to reign and he reigned five and fifty years in Jerusalem, and he did that which was evil in the sight of the Lord. Another text tells us:[10] These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out. Is it conceivable that Hezekiah taught all Israel law, yet neglected to teach his own son, Manasseh? But all his instructions, all his efforts failed, and the only effective teacher was affliction. For it is written further how the Lord spake to Manasseh and to his people, but they gave no heed, wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh with hooks and bound him with fetters and carried him to Babylonia. And when he was in distress he besought the Lord his God, and humbled himself greatly before

[9] II Chron. 33.1.
[10] Prov. 25.1.

ואתה מאיר לעולם הזה ולעולם הבא: נענה רבי יהושע ואמר רבי! חביב אתה לישראל ממתן גשמים. שהגשמים נותנים חיים בעולם הזה ואתה נתת להם חיים בעולם הזה ובעולם הבא: א"ל ר' אלעזר בן עזריה רבי! חביב אתה לישראל מאב ואם. שאב ואם מביאים את האדם לעולם הזה ואתה מביא אותנו לעולם הזה ולעולם הבא: נענה רבי עקיבא ואמר רבי! חביבים יסורים: ואמר להם רבי אליעזר לתלמידיו סמכוני! ישב לו ר' אליעזר אמר לו אמור עקיבא! אמר לו הרי הוא אומר בן י"ב שנה מנשה במלכו ונ"ה שנה מלך בירושלים ויעש הרע בעיני ה'. ואומר גם אלה משלי שלמה אשר העתיקו אנשי חזקיה מלך יהודה. וכי עלתה על דעתך שחזקיהו לימד תורה לישראל ולמנשה בנו לא לימד תורה? אלא כל תלמוד שלימדו וכל עמל שעמל בו לא הועיל לו אלא ייסורים. שנאמר וידבר ה' אל מנשה ואל עמו ולא הקשיבו ויבא ה' עליהם את שרי הצבא אשר למלך אשור וילכדו את מנשה בחוחים ויאסרוהו בנחושתים ויוליכוהו בבלה וכהצר לו חלה את פני ה' אלהיו ויכנע מאד מלפני

the God of his fathers. And he prayed unto Him, and He was entreated of him, and heard his supplication, and brought him back to Jerusalem into his kingdom. So, said 'Akiba, thou mayest learn that precious is affliction! (Sifre on Deut. 32).

The record is that it was on a friday, when R. Eleazar lay sick, that R. 'Akiba and his colleagues visited the dying sage. [They asked him several questions]; he answered 'unclean' concerning the unclean, and concerning the clean he answered 'clean', and his soul departed in purity at the word. (Abot de R. Nathan, ch. 25; Sanhedrin, 68a).

2

'Akabya son of Mahalalel.

'Aḳabya son of Mahalalel testified to four teachings. The Sages said to him: "Aḳabya! Withdraw the four teachings which thou hast declared, and we will appoint thee a President of the Court[11] for Israel." He answered them: "Rather would I be called a fool all my life, than become for a single hour a sinner before God." (Also,) he did not wish people to say that he recanted to gain office.

In the hour of his death he said to his son: "My son! Give up those four things which I used to declare." His son asked: "Why didst thou not thyself abandon them?" 'Aḳabya an-

[11] According to the Mishnah Ḥagigah 2.2, the Ab Beth-din was vice-president of the Sanhedrin.

אלהי אבותיו ויפן אליו ויעתר לו וישיבהו לירושלים למלכותו. הא למדת שחביבים ייסורים[16]: (ספרי דברים פ׳ ל״ב).

כשחלה רבי אליעזר אמרו אותו היום ערב שבת היה ונכנס רבי עקיבא וחביריו[17] לבקרו... והיה משיב על טמא טמא ועל טהור טהור עד שיצתה נשמתו בטהרה[18]: (אבות דר׳ נתן כ״ה, סנהדרין ס״ח א׳).

ב

עקביא בן מהללאל

עקביא בן מהללאל העיד ארבעה דברים. אמרו לו. עקביא חזור בך בארבעה דברים שהיית אומר ונעשך אב בית דין לישראל. אמר להן מוטב לי להקרא שוטה כל ימי. ולא ליעשות שעה אחת רשע לפני המקום. שלא יהיו אומרים בשביל שררה חזר בו:

...בשעת מיתתו אמר לבנו. בני! חזור בך בארבעה דברים שהייתי אומר. אמר לו, ואתה למה לא חזרת בך? אמר לו אני שמעתי מפי

[16] For notes on this text see Friedmann, *Sifre*, p. 73b.

[17] M. נכנסו חכמים אצלו.

[18] In Sanh. 68a the passage ends: מנעל שעל נבי האמוס.

swered: "I heard these decisions from a majority, so did the others hear their decisions from a majority.[12] I stood by my tradition, and they by theirs. But thou hast heard (opposite views) from (me) an individual, and from (them) a majority. 'Twere better for thee to reject the words of the individual and hold to those of the majority." He said to him: "Father, commend me to thy colleagues." 'Akabya answered: "I will not commend thee." The son asked: "Hast thou detected some fault[13] in me?" "No," said 'Akabya, "but thine own deeds will bring thee near (to the Sages), or thine own deeds will thrust thee far (from them)." (Mishnah 'Eduyot V, 6–7).

3

Jose son of Ḳisma and Ḥanina son of Teradyon

Said Rabbi Jose, the son of Ḳisma: Once I was walking by the way, when a man met me, and gave me "Peace," and I returned him "Peace".[14] He said to me, "Rabbi, from what place art thou?" I said to him, "From a great city of Sages and Scribes[15] am I." He said to me, "Rabbi, should it be thy pleasure to dwell with us in our place, I will give thee a thousand thousand[16] golden dinars[17], and precious stones and

[12] Either the majority decided differently on different occasions or there were divergent traditions as to what *was* the majority decision.

[13] Or, according to the other reading, "cause" for complaint.

המרובים. והם שמעו מפי המרובים. אני עמדתי בשמועתי. והם עמדו בשמועתן. אבל אתה שמעת מפי היחיד ומפי המרובין. מוטב להניח דברי היחיד ולאחוז בדברי המרובין: אמר לו פקוד עלי לחבריך. אמר לו איני מפקיד. אמר לו שמא עולה[19] מצאת בי? אמר ליה לאו! מעשיך יקרבוך ומעשיך ירחקוך: (עדיות פרק ה')

ג

יוסי בן קיסמא וחנניה בן תרדיון

אמר רבי יוסי בן קיסמא. פעם אחת הייתי מהלך בדרך ופגע בי אדם[20] אחד ונתן לי שלום והחזרתי לו שלום. אמר לי רבי מאיזה מקום אתה? אמרתי לו מעיר גדולה של חכמים ושל סופרים[21] אני. אמר לי רבי רצונך שתדור עמנו במקומנו ואני אתן לך אלף אלפים דינרי זהב ואבנים טובות ומרגליות.

מהו? אמר להם הוא טהור] ויצתה נשמתו בטהרה: The bracketed words, however, are missing in M.

[19] V עילה. [20] V זקן. [21] V omits these two words.

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[14] The usual form of salutation.

[15] See *J.E.*, xi, 123. Jose's city was Caesarea Philippi, but he may be referring to Usha, the seat of learning in his age.

[16] *i. e.* a million. [17] Lat. denarius.

pearls." I said to him, "Wert thou to give me all the silver, and gold, and precious stones, and pearls in the world, I would not dwell except in the home of the Torah. And thus is it written in the Book of Psalms,[18] by the hands of David King of Israel: The Law of Thy mouth is better unto me than thousands of gold and silver."

Moreover, in the hour of a man's decease, not silver nor gold nor precious stones and pearls accompany him, but Torah and good works alone,[19] as it is said,[20] When thou walkest, it shall lead thee, when thou liest down, it shall watch over thee; and when thou awakest, it shall talk with thee. "When thou walkest, it shall lead thee"—in this world; "when thou liest down, it shall watch over thee"—in the grave; "and when thou awakest, it shall talk with thee"—in the world to come[21]. (Chapter of R. Meir, so-called ch. 6 of Abot).

The Rabbis taught: When Rabbi Jose son of Ḳisma lay sick, R. Ḥanina son of Teradyon went to visit him. Jose said to him: Ḥanina, my brother, knowest thou not that this nation[22] has received its domination from Heaven? It has wasted God's House, burned His Temple, slain His saints, destroyed His excellent ones, yet it still endures. And I have heard of thee, that thou (despite the Roman prohibition) sittest and art occupied with teaching the Torah, summoning public assemblies, and bear-

[18] Ps. 119.72.

[19] This idea is widely spread in literature. Cf. J.

אמרתי לו אם אתה נותן לי כל כסף וזהב ואבנים טובות ומרגליות שבעולם איני דר אלא במקום תורה: וכן כתוב בספר תהלים על ידי דוד מלך ישראל טוב לי תורת פיך מאלפי זהב וכסף:

ולא עוד[22] שבשעת פטירתו של אדם אין מלוים לו לאדם לא כסף ולא זהב ולא אבנים טובות ומרגליות אלא תורה ומעשים טובים בלבד. שנאמר בהתהלכך תנחה אותך בשכבך תשמור עליך והקיצות היא תשיחך: בהתהלכך תנחה אותך בעולם הזה. בשכבך תשמור עליך בקבר. והקיצות היא תשיחך לעולם הבא: (פרק ר' מאיר או פרק קנין תורה)

תנו רבנן כשחלה רבי יוסי בן קיסמא הלך רבי חנינא בן תרדיון לבקרו. אמר לו חנינא אחי אי אתה יודע שאומה זו מן השמים המליכוה. שהחריבה את ביתו ושרפה את היכלו והרגה את חסידיו ואבדה את טוביו ועדיין היא קיימת. ואני שמעתי עליך שאתה יושב ועוסק בתורה ומקה ל קהלות ברבים.[23]

[22] V לפי שבשעת פטירתו (cf. ed. Taylor, text, p. 49). [23] V omits this phrase.

Jacobs, *Barlaam and Josaphat*, pp. lxxvii ff.

[20] Prov. 6.22.

[21] Follows a quotation of Haggai 2.8.

[22] Rome.

ing a Scroll of the Torah at the breast. Ḥanina answered: Mercy will be shown from on high! Jose rejoined: I address reasonable words to thee, and thou answerest, Mercy will be shown from on High! I shall be surprised if they do not burn thee and the Scroll in fire. Ḥanina said: Master, what will be my lot in the life of the world to come? He answered, Has any occurrence happened to thee?[23] Ḥanina replied, Purim money was once mixed with[24] alms-money, and I distributed it to the poor.[25] Jose exclaimed: This being so, may thy portion be my portion, and thy lot my lot! It was said that very soon afterwards R. Jose son of Ḳisma died, and all the magnates of Rome attended his funeral, and mourned over him with a great mourning.

On their return they found R. Ḥanina son of Teradyon, sitting occupied with the Torah, gathering public assemblies, carrying a Scroll of the Torah at his breast. They took him, wrapped the Scroll about him, and encompassed him with faggots of vine branches, to which they set fire. They brought woolen tufts, soaked them with water, and laid them on his heart, so that his soul should not depart quickly.[26]

[23] Any incident from which I may judge your conduct.

[24] Or interchanged with, mistaken for.

[25] Money set aside (either for his own use or for meals for the poor on Purim) was mistaken by Ḥanina for general alms money and so he distributed the deficiency out of his own pocket.

[26] To make his death lingering.

וספר תורה[24] מונח לך בחיקך: אמר לו מן השמים ירחמו: אמר לו אני אומר לך דברים של טעם ואתה אומר לי מן השמים ירחמו! תמה אני אם לא ישרפו אותך ואת ספר תורה באש: אמר לו רבי! מה אני לחיי העולם הבא? אמר לו כלום מעשה בא לידך? אמר לו מעות של פורים נתחלפו לי במעות של צדקה וחלקתים לעניים. אמר לו אם כן מחלקך יהי חלקי ומגורלך יהי גורלי! אמרו לא היו ימים מועטים עד שנפטר רבי יוסי בן קיסמא. והלכו כל גדולי[25] רומי לקברו. והספידוהו הספד גדול:

ובחזירתן מצאוהו לרבי חנינא בן תרדיון שהיה יושב ועוסק בתורה. ומקהיל קהלות ברבים. וספר תורה מונח לו בחיקו. הביאוהו וכרכוהו בספר תורה. והקיפוהו בחבילי זמורות. והציתו בהן את האור. והביאו ספוגין של צמר ושראום במים והניחום על לבו כדי שלא תצא נשמתו מהרה:[26]

[24] V omits.

[25] V בני רומי והספידוהו.

[26] V שלא ימות מהרה.

His daughter said to him: Father, must I see thee in this plight? He answered: Were I being burned alone, the matter would be hard for me; but seeing that I am now being burned together with the Scroll, He who will resent the insult to the Torah will take account also of my wrong. His disciples asked of him: Rabbi, what seest thou? He answered, the Scroll burns but the letters soar (on high). They said to him: Open thy mouth that the fire may penetrate.[27] He replied: Better is it that He who gave the soul should take it, and that a man should do himself no injury. Then the executioner said to him: Master! If I increase the flame and remove the woolen tufts from off thy heart, wilt thou bring me to the life of the world to come?—Yes, said Ḥanina.—Swear it (demanded the executioner). Ḥanina took the oath. Forthwith the officer increased the flame and removed the woolen tufts from over Ḥanina's heart, and his soul departed quickly. The executioner thereupon leaped up and plunged into the fire. Then a Daughter of the Voice[28] went forth and cried: Rabbi Ḥanina son of Teradyon and the executioner are both appointed for eternal life! Rabbi (Judah) wept and said: One acquires his world in a single hour, and another acquires it in many years! ('Abodah Zarah 18).[29]

[27] Thus hastening the end of his sufferings.

[28] See *J.E.*, ii, 588, on this "heavenly voice."

[29] Cf. 'Abodah Zarah 10b. A very human comment on life's inequalities. It may be suggested that a negative has dropped out of this oft-quoted saying, which should

אמרה לו בתו אבא אראך בכך? אמר לה אילמלא אני נשרפתי לבדי היה הדבר קשה לי. עכשיו שאני נשרף וספר תורה עמי[27] מי שמבקש עלבונה[28] של ספר תורה יבקש עלבוני: אמרו לו תלמידיו רבי מה אתה רואה?. אמר להן גליון[29] נשרפין ואותיות פורחות. אמרו לו[30] אף אתה פתח פיך ותכנס האש.[31] אמר להם מוטב שיטלנה מי שנתנה ואל יחבל הוא בעצמו: אמר לו קליסטנרי[32] רבי! אם אני מרבה בשלהבת ונוטל ספוגין של צמר מעל לבך אתה מביאני לחיי העולם הבא? אמר לו הן. השבע לי! נשבע לו. מיד הרבה בשלהבת. ונטל ספוגין של צמר מעל לבו. ויצאה נשמתו במהרה: אף הוא קפץ ונפל לתוך האור:[33] יצאה בת קול ואמרה רבי חנינא בן תרדיון וקליסטנרי מזומנין הן לחיי העולם הבא: בכה רבי ואמר יש קונה עולמו בשעה אחת ויש קונה עולמו בכמה שנים! (עבודה זרה י"ח)

27 V This whole clause in third person.
28 V עלבונו.
29 V גוילין.
30 M adds these two words.
31 V add בך. M שלהבת.
32 V קלצטונירי.
33 M האש.

4

JOSHUA SON OF ḤANANYA

In the old age of R. Joshua b. Ḥananya his disciples visited him, and he said to them: 'My children, what new ideas did you acquire at the college today?' They answered: 'We are thy disciples and drink of thy waters!'[30] He replied: 'God forbid that there should be a generation orphaned of men of wisdom.[31] Whose Sabbath was it?'—'The Sabbath of R. Eleazar b. 'Azariah'—'On what topic was the lecture to-day?'—'On the section (Deut. 31. 12): Assemble the people, the men and the women and the little ones'—'What did R. Eleazar expound on this text?'—'Thus he expounded: the men came to learn[32], the women to listen, but the children, why did they come? To give a reward to those who brought them'—'A precious pearl ye had in your hands and ye sought to deprive me of it! Had ye not come but to tell me[33] this single thing, 'twere enough'—'He further discoursed on Ecclesiastes 12. 11: The words of the wise are as goads. Just as the goad directs the heifer in her furrow, so the words of the Torah direct mankind to the paths of life.' (Abot de R. Nathan, ch. 18)

run: "One attains eternity in an hour, another fails in many years."

[30] We have come to learn, not to teach.

[31] There were others besides himself and to replace himself, as teacher.

[32] To take part in the discussion.

[33] Lit. 'to hear'; but the meaning is 'to tell me'.

ד

ר׳ יהושע בן חנניה

לעת זקנותו של רבי יהושע נכנסו תלמידיו לבקרו. אמר להם בני מה חידוש היה לכם בבית המדרש? אמרו תלמידיך אנו ומימיך אנו שותים. אמר להם ח"ו שאין דור יתום של חכמים. שבת של מי היתה? אמרו לו שבת של רבי אלעזר בן עזריה היתה. אמר להם ובמה היתה ההגדה היום? אמרו בפרשת הקהל את העם האנשים והנשים והטף (דברים ל"א י"ב). אמר להם ומה דרש בה? אמרו לו כך דרש בה אנשים באים ללמוד ונשים לשמוע טף למה הם באים? כדי לתת שכר טוב למביאיהם. אמר להם מרגלית טובה היתה בידכם וביקשתם לאבדה ממני! אלמלא לא באתם אלא לשמוע דבר זה די. אמרו לו ועוד דרש בה דברי חכמים כדרבונות... (קהלת י"ב י"א) מה דרבן זה מכוון את הפרה לתלמיה כך דברי תורה מכוונים את האדם לדרכי חיים:[34] (אבות דר׳ נתן י"ח)

[34] For notes on the Hebrew text see Schechter's ed.

When the soul of R. Joshua ben Ḥananya was departing, the Rabbis said unto him: What will become of us at the hands of the Minim?[34] He answered them with the text, Jeremiah 49.7: 'If counsel is departed from the sons, then is their wisdom vanished'—if the sons[35] lose their skill in argument, so does the heathen's wisdom also perish. Or, if you will, he added: take comfort from the experience of Jacob who said to Esau:[36] 'Let us take our journey, and let us go, and I will go with thee'[37] (Genesis 33.12). (Ḥagigah, v, 1).

5

Samuel the Younger

Once they were assembled in the upper chamber of the house of Gorya in Jericho, when a Daughter of the Voice manifested itself, saying: There is among you one who is fit that the Shekinah should rest upon him, but his generation is unfit for it. They turned their eyes toward Hillel the Elder. When he died, they said of him in their elegiac lament: O thou saint! O thou gentle-man! O thou disciple of Ezra! On another occasion they were gathered in an upper chamber in Jabneh. Again a Daughter of the Voice manifested itself, saying: There is here one fit that the Shekinah should rest upon him, but his

[34] Heathen and Judeo-Christian disputants. Cf. Bacher, *Agada der Tanaiten* I 161 (ed. 2 p. 156). Some editions read 'Epicureans'. Joshua was famed for his controversial ability, see *J. E.* vii 291.

כי קא ניחא נפשיה דרבי יהושע בן חנניה אמרו ליה רבנן מאי תיהוי עלן ממיני[35]? אמר להם אבדה עצה מבנים נסרחה חכמתם. כיון שאבדה עצה מבנים נסרחה חכמתן של אומות העולם: ואי בעית אימא מהכא נסעה ונלכה ואלכה לנגדך (חגיגה ה׳ א).

ה

שמואל הקטן

פעם אחת היו מסובין בעליית בית גוריא ביריחו. נתנה עליהן בת קול מן השמים ואמרה יש בכם אדם אחד שראוי שתשרה שכינה עליו אלא שאין דורו ראוי[36] לכך. נתנו עיניהם בהלל הזקן. וכשמת הספידוהו הי חסיד הי עניו תלמידו של עזרא! ושוב פעם אחרת היו מסובין בעלייה ביבנה. נתנה להן בת קול מן השמים ואמרה להן יש בכם אדם אחד שראוי שתשרה שכינה עליו אלא שאין דורו זכאין

[35] Censored editions read מאפיקורסין.

[36] The readings זכאי and ראוי vary in the Mss. and editions.

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[35] i. e. of God—Israel being meant.

[36] Typifying Rome.

[37] Jacob and Esau keep pace together.

generation is unworthy of it. They turned their eyes to Samuel the Younger, and when he died they keened for him in the terms: O thou modest one! O thou saint! O thou disciple of Hillel. On his death-bed he prophesied: 'Simeon and Ishmael are destined to the sword, their comrades to death, the rest of the people will be a spoil, and many sorrows will befall Israel.' Also of Judah b. Baba they would have wished to use a similar lamentation: 'O saint, O gentle-man', but it was an unsettled time and it was impossible to make public elegy over those executed by the Roman government.[38] (Soṭah, 48b).

6

'Akiba

Our Rabbis have taught: Seven injunctions did Rabbi 'Aḳiba lay upon Joshua his son. My son! Dwell not on the height of the town while studying;[39] live not in a city whose heads are scholars;[40] enter not thy house suddenly,[41] still less thy neighbor's house; withhold not shoes from thy feet;[42] rise up early and eat, in Summer because of the heat, in Winter because of the cold;[43] make thy Sabbath a week-

[38] See J. E. xi, 21. Both Hillel and Samuel ha-Ḳaṭon were celebrated for their meek and gentle disposition.

[39] To avoid the disturbance of the traffic.

[40] They would be devoted more to their books than to public affairs.

לכך. נתנו עיניהם בשמואל הקטן וכשמת הספידוהו
הי עניו הי חסיד תלמידו של הלל! ואף הוא אמר
בשעת מיתתו שמעון וישמעאל לחרבא וחברוהי
לקטלא ושאר עמא לביזא ועקן סגיאין עתידין
למיתי על עמא. ואף על ר' יהודה בן בבא בקשו
לומר הי חסיד הי עניו אלא שנטרפה שעה שאין
מספידין על הרוגי מלכות (סוטה מ"ח ב')

ו

ר' עקיבא

תנו רבנן, שבעה דברים צוה ר' עקיבא את ר'
יהושע[37] בנו. בני! אל תשב בגובהה של עיר ותשנה[38].
ואל תדור בעיר שראשיה תלמידי חכמים. ואל
תכנס לביתך פתאום כל שכן לבית חבירך. ואל
תמנע מנעלים מרגליך. השכם ואכול בקיץ מפני
החמה ובחורף מפני הצינה. ועשה שבתך חול ואל

37 M omits the name. 38 M omits.

[41] Give warning of your approach: cf. Leviticus Rabba ch. xxi.

[42] To go unshod was disgraceful: cf. T. B. Shabbat, 129a.

[43] Derived in T. B. Baba Ḳama 92b from the text Isaiah 49. 10.

day,[44] so as to avoid needing help from thy fellow-creatures; and be on good terms with one on whom the hour smiles.[45] (Pesaḥim 112a).

Five things did Rabbi 'Akiba command R. Simeon b. Yoḥai, when he was confined in prison. Simeon said to him: Master, teach me Torah! 'Akiba replied, I will not teach thee. Simeon said to him: If thou teach me not, I will inform my father Yoḥai, and he will give thee up to the government. 'Akiba answered: My son! more than the calf desires to suck, the cow desires to suckle. Who is in danger, asked Simeon, is it not the calf? 'Akiba then said unto him: If thou wishest to be strangled, hang thyself on a big tree,[46] and when thou teachest thy son, teach him out of a correct book. Cook not in a pot in which thy comrade has cooked.[47] His is an act of charity and also a good investment who helps to produce fruits, while he has a reward.[48] His is a religious act which also keeps his body pure, who marries a wife though he already has children (Pesaḥim 112 a-b).

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy substance."[49] It has been taught: R. Eleazar said, If it is written "with all thy soul",[50] why

[44] Do without luxurious meals.

[45] The Talmud cites in illustration association with Job, of whom it is said: "Thou hast blest the work of his hands."

[46] Go for instruction to a high authority.

[47] Explained in the Talmud as referring either to marriage with a divorced woman in her first husband's life-

תצטרך לבריות. והוי משתדל עם אדם שהשעה משחקת לו: (פסחים קי״ב א׳)

חמשה דברים צוה רבי עקיבא את ר׳ שמעון בן יוחי כשהיה חבוש בבית האסורין. אמר לו רבי למדני תורה! אמר לו איני מלמדך. אמר לו אם אין אתה מלמדני אני אומר ליוחי אבא ומוסרך למלכות. אמר לו בני! יותר ממה שהעגל רוצה לינק פרה רוצה להניק. אמר לו ומי בסכנה? והלא עגל בסכנה! אמר לו אם בקשת ליחנק היתלה באילן גדול. וכשאתה מלמד את בנך[38a] למדהו בספר מוגה ...ולא תבשל בקדירה שבישל בה חבירך. מצוה וגוף גדול אוכל פירות ולו[39] שכר. מצוה וגוף טהור נושא אשה ולו בנים: (שם)

ואהבת את ה׳ אלהיך בכל לבבך ובכל נפשך ובכל מאדך. תניא ר׳ אליעזר אומר אם נאמר בכל

[38a] M adds תורה. [39] Following Jastrow's reading of לו for לא (see Dictionary, p. 225).

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time, or to marriage with a widow.

[48] So Jastrow, *Dictionary*, p. 225; he explains: "e. g. one who loans money to a husbandman on security, allowing payment in small instalments." Rashi explains somewhat differently (Cf. Baba Mezi'a 67b).

[49] Deut. 6.5. [50] Life or self.

is it written "with all thy substance"?[51] and if it is written "with all thy substance", why is it written "with all thy soul"? The reason is: should there be a man who holds his life dearer than his wealth, it is written "with all thy soul;" and should there be a man whose money is dearer to him than his life, it is written "with all thy substance." R. 'Aḳiba said: "With all thy soul," even if He take thy soul.

Our Rabbis have taught: Once the wicked government[52] decreed that the Israelites should not occupy themselves with the Torah. Pappos b. Judah came and found R. 'Aḳiba gathering public assemblies and teaching the Torah. He said: 'Akiba dost thou not fear the government? 'Akiba answered: "I will tell thee a parable. To what is the matter like? To a fox who was walking along the river and saw some fishes gathering and fleeing from place to place. He said to them: from what are you fleeing? They answered: From nets which men are casting against us. The fox said: Let it be your pleasure to come up to the dry land, and I and you will dwell together, as my fathers once dwelt with your fathers. They answered: Art thou indeed he whom they declare the shrewdest of animals? Thou art not shrewd, but a dullard! For if we are afraid in the place which is life to us, how much more must we fear in the place which means to us death? So we,

[51] Usually rendered "with all thy might", but see commentaries on the text.

[52] Rome.

נפשך למה נאמר בכל מאדך? ואם נאמר בכל מאדך למה נאמר בכל נפשך? אלא אם יש לך אדם שגופו חביב עליו מממונו לכך נאמר בכל נפשך. ואם יש לך אדם שממונו חביב עליו מגופו לכך נאמר בכל מאדך: רבי עקיבא אומר בכל נפשך, אפילו נוטל את נפשך:

תנו רבנן. פעם אחת גזרה מלכות הרשעה[40] שלא יעסקו ישראל בתורה. בא פפוס בן יהודה ומצאו לרבי עקיבא שהיה מקהיל קהלות ברבים ועוסק בתורה. אמר לו עקיבא אי אתה מתירא מפני מלכות? אמר לו אמשול לך משל. למה הדבר דומה? לשועל שהיה מהלך על גב הנהר[41] וראה דגים שהיו מתקבצים ורצים ממקום למקום. אמר להם מפני מה אתם בורחים? אמרו לו מפני רשתות שמביאין עלינו בני אדם. אמר להם רצונכם שתעלו ליבשה ונדור אני ואתם כשם שדרו אבותי עם אבותיכם? אמרו לו אתה הוא שאומרים עליך פקח שבחיות? לא פקח אתה אלא טפש אתה! ומה במקום חיותנו אנו מתיראין במקום מיתתנו על אחת כמה

[40] V מלכות יון.
[41] M. שפת הים, but M's readings vary throughout too.

if we are now in such a case while we sit and engage in the Torah of which it is written: 'for that is thy life and thy length of days',[53] how much worse would be our case were we to go and neglect it!"

It is reported that shortly afterwards they arrested R. 'Aḳiba and bound him in prison, and they arrested Pappos b. Judah and bound him at his side. 'Aḳiba asked: Pappos, for what reason are thou brought hither? He answered: Happy art thou Rabbi 'Aḳiba, inasmuch as thou hast been imprisoned on account of the Torah; alas for Pappos, who has been arrested for a trivial cause!

In the hour when they took forth R. 'Aḳiba to execution, it was the time for reading the Shema';[54] they combed his flesh with iron combs, but he went on receiving upon himself the yoke of the Kingship of Heaven.[55] His disciples said unto him: Our Master, thus far?[56] He answered: All my days I was concerned about this text: "(And thou shalt love the Lord thy God) with all thy soul", which means, even if He take thy soul. I said: When shall it be in my power to fulfil it? And now that I have the opportunity, shall I not fulfil it? He dwelt long over the word One, until his soul went forth with the word One

[53] Deut. 30.20.

[54] Which includes Deut. 6.4 and 5, *seq.*

[55] This idea was associated with the recital of the passage referred to.

[56] Do you still recite the Shema' despite these tortures?

וכמה! אף אנחנו עכשיו שאנו יושבים ועוסקים בתורה שכתוב בה כי היא חייך ואורך ימיך כך אם אנו הולכים ומבטלים ממנה על אחת כמה וכמה!

אמרו לא היו ימים מועטים עד שתפסוהו לרבי עקיבא וחבשוהו בבית האסורים. ותפסו לפפוס בן יהודה, וחבשוהו אצלו. אמר לו פפוס! על מה הביאך לכאן? אמר ליה, אשריך רבי עקיבא שנתפסת על דברי תורה! אוי לו לפפוס, שנתפס על דברים בטלים!

בשעה שהוציאו את ר' עקיבא להריגה זמן קריאת שמע היה. והיו סורקים את בשרו במסרקות של ברזל והיה מקבל עליו עול מלכות שמים. אמרו לו תלמידיו רבינו! עד כאן? אמר להם, כל ימי הייתי מצטער על פסוק זה בכל נפשך אפילו נוטל את נשמתך. אמרתי מתי יבא לידי ואקיימנו? ועכשיו שבא לידי לא אקיימנו? היה מאריך באחד

considerably for collation here. The passage may be also found in B. Halper's *Post Biblical Hebrew Literature.*

on his lips[57]. There issued a Daughter of the Voice[58] which proclaimed: Happy art thou Rabbi 'Aḳiba, that thy soul went forth with the word One. The Ministering Angels spake before the Holy One, blessed be He, Is this the Torah and this its reward? Is Thy hand governed by men, O Lord, by men of the world?[59]He replied to them: "Their portion is in the (future) life."[60] A Daughter of the Voice went forth and proclaimed: Happy art thou Rabbi 'Aḳiba, inasmuch as thou art ready for the life of the world to come. (Berakot 61b).

7

Judah ha-Nasi[61]

Our Rabbis have taught: In the hour of the demise of Rabbi (Judah), he said: I require the presence of my sons. His sons came to his side. He said to them: Take heed to honor your mother; let the lamp be lit, the table prepared and the couch spread in their wonted places. Joseph of Haifa and Simeon Ephratha ministered to me in my life-time, and they shall attend to me in my death... He then said unto them: I desire to see the Sages of Israel. They came in unto him. He said unto them: Make no mourning for me in the cities,[62] but hold an

[57] "The Lord is One", Deut. 6.4.

[58] Comp. p. 11, note 28.

[59] Ps. 17.14. Should such a man have died at the hand of torturers, and not at God's hand?

[60] These words are the continuation of Ps. 17.14; they are interpreted to refer to the future life.

עד שיצתה נשמתו באחד. יצתה בת קול ואמרה אשריך רבי עקיבא שיצתה נשמתך באחד! אמרו מלאכי השרת לפני הקב"ה זו תורה וזו שכרה? ממתים ידך ה' ממתים מחלד. אמר להם חלקם בחיים. יצתה בת קול ואמרה אשריך רבי עקיבא שאתה מזומן לחיי העולם הבא: (ברכות ס"א ב')

ז

רבי יהודה הנשיא

ת"ר בשעת פטירתו של רבי אמ"ר. לבני אני צריך! נכנסו בניו אצלו. אמר להם הזהרו בכבוד אמכם.[42] נר יהא דלוק במקומו. שולחן יהא ערוך במקומו. מטה תהא מוצעת במקומה. יוסף חפני שמעון אפרתי הם שמשוני בחיי והם ישמשוני במותי:[43] ...אמר להן לחכמי ישראל אני צריך! נכנסו אצלו חכמי ישראל. אמר להן אל תספדוני בעיירות.[44]

[42] T. J. Ketubot ix, 3 reads אל תזוז אלמנתי מביתי.
[43] In T. J. the direction is more general.
[44] T. J. adds מפני המחלוקת. See T. B. Sanhedrin 47a.

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[61] Compiler of the Misnah: usually cited as "Rabbi" (simply).

[62] T. J. interprets: because of dissension there would be too much emulation among those desirous of delivering orations. Another view was that Rabbi wished to spare his colleagues from trouble.

assembly (for study) after thirty days. Simeon my son is a Sage, Gamaliel my son shall be the Nasi, Ḥanina bar Ḥama shall sit at the head (of the assembly)...He then said unto them: I wish to see my younger son. R. Simeon came into his presence, and he delivered unto him the orders of wisdom. He then said unto them: I require the presence of my eldest son, and Rabban Gamaliel entered. He said unto him: Conduct thy office with the exalted, and act with aloofness toward the disciples...[63]

He stretched his ten fingers on high and said: Master of the World! It is revealed and known before Thee that I have toiled with my ten fingers in the Torah, and have never derived personal advantage even with the little finger. May it be Thy will that peace may abide in my resting-place. A Daughter of the Voice went forth and said: He shall come in peace, they shall rest in their bed. (Ketubot 103 a-b).

Rabbi Hezekiah adds (that Rabbi Judah also directed): Place not many shrouds on me, and let my coffin be set open to the earth (T. J. Ketubot XII, 3).[64]

Four things did our sainted Master[65] command his sons: Dwell not in Shekanzib;[66] sit not on

[63] Lit. 'cast bile amongst'. So Jastrow, *Dictionary*, p. 838. The meaning would be: "avoid over familiarity with them." On the Patriarch's severity, cf. Graetz, *History of the Jews*, E. T., ii, ch. 17.

[64] Not to delay decomposition.

[65] R. Judah ha-Nasi.

[66] A town in Babylonia (Persia), where (according to the Talmud) the people were mockers. (Cf. *J. E.* xi, 257).

והושיבו ישיבה לאחר שלשים יום. שמעון בני חכם גמליאל בני נשיא חנינא בר חמא ישב בראש: ...אמר להן לבני הקטן אני צריך! נכנס ר' שמעון אצלו. מסר לו סדרי חכמה: אמר להן לבני הגדול אני צריך! נכנס רבן גמליאל אצלו. ומסר לו סדרי נשיאות: אמר לו בני! נהוג נשיאתך ברמים. זרוק מרה בתלמידים!...

זקף עשר אצבעותיו כלפי מעלה. אמר רבונו של עולם! גלוי וידוע לפניך שיגעתי בעשר אצבעותי בתורה. ולא נהניתי אפילו באצבע קטנה. יהי רצון מלפניך שיהא שלום במנוחתי. יצתה בת קול ואמרה. יבא שלום ינוחו על משכבותם! (כתובות ק"ג)

רבי חזקיה מוסיף. אל תרבו עלי תכריכין ותהא ארוני נקובה לארץ. (ת"י כתובות י"ב ג')

ארבעה דברים צוה רבינו הקדוש את בניו.[45] אל תדור בשכנציב... ואל תשב על מטתי[46] ארמית...

[45] M בנו.
[46] V. מטה.

the couch of an Aramaean woman;[67] do not seek to escape the payment of taxes; and stand not before an ox when it goes up from the meadow.[68] (Pesaḥim 112b).

8

Rab

And Rab said unto Rab Asi: Dwell not in a place where no horse neighs and no dog barks; dwell not in a place whose headman is a physician;[69] do not marry two wives, but if thou hast done so, marry a third.[70]

Rab said unto R. Kahana: Deal in carcasses but not in words;[71] strip the skin off a carcass in the market and take the profit, but say not I am a priest, I am a great man, and the thing is detestable to me. If thou hast ascended to the roof, take provision with thee. Though a hundred gourds may be bought in the city for a zuz, nevertheless take them under thy wings.[72] (Pesaḥ. 113a).

Rab said unto Ḥiyya his son: Drink no drugs, leap not over a ditch, have no tooth extracted, anger neither a snake nor an Aramaean.[73] (Ibid.)

[67] Comp. note 95 below.

[68] The Talmud adds: "because Satan dances (or leaps) between its horns," i. e. the animal is dangerous.

[69] He would be too occupied with professional duties.

[70] A humorous reminder that three would hardly combine against the husband.

[71] "Gossip, sophistry," etc. (Jastrow, *Dictionary*, p. 361).

[72] However short the journey, or however cheap food may be, never travel without provisions.

[73] Comp. note 95.

ואל תבריח עצמך מן המכס... ואל תעמוד בפני השור בשעה שעולה מן האגם: (פסחים קי"ב ב')

ח

רב

ואמר ליה רב לרב אסי[47] לא תדור במתא דלא צניף בה סוסיא ולא נבח בה כלבא, ואל תדור בעיר דריש מתא אסיא, ולא תנסיב תרתי, אי נסבת תרתי נסיב תלת:

אמר ליה רב לרב כהנא[48], הפוך בנבילתא ולא תיפוך במילי. פשוט נבילתא בשוקא ושקיל אגרא ולא תימא כהנא[49] אנא וגברא רבא אנא וסניא בי מילתא. סלקת לאיגרא, שירותך[50] בהדך. מאה קרי במתא בזוזא, תותי כנפיך ניהוו: (פסחים קי"ג א')

אמר ליה רב לחייא בריה, לא תשתי סמא. ולא תשוור נינרא. ולא תעקר ככא. ולא תקנא בחיויא. ולא תקנא בארמאה: (שם)

47 M. אמר רב אסי. 48 M רבא לרב הונא.
49 M adds רבה. 50 M בכנפיך מאה קרי במעה תותי כנפיך א"ל רב לרב חייא.

Rab said to his son Aibo: I have labored to teach thee law, without success; come, I will instruct thee in worldly affairs. While the dust is still on thy feet,[74] sell thy wares; you may regret a (premature) sale of anything except wine; untie thy purse, then open thy sack;[75] better a kab from the ground than a kor from the roof;[76] if thou hast dates in thy cask, run to the brewer.[77] (Ibid.).

9

JOSHUA B. LEVI

It was reported to Rabbi Joḥanan that aged men were to be found in Babylonia. He was surprised and said: "It is written: 'That your days may be multiplied, and the days of your children *on the land*,' but outside the land not so." When, however, they told him that (these old Babylonians) are early and late in the Synagogues, he exclaimed: "This is what helps them." This agrees with what Rabbi Joshua son of Levi said to his sons: "Rise up early and stay up late and go to the Synagogue, so that you may prolong your life." R. Aḥa son of R. Ḥanina asked: "What Scriptural text is authority for this?" (The answer was:)

[74] Immediately on reaching the market.

[75] First receive the money.

[76] Do business with what is near, and trust less to distant ventures.

[77] Do not delay lest the dates be consumed.

אמר ליה רב לאיבו בריה, טרחי בך בשמעתא ולא מסתייע מילתא תא אגמרך מילי דעלמא. ארחלא אכרעיך זבינך זבין. כל מילי זבין ותחרט בר מחמרא רזבין ולא תחרט. שרי כיסיך פתח שקיך.[51] קבא מארעא ולא כורא מאיגרא. תמרא בחלוזך לבית סודנא רהוט: (שם)

ט

ר׳ יהושע בן לוי

אמרו ליה לרבי יוחנן איכא סבי בבבל. תמה. אמר למען ירבו ימיכם וימי בניכם על האדָמה כתיב אבל בחוצה לארץ לא. כיון דאמרי ליה מקדמי ומחשכי לבי כנישתא אמר היינו דאהני להו. כדאמר רבי יהושע בן לוי לבניה קדימו וחשיכו ועיילו לבי כנישתא כי היכי דתורכו חיי.[52] אמר ר׳ אחא ברבי חנינא מאי קראה? אשרי אדם

51 M שרי שקך ופתח כיסך.

52 M ויתקיים תלמודייכו בידיכו א״ר אחא בר אדא.

"Happy is the man that hearkeneth to Me,[78] watching daily at My gates, waiting at the posts of My doors," after which it is written: "For who findeth Me findeth life". (Berakot 8a).

10

A GROUP OF SAYINGS

i

King Jannaeus (on his death-bed) said to his wife (Queen Alexandra): Fear neither the Pharisees nor their opponents, but fear the hypocrites who pretend to be Pharisees, whose deeds are the deeds of Zimri, and who claim a reward like that of Phinehas[79]. (Sota 22b).

ii

Onias the circle-drawer begged mercy and died. Raba said, this illustrates the popular saying: Either friendship or death.[80] (Ta'anit 23a).

iii

Rabbi Yannai said unto his sons: My sons:

[78] Prov. 8.34; applied here to God.

[79] Numbers 25.14. See Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, beginning of § 11.

[80] On Onias, see J.E. ix, 404; I. Abrahams, *Studies in Pharisaism*, Second Series, p. 81. He was the Rip Van Winkle of the Talmud; awaking after seventy years he found himself without comrades, and preferred death to isolation.

שומע לי לשקוד על דלתותי יום יום לשמור מזוזת פתחי. וכתיב בתריה כי מצאי מצא חיים:[53]
(ברכות ח׳ א׳)

י

מאמרים שונים

א

אמר לה ינאי מלכא לדביתהו אל תתיראי מן הפרושין ולא ממי שאינן פרושין אלא מן הצבועין שדומין לפרושין שמעשיהן כמעשה זמרי ומבקשין שכר כפנחס:[54] (סוטה כ״ב ב׳)

ב

בעי (חוני המעגל) רחמי ומית. אמר רבא היינו דאמרי אינשי או חברותא או מיתותא (תענית כ״ג א׳).

ג

והאמר להו רבי ינאי לבניו, בני! אל תקברוני

53 M omits this text.

54 On this passage see Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, p. 101.

Bury me neither in white nor in black shrouds;[81] not in white, lest I be not found worthy and I shall be as a bridegroom among mourners; not in black, lest I be found worthy, and I shall be as a mourner among bridegrooms. But bury me in court garments[82] that come from overseas. (Niddah 20a).

iv

In earlier times, the funeral was a more serious matter to a man's relatives than his death[83], so that they would leave him and flee. Then came Rabban Gamaliel who directed simpler obsequies for himself, and (in obedience to his instructions)[84] they carried him out in a linen shroud. This custom thereafter became the general habit. R. Papa said: Nowadays it is the general rule to spend but a zuz[85] on the shroud. (Ketubot, 8b).

v

'Ulla had gone down from Palestine (to Babylonia). When his end was approaching, he started to weep. 'Why weep?' his associates

[81] Similar orders are recorded of other Rabbis; cf. Joḥanan (Bereshit Rabba 96.5). See also T. J. Kil. ix,3, Ketubot ix,3. Thus the Palestinian Amora Jeremiah asked to be so clothed and equipped as to be ready to rise and follow the Messiah.

[82] Of mixed colors. See S. Krauss, *Talmudische Archaeologie*, I, 145, 549.

[83] Owing to the costly funeral rites.

[84] His instructions are found in T. B. Mo'ed Ḳaṭan, 27b.

[85] A very small coin.

לא בכלים לבנים ולא בכלים שחורים. לבנים, שמא לא אזכה ואהיה כחתן בין אבילים. שחורים, שמא אזכה ואהיה כאבל בין חתנים. אלא בכלים האוליירין הבאין ממדינת הים: (נדה כ' א')

ד

בראשונה היתה הוצאת המת קשה לקרוביו יותר ממיתתו. עד שהיו מניחים אותו ובורחים. עד שבא רבן גמליאל ונהג קלות[55] בעצמו. והוציאוהו[56] בכלי פשתן ונהגו כל העם אחריו להוציא בכלי פשתן. אמר רב פפא והאידנא נהוג עלמא אפילו בצרדא[57] בר זוזא (כתובות ח' ב').

ה

עולא נחותא הוה אידמך תמן שרי בכי. אמרין ליה מה לך בכי? אנן מסקין לך לארעא דישראל.

[55] M. adds ·ראש·

[56] In Mo'ed Ḳaṭan 27b ·ויצא·

[57] For variants see Jastrow, *Dictionary*, p. 1299, s. v.

asked, 'we will carry thee to the land of Israel for burial.' He rejoined, 'What will that profit me, if I lose my jewel[86] in an unclean land; to place it in a strange woman's bosom is far different from placing it in the bosom of one's mother.' R. Meir was dying in Asia and he said: Say ye to the sons of the land of Israel, behold your Messiah![87] (Though he knew that he would be buried in Palestine), he nevertheless said to them: 'Place my coffin by the sea-shore,[88] for it is written: He hath founded it upon the seas and established it upon the floods'[89]. (J. T. Kilaim IX, 4).

vi

Three things did Rabbi Ishmael son of R. Jose command his son: Cause no blemish to thyself;[90] do not negotiate a purchase when thou hast no money;[91] and when thy wife has taken a ritual bath, do not approach her on the first night. (Pesaḥim 112b).

vii

Three things did Rabbi Jose son of R. Judah

[86] i. e. soul.

[87] An impassioned claim for burial in Palestinian soil.

[88] Thus the sea which washes the land of Israel might touch his bones. The text quoted is Psalm 24.2.

[89] On the desirability of interment in the Holy Land, see Genesis Rabbah, ch. 96 and parallels.

[90] The Talmud explains this of bringing a lawsuit against three people, as each defendant would have cor-

אמר לון ומה הנייה לי? אנא מובד מרגליתי גו ארעא מסאבתא. לא דומה הפולטה בחיק אמו לפולטה בחיק נכריה: רבי מאיר הוה אידמך ליה באסייא. אמר אימורין לבני ארעא דישראל הא משיחכון דידכון. אפילו כן אמר לון יהבי ערסי על גיף ימא דכתיב כי הוא על ימים יסדה ועל נהרות יכוננה

(ירושלמי כלאים פ״ק ט׳ ד׳)

ו

שלשה דברים צוה ר׳ ישמעאל ברבי יוסי את בנו.[58] אל תעש מום בעצמך. ואל תעמוד על המקח בשעה שאין לך דמים. אשתך טבלה אל תזקק לה[59] לילה הראשונה: (פסחים קי״ב ב׳)

ז

שלשה דברים צוה רבי יוסי ברבי[60] יהודה את

58 V רבי.
59 M עמה.
60 M omits יוסי ברבי.

roborative support. The sentence can be interpreted more generally.

[91] Thereby preventing the vendor from finding a firmer customer.

command Rab:[92] Go not out alone by night; stand not naked in front of a lamp; and enter not a new bath.[93] (Ibid.).

viii

Raba said to his sons: When you cut meat, do not cut it on your hand;[94] do not sit on the couch of an Aramaean[95] woman; and do not pass a Synagogue[96] at the time when the congregation is at prayer.[97] (Berakot 8b).

ix

Rabbi Joḥanan said:[98] The Holy One, blessed be He, daily proclaims the virtues of three: a bachelor who lives in a great city and maintains his chastity; a poor man who restores a lost object to its owners; and a rich man who gives a tithe of his profits in secret. (Pesaḥim 113a).

Three doth the Holy One, blessed be He, love: him who does not yield to anger; him that never becomes intoxicated; and him who does not stand on his rights. Three doth the Holy One, blessed be He, hate: him who says one thing with his mouth and (thinks) another thing in his heart;

[92] These acts would be dangerous or immodest. The Talmudic glosses explain these precautions in terms of demonology.

[93] The bath may need inspection as to its safety.

[94] The Talmud explains that this was either to avoid danger or spoiling the food.

[95] Aramaean is used of Gentile in general; here Roman may be meant. The Talmud gives various explanations of Raba's rule: among them that the meaning was not to

רב.[61] אל תצא יחידי בלילה, ואל תעמוד בפני הנר ערום, ואל תכנס למרחץ חדש[62]: (שם)

ח

אמר להו רבא לבניה כשאתם חותכין בשר אל תחתכו על גב היד...[63] ואל תשבו על מטת ארמית. ואל תעברו אחורי בית הכנסת בשעה שהצבור מתפללין. (ברכות ח' ב')

ט

אמר ר' יוחנן. שלשה מכריז עליהם הקדוש ברוך הוא' בכל יום על רווק הדר בכרך ואינו חוטא. ועל עני המחזיר אבידה לבעליה. ועל עשיר המעשר פירותיו בצינעה: (פסחים קי"ג א')

שלשה הקב"ה אוהבן. מי שאינו כועס. ומי שאינו משתכר ומי שאינו מעמיד על מדותיו: שלשה הקב"ה שונאן. המדבר אחד בפה ואחד בלב. והיודע עדות

[61] V רבי. [62] The following words שמא תפחת seem an addition. [63] M adds א'ד על פיסת היד.

---

lie down to rest before reciting the Shema' (Deut. 6.4, *etc.*), for this would be to play the heathen.

[96] Lit., behind a Synagogue.

[97] This would be an irreverent action.

[98] The following, with several other passages in the context, is often cited by the authors of Ethical Wills.

him who can give testimony in a fellowman's favor but does not testify; him who sees a disgraceful thing in his neighbor and charges him singly.[99] (Pesaḥim 113b).

X

A certain Elder said to him[100]: We have learned that one should neither anticipate nor postpone[101] (the readings); as R. Joshua son of Levi said to his sons: Finish your Parashot with the congregation, twice the Hebrew text and once the Targum; also take care with the jugular vein in accordance with R. Judah's opinion.[102] Take heed moreover (to show respect) to an old man who has forgotten his learning under compulsion,[103] for we say: The whole tablets (of stone) and the fragments of the broken tablets were both placed in the Ark.[104] (Berakot 8b).

[99] A single witness could not cause a conviction, but could merely bring the defendant into ill-repute.

[100] R. Bebai b. Abbai.

[101] The discussion concerns the home readings of the weekly lesson (parashah). This lesson (besides being read in Synagogue) was read at home, twice in the Hebrew and once in the Aramaic Version (Targum). The home reading was to be the same portion as the Synagogue lesson. It thus linked together each home with all homes, and all with the communal service.

[102] The reference is to the slaughter of birds. Cf. Mishnah Ḥullin ii, 1.

[103] Of age, sorrow or illness.

[104] Cf. Baba Batra 14b. "Similarly one must respect the old though they be broken by years of trouble" (Cohen).

לחבירו[64] ואינו מעיד. הרואה דבר ערוה בחבירו ומעיד בו יחידי: (שם ב׳)

י

אמר ליה ההוא סבא תנינא ובלבד שלא יקדים ושלא יאחר.[65] כדאמר להו רבי יהושע בן לוי לבניה אשלימו פרשיותייכו עם הצבור שנים מקרא ואחד תרגום והזהרו בורידין כרבי יהודה... והזהרו בזקן ששכח תלמודו מחמת אונסו.[66] דאמרינן לוחות ושברי לוחות מונחות בארון:[67] (ברכות ח׳ ב׳)

64 V בחבירו.

65 M adds: וכך א״ל אביי לבניה אשלימו פר׳ בהדי צבורא תרי קרא וחד תרגום ואפילו עטרות ודיבון כ״ה דתורכו יומי.

66 M לוחות שאין נוהגים בו מנהג בזיון דאמר מר.

67 M adds: מכאן לזקן ששכח תלמודו מחמת אונס שאין נוהגים בו מנהג בזיון.

11

CAUSES OF LONGEVITY

His disciples inquired of R. Joḥanan b. Zakkai: How didst thou prolong thy days? He answered unto them: I never passed water within four cubits of the place of prayer; I never called my fellow-man by a nickname;[105] nor did I ever omit the Sanctification of the Day.[106] My aged mother once sold the cap off her head and brought to me (wine for) the Sanctification of the Day...

His disciples inquired of R. Eleazar son of Shammu'a: How didst thou prolong thy days? He answered unto them: I never made use of the Synagogue as a short cut; I never stepped on the heads of the holy people;[107] nor did I ever raise my hands[108] without a (previous) benediction.

The disciples inquired of R. Perida: How didst thou prolong thy days? He answered unto them Never in my life did another arrive at the Bet Hamidrash[109] before me; I never said the Grace before a priest;[110] nor did I ever eat of an animal from which the priestly dues had not been separated.[111]

His disciples inquired of R. Neḥunya ben Haḳana: How didst thou prolong thy days? He answered unto them: I never won honor at the

[105] Cf. Baba Mezi'a 58b.

[106] The sanctification over the wine-cup on Sabbaths and feasts.

[107] In the assembly, the disciples sat on the ground; Eleazar did not push them aside to reach his place.

[108] In the priestly blessing. [109] House of Study.

יא
במה הארכת ימים?

שאלו תלמידיו את רבי זכאי. במה הארכת ימים? אמר להם. מימי לא השתנתי מים בתוך ארבע אמות של תפלה. ולא כניתי שם לחבירי. ולא ביטלתי קידוש היום. אמא זקינה היתה לי. פעם אחת מכרה כפה שבראשה והביאה לי קידוש היום:

שאלו תלמידיו את ר' אלעזר בן שמוע. במה הארכת ימים? אמר להם. מימי לא עשיתי קפנדריא לבית הכנסת.[68] ולא פסעתי על ראשי עם קדוש. ולא נשאתי כפי בלא ברכה:

שאלו תלמידיו את רבי פרידא. במה הארכת ימים? אמר להם. מימי לא קדמני אדם לבית המדרש. ולא ברכתי לפני כהן. ולא אכלתי מבהמה שלא הורמו מתנותיה:

שאלו תלמידיו את רבי נחוניא בן הקנה. במה הארכת ימים? אמר להם. מימי לא נתכבדתי בקלון

[68] M לא עשיתי בהכ"נ קפנדריא.

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[110] If a Cohen were present, he took precedence in saying Grace after meals.

[111] Such scrupulosity was not general after the destruction of the Temple.

cost of a colleague's[112] disgrace; never did the curse of my fellow-man come up on my couch—just as Mar-Zuṭra, when he went to bed, was wont to say: Let every one be forgiven who has done me annoy. Further, I was generous with my money.

R. 'Aḳiba inquired of R. Neḥunya the Great, saying: How didst thou prolong thy days? He answered unto him: I never in my life accepted presents; I never exacted retaliation;[113] and I was generous with my money.

So was R. Eleazar wont to refuse gifts sent from the house of the Patriarch. Nor would he accept invitations there, saying, Is it unpleasant to you that I should live? for it is written (Prov. 15. 27): He who hates gifts shall live. R. Zera refused gifts and accepted invitations under similar circumstances, regarding it as a compliment to his host. Nor did I bear resentment for offences against me. For Raba said: He who pardons others is himself pardoned of his own transgressions. As it is written (Micah 7.18): He forgives iniquity and he passes over transgression. To whom does He forgive iniquity? The one who passes over transgression.

His disciples inquired of R. Zera: How didst thou prolong thy days? He answered unto them: Never did I lose my temper in my home; never

[112] Or fellow-man's.

[113] More generally: "I never insisted on my just rights." Rashi's note is: "I never repaid an evil requital to one who had troubled me."

חבירי. ולא עלתה על מטתי קללת חבירי.[69] כי הא דמר זוטרא כי הוה סליק לפורייה אמר שרי ליה[70] לכל מאן דצערן. ותרן בממוני הייתי.

שאל ר' עקיבא את ר' נחוניא הגדול. אמר לו במה הארכת ימים? אמר לו. מימי לא קבלתי מתנות. ולא עמדתי על מדותי. וותרן בממוני הייתי:

לא קבלתי מתנות כי הא דרבי אלעזר. כי הוו משדרי ליה מתנות מבי נשיאה לא הוה שקיל. כי הוה מזמני ליה לא הוה אזיל. אמר להו לא ניחא לכו דאחיה? דכתיב ושונא מתנות יחיה. רבי זירא כי הוה משדרי ליה מבי נשיאה לא הוה שקיל. כי הוה מזמני ליה אזיל. אמר אתייקורי דמתייקרי בי. ולא עמדתי על מדותי. דאמר רבא כל המעביר על מדותיו מעבירין[71] ממנו כל פשעיו. שנאמר נשא עון ועבר על פשע. למי נשא עון? למי שעבר על פשע:

שאלו תלמידיו את רבי זירא. במה הארכת ימים? אמר להם. מימי לא הקפדתי בתוך ביתי.

69 M קללת חברי על מטתי לא עלתה עמי.
70 M שרי להו מחיל לכל מאן דצערן.
71 M. לו על כל.

did I step in front of one greater than myself; I never even meditated in foul alleys; I never walked four cubits without Torah and Tephillin; I never slept or dozed in the Bet Hamidrash; I never rejoiced at a colleague's disgrace; I never called a fellow-man by a nickname[114] (Megillah 27b–28a.)

It was said of R. Ḥanina B. Ḥama that when eighty years of age he was still able to stand on one foot while removing or putting on his shoe. He said: 'The warm baths, and the oil with which my mother anointed me in my youth have stood me in good stead in my age'.[115] (When the Patriarch Judah appointed him head of the college on his death-bed) Ḥanina refused any higher than third place, and he survived many years. His longevity in office was attributed by himself alternatively to that act of self denial or to his making a detour on his journey from Tiberias to Sepphoris in order to pay his respects to R. Simeon b. Ḥalafta. (Ḥullin, 24b; J. T. Ta'anit, 68a; Kohelet Rabbah, vii, 6).

[114] "An opprobrious surname" or "a by-name." (Jastrow, *Dictionary*, p. 482). The use of such names would be both frivolous and offensive.

[115] Ḥanina was a physician, cf. Bacher, *Die Agadah der Palästinensischen Amoräer*, I. 3.

ולא צעדתי בפני מי שגדול ממני. ולא הרהרתי במבואות המטונפות. ולא הלכתי ארבע אמות בלא תורה ובלא תפלין.[72] ולא ישנתי בבית המדרש לא שינת קבע ולא שינת ארעי. ולא ששתי בתקלת חבירי. ולא קראתי לחבירי בחניכתו[73] (מגלה כ"ז כ"ח)

אמרו עליו על רבי חנינא (ב' חמא) שהיה בן שמונים שנה והיה עומד על רגלו אחת וחולץ מנעלו ונועל מנעלו. אמר ר' חנינא חמין ושמן שסכתני אמי בילדותי הן עמדו לי בעת זקנותי... קביל עלוי ר' חנינא למתמני תליתוי וזכה למארכה שנין סגין. אמר לית אנא ידע מן בגין מה זכיתי מארכה שנין סגין. מן בגין הדא מילתא. ואם מן בגין דהוינא סליק מן טבריה לציפורין והוינא עקים איסטרטיא שאיל בשלמיה דרבי שמעון בן הלפתא: (חולין כ"ד ב', ירושלמי תענית ס"ח א, קהלת רבה ז' ו).

[72] M תפלה. [73] M בהכינתו.

ספר ארחות חיים להרב ר׳ אליעזר הגדול

THE "PATHS OF LIFE", BY R. ELEAZAR THE GREAT.

II

THE "PATHS OF LIFE"

BY R. ELEAZAR THE GREAT.

In 1544 there appeared at Venice an octavo volume containing various items, fourth among them (pp. 79b-84a) the "Paths of Life by Rabbi Eleazar the Great" (ספר ארחות חיים לרבי אליעזר הגדול ז"ל). It is generally held that this Testament is the earliest extant specimen of the type of ethical literature dealt with in the present volume; and its author was Eleazar ben Isaac of Worms; and that its date is the middle of the eleventh century. This Eleazar, known as the Great, was a highly reputed authority (see *J. E.*, v, 115).

This identification of the author is due to Lonzano (*Shete Yadot* 122a) and is accepted by Zunz (*Zur Geschichte und Literatur*, Berlin, 1845, p. 124). Jellinek was inclined to place the work a century or more earlier, or at all events to associate it with the same period as another work attributed to Eleazar the Great, viz. the *Chapters of Rabbi Eleazar*, which is probably a ninth century product. The present writer is inclined to place the *Paths of Life* later, not earlier, than the date assigned by Lonzano. The similarity between the Testament and the Zohar, a similarity well brought out by the title-page of the Salonica edition of 1568 and by the notes in Leiner's Lublin edition of 1903, seems to point to a period when the mystical school had made its influence felt.

Popularly and in the editions, the author is described as a much earlier Eleazar than Lonzano's. This would be

ב

ספר ארחות חיים להרב ר' אליעזר הגדול:

בשנת ש"ד יצא לאור בויניציה כרך אקטאווא המכיל ענינים שונים, ומהם הרביעי (דף ע"ט:–פ"ד.) ספר "ארחות חיים" לרבי אליעזר הגדול ז"ל. הכל מסכימים שהצואה הזאת היא הדוגמא היותר מוקדמת שנשארה לנו מספרות המוסר ממין זה אשר אנחנו עוסקים בו בכרך שלפנינו, שמחברה היה רבי אליעזר בן יצחק מוורמיזה, ושזמנה הוא אמצע המאה האחת עשרה. אליעזר זה, המכונה "הגדול", היה בר אורין משובח ובר סמכא מפורסם (עיין באנציקלופדיה היהודית האנגלית, כרך חמישי, דף קט"ו).

מנחם לונזאנו (שתי ידות, דף קכ"ב.) המציא את שם המחבר הנעלם, וצונץ (צור געשיכטע אונד ליטעראטור, ברלין תר"ה, דף קכ"ד) הסכים לו. יעללינעק נטה להאמין שספר זה נכתב כמאה שנים או יותר קודם לזמן הנזכר לעיל, ובכל אופן השתדל ליחסו לתקופתו של חבור אחר המיוחס לרבי אליעזר הגדול, הלא הוא "פרקי רבי אליעזר" אשר מוצאו הוא בלי ספק מן המאה התשיעית. כותב הטורים האלה נוטה לקבוע לספר "ארחות חיים" זמן יותר מאוחר, ולא מוקדם, מזה שקבע לו לונזאנו. הדמיון שבין הצואה והזהר, דמיון הבולט היטב ע"י שער הספר של מהדורת סלוניקא שכ"ח וההערות במהדורת לובלין תרס"ג של ליינער, מורה על תקופה שבה השפעת האסכולה המיסתית היתה כבר נכרת ומורגשת.

במסורת העם ובמהדורות הספר מתואר המחבר אליעזר כמו איש שחי שנים הרבה לפני אליעזר של לתזאנו. אפשר

Eleazar ben Hyrḳanos (on whom see *J.E.*, v,113), who lived in the first and second centuries of the current era, and is also the reputed author of the *Chapters* already alluded to. The text opens with the talmudic account of the last illness of this older Eleazar (T. B. Sanhedrin 68a). Elsewhere (Ber. 28b) we are told how R. Eleazar on his deathbed taught his disciples the "*Paths of Life*", and this fact would easily suggest the compilation of just such a work as we are now considering.

Recently a distinguished scholar, G. Klein of Stockholm, has urged that the Testament is a genuine work of the earlier Eleazar son of Hyrḳanos. His arguments are interesting but quite unconvincing (See his work *Der älteste christliche Katechismus und die jüdische Propaganda-Literatur*, Berlin, 1909, pp. 101 seq.).

According to the popular view now reinforced by the opinion of Klein, the son addressed is Hyrḳanos. If Lonzano's theory be true, the son referred to is the famous medieval writer, Tobiah son of Eleazar, a contemporary of Rashi. (On Tobiah and his writings, see Zunz, *G. V.*, ed. 1892, p. 307; S. Buber's Preface to Tobiah's *Leḳaḥ Tob*, Wilna, 1844; and the article in *J. E.*, xii, 169). Thus this son, so frequently admonished in the Testament, was a worthy offspring of a worthy father. It may be suggested that, in the injunction to seek the knowledge of God, the citation of Prov. 19. 2 (בלא דעת נפש לא טוב) is a play on the son's name.

שחשבוהו לאליעזר בן הורקנוס (ראה אודותיו באנציקלופדיה היהודית האנגלית, כרך חמישי, דף קי״ג) שחי במשך המאות הראשונה והשניה של התאריך הנוכחי ואשר אליו מיחסים את „פרקי רבי אליעזר" הנזכרים לעיל. הצואה פותחת בספור התלמוד ע״ד מחלתו האחרונה של אליעזר זה הקדום (תלמוד בבלי, סנהדרין ס״ח.). במקום אחר (ברכות כ״ח:) אנחנו קוראים שעל ערש מיתתו הורה רבי אליעזר לתלמידיו „אורחות חיים", ואין כל ספק שעובדא זו היא אחראית בעד חבור ספר כזה אשר אנחנו עוסקים בו כעת.

בימים האחרונים השתדל תלמיד חכם מובהק, ג. קליין משטוקהולם, להוכיח שהצואה הזאת היא באמת מעשה ידי אליעזר בן הורקנוס. סברותיו יש בהן טעם, אבל אינן מוכיחות כלום (עיין בחבורו „דער אלטעסטע כריסטליכע קאטעכיזמוס אונד דיע יודישע פראפאגאנדא־ליטעראטור", ברלין תרס״ט, דף ק״א וכו׳).

לפי השקפת העם, המסתייעה כעת ע״י דעתו של קליין, הבן אשר אליו שלוחה הצואה הוא הורקנוס. אכן אם סברתו של לונזאנו היא נכונה, הבן הוא המחבר המפורסם של ימי הבינים, טוביה בן אליעזר, בן דורו של רש״י (ע״ד טוביה וספריו ראה צונץ, גאטטעסדיענסטליכע פארטרעגע, הוצאת תרנ״ב, דף ש״ז; הקדמת שלמה בובער ל„לקח טוב" של טוביה, ווילנא תר״ב; וגם המאמר עליו באנציקלופדיה היהודית האנגלית, כרך שנים עשר, דף קס״ט). ובכן הבן הזה, אשר אביו מיסרהו כל כך בצואתו, היה זרע הגון של אב הגון. נחוץ להעיר שבאזהרתו להשתדל לדעת את הבורא יתברך אפשר שהכתוב ממשלי י״ט ב׳ (בלא דעת נפש לא טוב) הוא רמז לשמו של הבן.

The Testament, besides its ethical value, has also folklore interest. Some parallels between the Testament and the German *Winsbeke* of 1210 are drawn by M. Güdemann in his *Geschichte des Erziehungswesens*, etc. Vienna, 1880, p. 121.

For editions of the text see Benjacob, p. 50. The present text is based on the Venice editions of 1544 (A) and 1623 (C). The British Museum MS. Add. 27100 (B) has also been collated, and so has the Lublin edition apparently of the year 1572 (L). The MS. referred to agrees closely with the edition of 1544, from which it was possibly copied. Yet it offers some useful variants.

The esteem in which the Testament was held is shown by the not infrequent citations of it as authoritative by important writers on Jewish law and custom.

[They told[1] how, when Rabbi Eleazar the Great lay sick, the Sages paid him a visit. When he saw them he said to them: "I doubt whether the wise men of this generation have enough regard for their lives".[2] They asked: "Rabbi, why speakest thou so?" He answered, "In that ye have not waited upon me." Later, R. 'Aḳiba entered, excusing his previous neglect on the ground of lack of leisure. 'Aḳiba's heart melted within him at R. Eleazar's rebuke. "My Master," cried 'Aḳiba, "instruct me!" In that hour Eleazar taught him three hundred definite decisions concerning the "spot sparkling as snow".[3]

[1] See the Variants in T. B. Sanh. 68a; Abot de R. Nathan, ch. 25; and parallels.

[2] A threat is implied to the effect that the offence may have fatal consequences.

[3] With reference to the plague. Cf. Nega'im i, 1, etc.

מלבד ערכה המוסרי יש לצואה זו גם ערך פולקלורי. מ. גידעמאן, בספרו „געשיכטע דעס ערציעהונגסוועזענס אונד דער קולטור דער אבענדלענדישען יודען וועהרענד דעס מיטטעלאלטערס", וויען תר"ם, דף קכ"א, מצא איזו נקודות מקבילות בין הצואה הזאת ושיר המוסר שכתב המשורר האשכנזי ווינסבעקע בערך שנת 1210.

בנוגע להוצאות הצואה עיין ב„אוצר הספרים" של בן־יעקב, דף ן'. הנוסח הנוכחי נוסד על מהדורות וויניציאה של ש"ד (A) ושפ"ג (C). השויתי גם כ"י Add. 27100 אשר במחיום הבריטי (B) ומהדורת לובלין אשר כפי הנראה מוצאה משנת של"ב (L). כ"י הנ"ל מתאים עפ"י רוב למהדורת ש"ד, ואפשר שהוא העתק ממנה; ובכ"ז נמצאים בו איזה שנוים מועילים.

חשיבות הצואה נראית מן העובדא שלפעמים קרובות נסתייעו בה מחברים גדולים ופוסקים מפורסמים ויביאו את דבריה בתור סעד וסמך לחוקים ומנהגים ידועים.

[1]ואמרו שכשחלה רבי אליעזר הגדול נכנסו חכמים אצלו: כשראה אותם, אמר להם, תמה אני על חכמי הדור אם ימותון מיתת עצמן: אמרו לו, רבי למה? אמר להם, מפני שלא שמשתם אותי: לאחר כך נכנס רבי עקיבא ברבי יוסף: אמר לו, מפני מה לא באת לשמש אותי? אמר לו, לא היה לי פנאי: אמר לו, עקיבא תמה אני אם תמות מיתת עצמך: באותה שעה נתחלחלו[2] איבריו של רבי עקיבא ונמס לבו[3] בקרבו: אמר לו, רבי למדני!

[1] This introduction appears in all versions of the text.
[2] B נתח לו.   [3] A דמו.

Then he called for his son Hyrkanos, and placed him at his right hand. R. Eleazar wept and said: "My son! Up to this day I have treated thee severely, and have shown little affability. My object was to subdue thee to the fear of thy Maker. But now, my son, behold I go into the pleasance of the Lord and His beauty. Come, I will teach thee the Paths of Life." Then R. Eleazar opened his discourse with the text[4]: "Lord I have heard the report of thee and am afraid."]

My son! Give glory to God and offer unto Him thanks. Remember that He created thee out of clay, and brought thee into the world, fashioning thy body and its parts without help from thee. For thou hast need of Him, He has no need of thee.

My son! Trust not in thyself until the day of thy death[5]; a decision according to the Rabbis is law (i. e. overrides individual opinion). Have no confidence in thy physical well-being in this world. Many have lain down on their couch never to rise again. Many have gone to their beds in good cheer and in robust health to awake in trouble and pain.

My son! Take heed to hold constant intercourse with the wise. Rely not on thine own

[4] Hab. 3.2.

[5] Hillel's saying, Abot ii, 5. It has not been thought necessary to give the reference to the many quotations from Abot, in the course of this and other Testaments.

באותה שעה שנה לו שלש מאות הלכות פסוקות על בהרת עזה כשלג: קרא להורקנוס בנו. וישימהו על יד ימינו: בכה רבי אליעזר ואמר, בני! עד היום הייתי מתנהג עמך ברוגז. ולא הסברתי לך פנים כדי לכוף אותך ביראת קונך. ועתה בני! הנני הולך לנועם ה' והדרו. בא ואלמדך אורחת חיים: פתח רבי אליעזר ואמר, ה' שמעתי שמעך יראתי:

בני! שים נא כבוד לה' ותן לו תודה, וזכור כי מחומר עשאך והוא הוציאך לאויר העולם. וכוננך בעצמות עצם אל עצמו. והכניסך בעולם הזה ואתה לא הכנסתו[4] בו. כי הוא אינו צריך לך ואתה צריך לו:

בני! אל תאמין בעצמך עד יום מותך. הלכתא כרבנן הלכתא. אבל לא תאמין עצמך בשלות גופך בעולם הזה: כמה שכבו על מטתם ולא קמו.[5] כמה שכבו על מטתם שמחים וטובי לב וקמו בחלאים רעים. כמה שכבו על מטתם בריאים והקיצו במכאובים רבים:[6]

בני! הוי זהיר להתאבק תמיד באבק עפר רגלי

[4] So L. The usual reading is הכנסת.
[5] C omits this clause. [6] So C. A רעים.

opinion, nor art thou permitted to say to others: "Accept my view!"

My son! Fear the God of thy father and serve Him[6]. Be diligent in reciting the evening Shema' and the morning prayer[7]. Thus David, of blessed memory, said[8]: "Evening and morning and at noonday will I complain and moan,—and He hath heard my voice." These prayers were the ordinance of the first Fathers[9]. Attach chief importance to the evening prayer, for Jacob our Father instituted it. Indeed, the Scripture has made him first of the Patriarchs, as it is said[10]: "And behold the Lord stood beside him and said, I am the Lord, the God of Abraham thy father, and the God of Isaac." Thus, in the first instance God mentioned His holy name over Jacob, and afterwards spoke of Himself as God of Abraham and of Isaac.

My son! Be thou fleet as a hart, in thine eagerness to read the Shema' at the proper hour. Postpone it not to the latest moment allowed by prescription. For the enthusiastic and the scrupulous perform their duties at the earliest instant.[11] Whoever reads the Shema' in its due time glorifies his Creator. Take care, on retiring to rest, to recite this same declaration of Unity and Love, sanctifying thyself and ador-

[6] The context shows that the author is referring to the fine rabbinic idea that "Prayer is the service of the heart" (T. B. Ta'anit 24).

[7] The text seems corrupt here.

[8] Psalms 55.18.

[9] T. B. Ber. 26b.

החכמים. ואל תסמוך על דעתך. ואינך רשאי לומר קבלו דעתי!

בני! ירא את ה' אלהי אביך ועבדהו. והוי זהיר בקריאת שמע של ערבית ובתפלה של שחרית. כמו שאמר דוד ע"ה, ערב ובקר וצהרים אשיחה ואהמה וישמע קולי. כמו שתקנו אבות הראשונים: ותפלת ערבית שים ראשונה לכל התפלות. כי יעקב אבינו תקן אותה. והכתוב עשהוי ראש לכל האבות. שנאמר, והנה ה' נצב עליו ויאמר אני ה' אלהי אברהם אביך ואלהי יצחק. בתחלה הזכיר שמו הקדוש עליו ואחר כך אלהי אברהם ואלהי יצחק:

בני! הוי קל כצבי ואל תהי עצל לקרוא ק"ש בעונתה. ואל תעכב אותה לשיעור דרבנן. כי הזריזים והזהירים מקדימים למצות. וכל הקורא ק"ש בעונתה נותן כבוד לבוראו: הוי זהיר בק"ש על מטתך ולקדש עצמך ולברך לבוראך. ושכבת וערבה שנתך: ולאחר שתקדש עצמך בזהי אל תספר

[7] A and C עשאו. Such variants are not here collated.
[8] So L. A, etc. read ואל.

[10] Gen. 28.13. Cf. Tanḥuma and Zohar on this text.
[11] T. B. Yoma 28b.

ing the Lord, then shalt thou lie down and thy sleep will be pleasant. After thou hast sanctified thyself by these means, speak no idle phrase, do no carnal act, for thou art hallowed with the holiness of thy Maker. Thy soul ascends, and thou knowest not whether it deserve admission before Him. "When thou awakest it shall talk with thee".[12] The sons of the priests enter to partake of their appointed meal and thy soul ascends at that hour; if thou art worthy, thou shalt go in with them; if unworthy, they will thrust thee outside.[13]

My son, when thou wakest from thy sleep at midnight, converse with thy wife in chaste terms, using no indecent expression, even in jest, for this too wilt thou be called to account! If thou wakest at other hours, let not thine heart indulge in impure fancies, for evil thought leads to evil deed.[14] How goodly and how sweet that thou be ever prepared to form one of the righteous company which enters with God, thus drawing o'er thyself the thread of His Love, and finding thy pleasant lot with the righteous in Paradise! Shouldst thou be worthy of this, happy art thou, well will it be with thee![15]

My son! Keep a vessel of water always near thy couch. On rising at morn do not begin to dress before washing thy hands, nor receive thy garments from another in the same condition, for

[12] Prov. 6.22.

[13] Cf. Midrash to Psalm 25; Rabbah on Eccles. 10.4.

[14] Kallah Rabbete ch. 2; Derek Erez Zuṭṭa ch. 6.

[15] Psalm 128.2.

בדברים בטלים. ואל תעסוק עם אשתך בדבר אחר הואיל וכבר קדשת עצמך בקדושת קונך. כי נשמתך תעלה ואינך יודע היאך יקבלוה לעמוד לפניו. והקיצות היא תשיחך. בני! הכהנים נכנסין לאכול בתרומתן ונשמתך עולה באותה שעה. אם תזכה תכנס ביניהן ואם לאו ידחו אותך בחוץ:

בני! כשתעור משנתך בחצות הלילה, אז תספר עם אשתך בקדושה. ואל תנבל את פיך, ואפילו דרך שחוק. כי אתה עתיד ליתן דין וחשבון על שיחה שבינך ובין אשתך: וכשתקיץ[9] משנתך אל יפנה לבך בהרהורים רעים. כי ההרהור מביא לידי מעשה: הנה מה טוב ומה נעים כשהקב"ה נכנס עם הצדיקים, שתהיה מצוי בתוכן. למשוך חוט של חסד עליך, להיות גורלך[10] עם הצדיקים בגן עדן. ואם תזכה ותהיה עמהם אשריך וטוב לך!

בני! הוי זהיר בכלי של מים סמוך למטתך. וכשתקום בבקר, אל תטול חלוקך ללבוש בלא

[9] B וכשתקוע .A וכשתקוץ.
[10] I. נור לך.

the spirit of uncleanness rests on the hands. Pass not thine unwashed hands over thine eyes, intending harm to an enemy, lest thy plot fail and thy gaze prove baneful to thy friends, though harmless to thy foes.[16]

My son! Keep thy body pure, cleanse the abode of thy soul! Beware lest thou make it detestable, thyself the cause of thine own rejection!

My son! Be not impatient when I thus insist on this subject. Laving the hands is one of the sublime things which stand on the height of the world. Beware, lest by neglect in this regard, thou become as one excommunicated, and forfeit future bliss. For when thou washest thy hands thou art bound to stretch them on high in adoration of thy Maker[17]; it were unseemly to do so with foul fingers.

My son! Never attire thyself without benediction. Even as men should offer thanks for the enjoyment of food, so must they do for the gift of raiment. He who dresses without blessing shall wear worm and clod in the grave, and the worms cause as much pain to the dead as a needle in raw flesh.[17a]

[16] T. B. Shabb. 62b, 108b; Ber. 19a, 60b; Maimonides Hilk. Tephilah, ch. 4. See *J. E.*, v, 280. The combination of mysticism with popular folk-lore is exemplified in parts of the Zohar, which has many parallels to this Testament (See the Notes of Leiner, in the edition Lublin, 1903).

[17] T. B. Soṭah 4b.

[17a] Ber. 18b.

נטילת ידים. לא מידך, ולא מיד אחר שלא נטל ידיו. כי רוח הטומאה שורה בידים: ואל תעביר אותם על גבי עיניך, פן יכשלו רבים במראית עיניך. כי אין ברכה שורה במראה עין שקבל טומאה. ואי עביד להסתכל בשונאו, שונא נמלט ואוהבו נכשל:

בני! הוי זהיר לנקות גופך ולפנות דירת נפשך שלא תשקצנה. ואל תהי גורם להיות נמאס:

בני! הוי זהיר בנטילת ידים. כי נטילת ידים בכלל הדברים העומדים ברומו של עולם. וכל המזלזל בנטילת ידים מנודה לשמים. וכל שכן דאין לו חלק לעולם הבא: וכשתרחץ ידיך, זקוף אצבעותיך למעלה, וברך ליוצרך: ואל תברך עד שיהיו הידים רחוצות. כי אסור להזכיר קדושת שמו בלכלוך הידים כשהן מזוהמות. ואל תטול ידיך ממי שלא נטל ידיו:

בני! אל תלבש בגדיך בלא ברכה. כי כשם שנהנה האדם לתת אוכל לנפשו, וצריך לברך על הנאת האוכל, כך צריך לברך על הנאת המלבוש בכל עת שילבש. וכל מי שלא בירך על מלבושיו ילבש ברמה וגוש עפר בקבר. וקשה אותה רמה כמחט בבשר החי:

My son! Wrap thyself in the wrapping of duty[18], that on the body of the righteous may rest the robe of the commandment. If one is not so enwrapped, his attire is called the garment of the treacherous; he beareth false witness against himself.[19]

My son! Prepare to meet thy God,[20] with a diadem of honor on thy brow,[21] precious oil on thy head.[22] These are the phylacteries, bearing thy Creator's Name, a chaplet of grace for thine adornment. "And all the peoples of the earth shall see that the Name of the Lord is called upon thee, and they shall stand in awe of thee"[23]. Bind them also on thine arm, the seal[24] of His image, the likeness of the Glory of God. Day by day goeth forth a Heavenly Voice, which proclaims:[25] "Be ye clean, ye that bear the vessels of the Lord." Before a man, in that hour, there walk three Angels,[26] who cry: "Give glory to the Icon (image) of the King," and they apply to such a one the Scripture: "Thou art My servant, Israel, in whom I will be glorified."[27]

[18] The fringed garment—a phrase used also in the Zohar. For the whole paragraph, cf. the Zohar on Beshallaḥ (163, 175, etc.)

[19] Applying Isaiah 24. 16. Cf. T. B. Ber. 14b.

[20] Amos 4.12. Applied in this sense T. B. Shabb. 10a.

[21] T. B. Ber. 11a, Ta'anit 16a. Ṭur O. Ḥ. 25.3.

[22] Ps. 133.2. So interpreted T. B. Shabbat 153a.

[23] Deut. 28.10. On this point see my *Studies in Pharisaism and the Gospels*, 2nd series p. 203.

בני! הוי זהיר להתעטף בעטיפת מצוה, כסוי מצוה על גוף צדיק ינוח. וכל מי שאין כסוי מצוה בגופו נקרא לבושו בגד בוגדים בגדו, כי מעיד עדות שקר בעצמו:

בני! הכון לקראת אלהיך. ושים עטרת תפארת בראשך. השמן הטוב על הראש. והם התפלין. שם יוצרך ולוית חן הם לראשך. וראו כל עמי הארץ כי שם ה׳ נקרא עליך ויראו ממך. וקשור על זרועך חותם תבניתו הוא דמות כבוד ה׳: בת קול יוצאת בכל יום ואומרת, הברו,[11] נושאי כלי ה׳! שלשה מלאכים הולכים לפני האדם באותה שעה ומכריזים ואומרים[12] תנו כבוד לדיוקנו של מלך ששכינת אל על ראשו ואומר לך עבדי אתה ישראל אשר בך אתפאר:

[11] Several versions give the quotation inaccurately; thus A reads הבריות.

[12] A. ואומר.

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[24] Cant. 8.6 is so applied in the Midrash.

[25] Cf. Rashi's note on Isaiah 52.11.

[26] On guardian angels see *J. E.*, i, 587.

[27] Is. 49.3.

My son! Go not early to thy comrade's abode, greeting him before thou hast greeted God.[28] It is written: "For three things the earth doth quake," and one of the three is, "for a handmaid that is heir to her mistress."[29] Do not thou let thy fellow-man usurp the dignity due to his Master!

My son! Be among the first ten in Synagogue, that thou mayest enjoy the reward of all the ten[30]. Each of the other nine being in like case with thee, thy reward is increased a hundred-fold. Thus does public worship increase the worth of each man's prayer.[31] Happy he who is numbered!

My son! Enter the presence of thy Creator with the deepest reverence; and when thou prayest, know before Whom thou standest![32]

My son! Exert all thy bodily powers to attain to holiness, to subdue thy will unto God! "All my bones shall say: Lord who is like unto Thee, Who deliverest the poor from him who is too strong for him." And again: "Ascribe ye strength unto God," "God the Lord is my strength."[33]

[28] T. B. Ber. 14a, Nedarim 32b.

[29] Prov. 30.21

[30] T. B. Ber. 47b.

[31] Based on a verbal play on the text Prov. 8.17. The double נ in the word 'ימצאנני' would amount numerically to 100 by *Gematriah*.

[32] T. B. Ber. 28b, in the name of Eleazar the Great.

[33] Ps. 35.10, 48.35; Ḥab. 3 (end). Cf. Yalkuṭ on first passage.

בני! אל תשכים לבית חבירך[13] להזכיר עליו שם שמים לברכו. כתיב תחת שלש רגזה ארץ. ואחת מהם שפחה כי תירש גבירתה. וכל המברך נשמת חבירו קודם ברכת השם מוריש לשפחה הגברת:[14]

בני! הוי זהיר שתהיה מעשרה הראשונים בבית הכנסת. להיותך נוטל שכר כנגד כולם. כנגד כל העשרה, או כנגד כל הבאים? הלכתא כרבנן הלכתא. אלא נוטל שכר כנגד כל העשרה. וכל אחד מן העשרה הראשונים שכרו כנגד כלם והם כלל מאה. וזהו ומשחרי ימצאנני[15] בשני נונין. אשרי הנמנה!

בני! כשתכנס לפני יוצרך תכנס באימה וביראה. וכשאתה מתפלל דע לפני מי אתה עומד: בני! כל עצמותך תרגיש לקדש[16] בקדושה בכח גדול, לכוף יצרך אצלו. משום, כל עצמותי תאמרנה ה׳ מי כמוך. מציל עני מחזק ממנו. ומשום, תנו עוז לאלהים, למנצח בנגינותי:

[13] A. חבריך.
[14] C ירושת הגברת.
[15] A ימצאונני.
[16] A לקדיש.

My son! In the house of learning, speak no idle words; but incline thine ear to the discourse of the wise. Consider nothing negligible; despise no man. For many pearls are found in the poor man's tunic. Nor may any man invade his neighbor's bounds,[34] nor expect to discover doctrine which his fellow is appointed to reveal, seeing that all was ordained before the Lord from the day on which the Law was created.

My son! Be zealous in visiting the sick, for sympathy lightens pain. Urge the patient to return, a penitent, to his Maker. Pray for him, and depart! Do not fatigue him by staying too long, for his malady is heavy enough already. Enter cheerfully, for his heart and eyes are on those who come in.[35]

My son! Bear thy part regularly in the burial of the dead, delivering them into the hand of their Maker, for great is this duty. Unto one who does a kindness which the receiver cannot requite, God renders unmerited favors.[36]

My son! Comfort the mourners, and speak to their heart.[37] The companions of Job were held punishable merely because they reproached when they should have consoled him.[38] Thus it is written[39]: "Ye have not spoken of Me the thing that is right, as My servant Job hath."

[34] Cf. Yoma 38b. Mid. on Prov. 2.7.

[35] Cf. Midrash on Ps. 41, T. B. Shabbat 32a, Ned. 40a.

[36] T. B. Ber. 18a, Sukkah 49a; Rabbah on Gen. 47.29.

[37] Gen. 50.21. Cf. Abot de R. Nathan 14.

[38] Pesikta (Buber) p. 117b.

[39] Job 42.7.

בני! אל תשיח שום שיחה בבית המדרש. והט אזנך ושמע[17] דברי חכמים. ואל תהי בז לכל דבר ואל תהי בז לכל אדם. כי כמה מרגליות ימצאו באפקריסתו של עני: אין אדם נכנס לתחומו של חבירו. ואין אדם יכול לחדש דבר בתורה שחבירו מזומן לחדשו. כי הכל מוכן לפניו, מיום שהתורה נבראת:

בני! הוי זהיר לבקר את החולה. כי המבקרו מקל חליו. והשתדל עמו לשוב לקונו. והתפלל עליו וצא! אל תכביד עליו ישיבתך, כי די לו מכובד חליו[18]: כשתכנס לחולה תכנס אצלו בשמחה. כי לבו ועיניו על הנכנסים עליו:

בני! הוי זהיר להוצאת המת לקוברו. ולהכניסו ביד קונך. כי מצוה גדולה היא עליך: כל העושה חסד חנם הקב"ה עושה עמו חסד חנם:

בני! הוי זהיר לנחם אבלים ולדבר על לבם. כי לא היו ראויים להענש חביריו של איוב אלא על שאמרו לו דברי קנטורין ולא דברי ניחומים. דכתיב, כי לא דברתם אלי נכונה כעבדי איוב:

17 לשמע.
18 A חוליו.

My son! "Better is it to go to the house of mourning than to the house of feasting,"[40] to discipline thy soul and pour out tears from thine eyes. He who sheds tears for a worthy man will not weep over his own children in their youth.[41]

My son! Join in bringing the bride to the canopy, help to gladden the bridegroom, for he who thus acts is as though he participated in the nuptial ceremony of the giving of the Law at Sinai.[42]

My son! Show honor to the poor, and draw out thy soul unto him[43]. Be punctilious to offer thy gift in secret, not in the public gaze. Give him food and drink in thy house, but do not watch him while he eats. His soul famishes, and perchance he swoops on the viands.[44]

My son! Crush not the poor with harsh words, for the Lord will plead his cause. Such conduct rouses on high many accusers, to whom there is no defence. But he who treats the poor with good-will and generosity acquires intercessors to plead his cause.[45]

My son! Prepare a viaticum for thy soul[46] and kindle a lamp to give light before thee. Leave it

[40] Eccles. 7.2. Cf. T. J. Ketub. 7.5.

[41] T. B. Shabb. 105b.

[42] Cf. Midrash on Numbers 7.1. There is a play on the words כלתו and כלה (bride).

[43] Isaiah 58.10.

[44] Job 9.26. Cf. Maim. Hilk. Berakot 7.6.

[45] Cf. Abot 4.11 for these terms.

[46] Cf. Tana Debe Eliyyahu 8, and parallels.

בני! טוב ללכת אל בית אבל מלכת אל בית משתה. לתת מוסר לנפשך, ולשפוך דמעות מעיניך. כי כל השופך דמעות על אדם כשר לא ישפוך דמעות על בניו כשהם קטנים.

בני! הוי זהיר בהכנסת כלה לחופה ולשמח חתן. שכל המשמחו כאלו קבל תורה מהר סיני. שנאמר, ויתן אל משה ככלותו. ככלתו כתיב. ודאי יום שנתנה תורה כיום שנכנסה כלה לחופה:

בני! הוי זהיר לכבד לעני ולהפק לו נפשך. ולתת לו מתנה בסתר ולא בפרהסיא. והאכילהו והשקהו בביתך. והעלים עינך מלהסתכל בו כשהוא אוכל. כי נפשו רעבה ותטוש עלי אוכל[19]:

בני! אל תדכא לעני בדבריך. כי ה׳ יריב ריבם. ועון זה גורם לכמה קנטורין[20] למעלה, לגלות חטאתיו לרעה. ומליץ לא נמצא עליו. וכל העושה לו רצונו ודברים טובים, קונה לו כמה פרקליטין למעלה. וכולם מליצים עליו לטובה:

בני! תקן צדה לנפשך. והדליק נר להאיר לפניך. ואל תניחהו להאיר אחריך שמא לא יוכלו

[19] So A. Some texts corrupt the quotation to ותטוב עליו אוכל.
[20] Read קטיגורין.

not to those who come after thee, lest they be unable to kindle it, and it be left forever unlit. And thou wilt remain "in the twilight, in the evening of the day, in the blackness of night and the darkness."[47]

My son! Stop not thine ears at the cry of the poor, that the Lord may hearken to thy voice when thou criest. For he who is deaf to the appeal of others, when he crieth shall himself obtain no answer.[48]

My son! Whenever thou prayest, hold thyself as destitute in the presence of thy Maker. For there are many accusers against thee[48a]. Thus, Jacob realized this truth, for observe that he made himself like one poor and needy, for it is written: "I have an ox and an ass," like a poor and needy man.[49] So, too, King David describes himself in the same lowly terms, saying: "Incline thine ear, O Lord, and answer me; for I am poor and needy,"[50] though after a day of prayer[50a] he ascribes to himself a divine quality, and says in the sequel: "Keep my soul, for I am godly." Strive thou to fulfil the text: "Glorify not thyself in the presence of the King."[51]

[47] Prov. 7.9. Cf. Midrash on Ps. 119.105. The metaphor is applied to the darkness of a future consequent on a wasted life.

[48] Prov. 21.13.

[48a] A reference to Satan and his demons.

[49] Gen. 32.6. The Bible has the singular "ox" and "ass," used as collectives. But the author infers from this that Jacob intended to indicate poverty.

אחריך להאירו[21]. ואפילו שהוא לאחור לא
ידליקוהו לעולם. ותשאר אתה בנשף בערב יום
באישון לילה ואפלה:

בני! אל תאטם אזניך מזעקת דל, למען ישמע
ה׳ את קולך בזעקתך. וכל האוטם אזנו מזעקת
דל גם הוא יזעק ולא יענה:

בני! בכל תפלתך שים עצמך עני ואביון בפני
בוראך. כי כמה הם מקטרגים עליך. כאשר ידע
יעקב הענין. וראה שעשה דוגמתו כעני ואביון
דכתיב[22] ויהי לי שור וחמור כעני ואביון. ודוד
המלך ע״ה אמר הטה ה׳ אזנךענני כי עני ואביון
אני. כיון שעבר היום והמקום הכניס עצמו בחסד
בוראו שנאמר לאחריו שמרה נפשי כי חסיד אני.
וקיים בך אל תתהדר לפני מלך:

[21] B. reads להאריך and omits next six words.

[22] The reading of B is here adopted as against עשו for עשה of other texts.

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[50] Ps. 86.1.

[50a] The author plays upon the expression, "For unto Thee do I cry all the day," Ps. 86.3.

[51] Prov. 25.6, applied to humility in prayer (Cf. Numbers Rabbah 4).

My son! Make full provision for the Sabbath joy, honoring it with all thy resources, nay beyond, in preparing repasts for day and night. Omit not the third meal. And order thy conversation aright on the Sabbath day.[52]

My son! Enter not thy house suddenly, still less enter thy neighbor's house without announcement.[53] Make not thyself too much feared in thine home, for this is the cause of many evils.[54]

My son! Drive anger out of thine heart, "for anger resteth in the bosom of fools[55], and a strange god rests on their head."[56]

My son! Love the wise, and attach thyself to them. Seek to know thy Maker, for "that the soul be without knowledge is not good."[57] Salute all men and speak the truth.

My son! Be chaste, and self-restrained in all thine actions. When thou sittest at thy table to eat, remember that thou art in the presence of the King. Be not a snatcher or a glutton. Wash thy hands before and after the meal, for both actions are essential.[58] If thou drinkest while

52 T. B. Shabbat 113b, 117, etc.

53 T. B. Pesaḥ. 112a.

54 T. B. Giṭṭin 6b and often.

55 Eccles. 7.8.

56 Anger is compared to idolatry. See T. B. Shabb. 105b, Maim. Hilk. De'ot 2.3.

57 Prov. 19.2.

58 T. B. Ber. 53b.

בני! הוי זהיר בעונג שבת לכבדו כפי כחך ולענגו במאכל ובמשתה ובסעודת הלילה[23]. אל תשים עצמך כעני כי אם תכבדהו[24] יותר מיכלתך והזהר בסעודה השלישית. והוי זהיר בדבורך ביום השבת. כי על הכל אתה עתיד ליתן דין וחשבון:

בני! אל תכנס לביתך פתאום. וכל שכן לבית חבירך. ואל תטיל אימה יתירה בתוך ביתך כי כמה רעות גורמת האימה:

בני! הסר כעס מלבך. כי כעס בחיק[25] כסילים ינוח ואל זר שורה על ראשם:

בני! אהוב את החכמים, ורדוף אחריהם, השתדל לדעת בוראך. כי בלא דעת נפש לא טוב. והוי זהיר לתת שלום לכל אדם, ודבר אמת:

בני! הוי זהיר להיות צנוע בכל מעשיך[26]. והוי צנוע בדבר אחר: בני! כשתשב על שולחנך לאכול, דע שאתה עומד לפני המלך. אל תהי חצוף ובלען. הוי זהיר במים הראשונים ובמים אחרונים, כי שניהם לצורך. כשאוכלין בני השולחן, ואתה שותה, אל

[23] B omits these two words, substituting חלילה after כעני. [24] So B adds. [25] A inaccurately בלב.
[26] So B. But A, L read במקום מגולה. C, D בבית הכסא ואל תפרע עצמך במקום מגולה.

the rest are eating, do not obtrusively recite the benediction over the wine. Speak not during the meal,[59] not even words of Torah.

My son! Nevertheless never omit to discourse of the Torah at the table,[60] for a table whereat there is no discourse of Torah is full of filthy vomit, in that the All-present is not in their thoughts.[61]

My son! When thou visitest a sick man who is without means, go not to him with empty hands. When he awakes, be quick to offer refreshment to him, and he will esteem it as though thou didst uphold and restore his soul[62]. The Lord will requite thee!

My son! Reveal not thy secret to thy wife.[63] Be of faithful spirit to all,[64] betray not another's confidence even when thou art at strife with him.[65]

My son! Eat herbs rather than beg from others, and if thou beggest, ask only for thine absolute need.[66] Prefer death to making thyself a burden on thy fellow-creatures![67]

My son! It is incumbent on thee to beget children, and to rear them for the study of the Torah.[68] For their sake thou wilt be worthy of eternal life.[69]

[59] T. B. Ta'anit 5b.

[60] After the meal.

[61] For this application of Isaiah 28.8, see Abot 3.4.

[62] T. B. Nedarim 40a.

[63] Micah 7.5. Genesis Rabbah 54.

[64] Prov. 11.13.

[65] Prov. 25.9. Cf. T. B. Ḥullin 89a.

תרים קולך בברכת היין. ואל תשיח בתוך הסעודה, ואפילו בדברי תורה:

בני! הוי זהיר בדברי תורה לאמר על השולחן. וכל שולחן שאין עליו דברי תורה נקרא קיא צואה בלי מקום:

בני! הוי זהיר כשתכנס לחולה, ואין לו, אל תכנס בידים ריקניות. כשיקום, הוי מקדים לו המאכל. ויהשב עליך כאלו אתה מקימו ומשיב נפשו. וגמולך ישלם לך בוראך:

בני! אל תגלה סודך לאשתך. הוי נאמן רוח אצל כל אדם. ואל תגלה סוד חבירך[27] בריבך עמו. כל שכן בהיותו בשקט עמך:

בני! הוי זהיר לאכול את העשבים ואל תשאל מבני אדם. וכשתשאל שאל לצורך: תבחר מחנק לנפשך ואל תצטרך לבריות:

בני! הוי זהיר להיות לך בנים, ולגדלם לתלמוד תורה. כי בשבילם תזכה לחיי העולם הבא: בני!

[27] So B; while A reads סודך and C סודו.

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[66] T. B. Pes. 114a; Sanh. 108b.
[67] Job 7.15. Cf. Rabbah on Exod. 31.12 and often.
[68] T. B. Yeb. 63b.
[69] T. B. Shabb. 127a; Sanh. 104a.

My son! Beware lest thy wife be over generous to her first son-in-law. Appoint not the latter as administrator over thy household.[70] My son! Approach not thy wife near her menstrual period. Avoid all grossness. Hold aloof from what is foul and from what has the appearance of foulness.[71] Pass not behind a woman in the street nor between two women.

My son! Be on thy guard lest thou provoke any of the wise, for his anger is as a viper's venom, the poison of a basilisk which will not be charmed.[72] But if there be death in such a one's wrath, there is life in his good-will.[73]

My son! Walk not alone, judge not alone, testify not alone, nor be witness and judge at the same time. None may judge alone save One.[74]

My son! Be no cause of plaint to orphan or widow, for God is the father of the fatherless and judge of the widows. Rob them not, seeing that He hath already deprived them of all their happiness.[75] Hence "He will despoil of life those that despoil them."

[70] T. B. Pes. 113; Ber. 63a. [71] T. B. Ḥullin 44b.

[72] Ps. 140.4, Jer. 8.17. See the variant Abot ii, 6. Cf. *J. E.* v, 280. Contrast Hillel's proverbial graciousness (T. B. Shabb. 30). [73] T. B. Ketub. 103a.

[74] Abot 4.4, 8; T. B. Makk. 12a.

[75] Klein renders: "Seeing that all the good that befalls them He has ordained." This is very forced, for קבע is taken in two senses: *to rob* and *to fix*. A possible alternative is: "Seeing that he (their oppressor) robs them of all good." The texts quoted are Ps. 68.6, Prov. 22.23.

הוי זהיר באשתך מחתנה הראשון. ואל תמנהו אפטרופוס בביתך: בני! אל תקרב לאשתך קרוב לוסתה. והתרחק מן הכיעור ומן הדומה לו. ואל תעבור אחרי אשה בשוק. ואל תעבור בין שתי נשים:

בני! הוי זהיר שלא תקפיד לחכם. כי חמתו חמת עכשוב. וחמתו צפעוני שאין לו לחש. חמתו מות ורצונו חיים:

בני! אל תלך יחידי ואל תדין יחידי ואל תעיד יחידי[28] ואל תהי עד ודיין כאחד[29]. כי אין יחידי ודיין זולתי אחד:

בני! הוי זהיר מזעקת יתום ואלמנה. כי הוא אבי יתומים ודיין אלמנות. אל תהי להם קובע, הואיל והוא קובע כל טוב שלהם. על כן הוא קובע את קובעיהם נפש:

[28] This clause is omitted in several texts.
[29] B יחידי.

My son! Set all thy sins in the scale, and thy repentance will make even the balance. Thereafter add confession and prayer, to make overweight in thy favor.

My son! Keep far from a wicked neighbor, and from him whose reputation is evil, for what they say of him below accords with what they say of him on high.[76]

My son! "Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth, lest the Lord see it and it displease Him, and He turn away His wrath from him [to thee]." But "if thine enemy be hungry give him bread to eat."[77]

My son! Pursue not after authority, for every thing is decreed from on high. God confers greatness where He wills, and daily He proclaims those whom He hath called by name. Thus is it written that Israel was called upon to recognize: "Behold the Lord hath called by name Bezalel."[78]

My son! Be not as a fly o'er thy fellow-man's sore, leaving the healthy parts and pouncing on the plague spot. Cover up thy neighbor's disease, and lay not his corruption bare to the world.[79]

My son! Haste to the performance of a duty, and let it not seem light in thine eyes. Say not, this is light, that is important, for thou knowest

[76] Cf. Abot 3.10.

[77] Prov. 24.17, 25.21.

[78] Exod. 31.2, 35.30. T. B. Ber. 55a. On Predestination see *J. E.* v, 351; x, 181.

[79] Cf. Mid. Tanḥuma on Deut. 25.17.

בני! כל חטאתיך שים במשקל, ותשובתך במאזנים ישאו יהד. ואחרי כן תן וידוי ותפלה להכריע המשקל:

בני! התרחק משכן רע, ומאדם ששמועתו רעה. כשם שאומרים עליו מלמטה, אומרים עליו מלמעלה:

בני! בנפול אויבך אל תשמח פן יראה ה׳ ורע בעיניו[30] והשיב מעליו אפו. אבל אם רעב שונאך האכילהו לחם:

בני! אל תרדוף אחר השררה. כי הכל גזור מלמעלה, ולאשר יחפוץ יתננה. בכל יום הקב״ה קורא על זה בעצמו, ראו קראתי בשם! ראו קרא ה׳ בשם בצלאל:

בני! אל תהי כזבובי[31] לחבירך על נגעו. שמניח מקום בריא ושורה על הנגע. כסה לחבירך על נגעו ואל תגלה קלקולו[32] לעולם:

בני! הוי רץ לדבר מצוה. ואל תהי המצוה קלה בעיניך. ואל תאמר זו קלה וזו חמורה. כי אינך

30 So A. Several texts have לו.

31 So C, D; but A, B, L have the curious reading כאוב.

32 L קלקול.

not the grant of reward for each. Let all thy deeds be done in the Name of Heaven![80]

My son! Be not righteous overmuch, neither be thou overmuch wicked.[81] Nor let thyself become over-yielding to the extent of drinking water left over from the lips of thy friend.[82] For the breath cometh out from within his throat, and thou art unaware who is suffering from disease. Be bashful in all matters, but efface not thyself at the cost of thy health. Yet in the house of study be thou modest. Behave there as one unlearned, even though thy comrades laugh at thee for it.[83]

My son! Sit not in the company of calumniators and slanderers, for all is noted on high, and is recorded in a book. And all who are present are inscribed in the list of offenders.

My son! Drink not borrowed waters[84], eat not from everyman's hand. Cook not in a pan which has already been used by another, still less if two have previously cooked in it and have departed from the world. For already the angel of destruction recognizes it[85].

[80] T. B. Ber. 6b; Abot 2.1, 4.2, etc.

[81] Eccles. 7.16,17.

[82] Cf. Comm. on Ṭur Oraḥ Ḥayyim Ch. 8.

[83] T. B. Ber. 43b.

[84] See *J.E.*, iv, 516.

[85] T. B. Pes. 111, 112; Yeb. 64b. These metaphors are often applied to cases of re-marriage.

יודע מתן שכרן של מצות. כל מעשיך יהיו לשם שמים:

בני! אל תהי צדיק הרבה ואל תרשע[33] הרבה. ואל תהי בישן הרבה, אפילו לשתות מים הנשארים מפיו של חבירך. כי ההבל יוצא מבית חללו ואינך יודע איזה חולה[34] בגופו: בכל דבר הוי בישן, ובמקום שההיזק שכיח[35] אל תהי בישן: לעולם הוי מנבל עצמך בבית המדרש. ואפילו ששחקו חביריך עליך:

בני! אל תשב בחבורת האומרים גנאי מחביריהם ובעלי לשון הרע. כי כל הדברים עולים, ובספר נכתבים. וכל העומדים שם נכתבים בחבורת[36] הרשע ובחבורת לשון הרע:

בני! אל תשתה מים שאולים. ואל תאכל מאכל מיד כל אדם. הוי משתין בפני מאה, ואל תשתה מים בפני אחד: בני! אל תבשל בקדרה שבשל בה חבירך. וכל שכן אם בשלו בה שנים ונסתלקו מן העולם. כי כבר מלאך משחית מכיר בה:

[33] B תרשיע. [34] A חולי. [35] A שכיב ההיזק.
[36] A B L חבורת, and so in next occurrence of word.

My son! Wed not an unworthy woman: woe to the tarnished who tarnishes his seed![86] Absalom and Adonijah, the offspring of such a union, wrought many evils to Israel. They were unchaste and stirred up rebellion. My son! Have no marital intercourse with thy wife while she is suckling her child. Do not leave an infant in his cradle alone in the house by day or night, nor pass thou the night alone in any abode. For under such circumstances, Lilith seizes man or child in her fatal embrace.[87]

My son! Zealously bring up thy children in the study of the Law. Withdraw them not from it! For he who so acts shortens his life; the Holy One weeps over such a one day by day.[88]

My son! Drink no water that has been left uncovered overnight. Many pitfalls exist in the world, and in them men are caught, as birds are trapped in a snare.

My son! Sit not in the sun's shadow in the summer months (Tammuz and Ab); still less mayest thou sleep in the light of the moon, especially when it is crescent. Concerning these things does the text speak[89]: "The sun shall not

[86] T. B. Ḳidd. 70a.
[87] On Lilith see *J.E*, viii, 87.
[88] T. B. Ḥagigah 5b.
[89] Ps. 121.6

בני! הוי זהיר מאשה שאינה הגונה לך. אוי לו לפסול[37] שפוסל את זרעו! אבשלום גרם כמה רעות לישראל. רדף אחר אביו להרגו ושכב את נשיו. אדוניהו אחיו הפליג על המלוכה ובקש לאשת אביו[38]: בני! הוי זהיר שלא תשמש מטתך בשעה שהיא מיניקת את בנה. ואל תניחהו[39] בעריסתו יחידי בבית, בין ביום ובין בלילה: ואל תהי ישן יחידי בלילה בשום בית. כי בדברים אלו לילית מזומנת להזיק. וכיון שאוחזת לאדם או לתינוק, היא מוציאתו מן העולם:

בני! הוי זהיר לגדל בניך לתלמוד תורה, ואל תסלקם ממנה. שכל המסלק בנו מן התורה יסתלקו ימיו מן העולם. מפני שהקב"ה בוכה עליו בכל יום ויום:

בני! הוי זהיר שלא תשתה מים מגולים בלילה. כי כמה מקטרגים משתכחים בעולם. ובהם נוקשים בני אדם כצפורים[40] הנאחזים בפח:

בני! אל תשב בצל חמה בימי תמוז ואב. וכל שכן שלא תישן בלילה לאור הלבנה. ועל זה נאמר

[37] L למי. [38] A omits לאשת. The omission is explained by the reading of L ובקש אביו להרגו. [39] C תנוח בנך.
[40] A, C, L ובהם יוקשים בני אדם חסרים כדגים.

smite thee by day nor the moon by night," by day because of Keteb Meriri, by night because of Igrath bath Mahalath.[90] But "the Lord shall keep thee from all evil, He shall keep thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and for ever."[91]

My son! Snatch not at flesh while the steam is rising from it, whether the meat be roasted or boiled. Eat no food prepared in a pan in which no cooking had been done for thirty days.[92]

My son! Give unto thy Creator His share of all thy food. This, God's portion, belongs to the poor. Therefore select of the choicest viands on thy table and present them to thy Maker. "Thou shalt not curse the deaf, but thou shalt fear thy God."[93]

My son! Be it known unto thee that the hope of the righteous is the happiness which is reserved in the fairest region of the universe, a treasured place and secret, wherein none may abide but the clean and sanctified souls invited to enter. It is the Holy One's Plantation of Delight, 'twas formed ere earth came into being, and is not of this world![94]

[90] Names given to evil spirits, T. B. Pes. 112b, etc. See *J.E.*, iv, 516.

[91] Ps. 121.7.

[92] For the folklore elements see *J.E.*, art. Demonology, and list of articles pp. 425–6. The coincidence of certain folk-superstitions with modern hygienic rules is very arresting. As Sir J. Frazer has shown, magic is in a sense early empirical science.

[93] This quotation of Levit. 19. 14 seems to mean that the benefactor must not impose on the recipient's ig-

יומם השמש לא יככה וירח בלילה. ביום מפני קטב מרירי, ובלילה מפני אגרת בת מחלת. וכל שכן כשלבנה[41] בחידושה. ה׳ ישמרך מכל רע ישמור את נפשך. ה׳ ישמור צאתך ובואך מעתה ועד עולם:

בני! אל תאכל בשר בעוד שמסלקת ההבל, בין צלי בין מבושל. ואל תאכל תבשיל מקדרה שלא בשלו בה שלושים יום:

בני! הוי זהיר מכל מאכל לתת חלקו לבוראך. והחלק שלו הוא של עניים. לפיכך טול מן היפה שבשולחנך לתת לקונך: אל תקלל חרש ויראת מאלהיך:

בני! דע כי בטחון הצדיקים הוא הטוב הגנוז מבחר תבל ארצו. והוא מקום גנוז וסתור ואין כל בריה יכולה לעמוד באותו מקום זולתי הרוחות הקדושות הטהורות המזומנות ליכנס לאותו מקום. והמקום ההוא מטע שעשועים של הקב״ה. ונברא קודם שנברא העולם. אינו מן העולם הזה:[42]

[41] Interesting, as showing how variants arise, is the reading of A which has וכשלבנה for these 3 words.
[42] B ואינו בעולם הזה רק בעולם הבא.

norance by bestowing the less dainty morsels. God is not deceived. [94] See *J.E.*, ix, 575, *seq.*

מוסר אב: צואת ר' יהודה אבן תבון

A FATHER'S ADMONITION BY JUDAH IBN TIBBON

III

A FATHER'S ADMONITION

BY JUDAH IBN TIBBON.

Born in Granada about 1120, Judah son of Saul Ibn Tibbon was forced to leave Spain in the middle of the twelfth century. The cause may be presumed to have been the same persecution by the Almohades which drove Maimonides from Cordova. Ibn Tibbon went to Provence and in 1160 Benjamin of Tudela found him practising as a physician at Lunel. His Testament is obviously the work of a medical man; equally it is the work of a cultured man of letters. Indeed he fills an important place in the history of Hebrew literature, for, to use his son Samuel's justly eulogistic phrase, Judah Ibn Tibbon was the "father of translators". He was the translator of works by Baḥya, Jehuda Halevi, Ibn Gabirol, and Ibn Janaḥ. It is very doubtful whether he translated also the *Choice of Pearls*. He quotes the work in the Testament, but scarcely in terms implying that he had himself rendered the maxims. He refers to two of his own works otherwise unknown. On his activity as translator see Steinschneider, *Heb. Ueber.* 4, 215; *J. E.* vi, 544.

In Lunel, Judah Ibn Tibbon enjoyed the friendship of a scholarly circle (cf. *J. E.* loc. cit.). He was an ardent collector of books, and it is no doubt his library that is referred to by his son in the latter's preface to the Hebrew translation of Maimonides' *Guide for the Perplexed*. The

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מוסר אב: צואת ר' יהודה אבן תבון

יהודה בן שאול אבן תבון נולד בעיר גראנאדא בערך שנת תת"ף לאלף החמישי, וכבן שלשים הוכרח לעזוב את ספרד. אפשר לשער שסבת גלותו מארץ מולדתו היתה רדיפת היהודים ע"י האלמוהדים אשר לרגלה נגרש גם הרמב"ם מקורדובה. אבן תבון הלך למדינת פרובינצא, ובשנת תתק"ך מצא אותו בנימין מטודילא מתפרנס בתור רופא בלוניל. נקל לראות שצואתו היא מעשה ידי רופא וגם סופר משכיל. אין כל ספק שאבן תבון ממלא מקום חשוב בתולדות הספרות העברית, ובצדק אומר עליו בנו שמואל שהיה „אבי המעתיקים". הוא העתיק מערבית לעברית את ספריהם של בחיי, יהודה הלוי, אבן גבירול ואבן גנאח. ספק גדול הוא אם העתיק גם את „מבחר הפנינים". הוא מביא בצואתו איזה פתגמים ומבטאים מן הספר הזה, אבל לא בסגנון שאפשר היה להסיק ממנו שהוא בעצמו העתיק אותם. בצואתו הוא מזכיר ג"כ שנים מחבוריו שאינם נודעים משום מקור אחר. בנוגע למלאכת ההעתקה שלו עיין בספרו של שטיינשניידר, העברעאישע איבערזעטצונגען, דף ד' ורט"ו; האנציקלופדיה היהודית האנגלית, כרך ששי, דף תקמ"ד.

בלוניל התרועע יהודה אבן תבון לחברת אנשים חכמים ומלומדים (עיין באנציקלופדיה היהודית האנגלית, במקום הנזכר לעיל). הוא אהב לאסוף ספרים הרבה, ואין כל ספק שבהקדמתו אל ההעתקה העברית של „מורה נבוכים" להרמב"ם

J. E. states that Samuel was born c. 1150 and that the Testament was written in or after 1190. It seems difficult to reconcile some of the expressions in the Testament with a forty-year old recipient; on the other hand, some parts clearly require us to think of Samuel as no longer young. The puzzle is solved when we remember that parents often began such Testaments when their child was young, and completed them many years later, just as nowadays codicils are added to wills. The Testament of Judah Ibn Tibbon bears many marks of having been more than once supplemented and revised. As rendered below, the last lines of the metrical epilogue seem to confirm this. "Thrice these counsels have I written out." It must, however, be confessed that the word rendered "thrice" is employed by Judah in another poem of his to mean "excellent things" (see the lines printed by L. Dukes in *Path of Good Men*, p. xi).

The author's laments as to his sufferings refer to his earlier years. In Lunel he appears to have prospered well. But he was clearly a sensitive soul, and he was distressed when his daughters, on their marriage, left him for other cities. His tone of querulous affection for his son is also very human. He obviously believed in his son's abilities, and resolved to cultivate them to the utmost. His resolve bore fruit, for Samuel attained to fame, yet the father certainly diagnosed his son's disposition with accuracy, for Samuel was of a restless nature and does not appear to have settled for long in any one place after his father's death. Judah's advice as to the study of Arabic was taken to heart by Samuel, who was complimented on his Arabic proficiency by Maimonides. Judah's insistent declaration that the "style is the man" applied to handwriting as well as to the substance of what was written. So, later on, Joseph Ezobi in his Silver Bowl told his son:

בנו שמואל מרמז לאוצר הספרים שלו. לפי האנציקלופדיה היהודית האנגלית נולד שמואל בערך תתק"י והצואה נכתבה בשנת תתק"ן או אח"כ. קשה להלום איזה מן המבטאים של הצואה לזרע בן ארבעים; ולהפך, מבטאים אחרים מכריחים אותנו להניח ששמואל כבר לא היה צעיר. ההידה הזאת נפתרת כשזוכרים אנחנו שלפעמים קרובות התחילו האבות לכתוב צואות בשעה שבנם היה עוד צעיר ועול ימים ולא השלימון כי אם שנים רבות אח"כ, כמו שבימינו החדשים סמפונים נוספים אל צואות מזמן לזמן. ובאמת צואת יהודה אבן תבון נושאת תוים רבים המעידים על מלואים והגהות שנצטרפו אליה לעתים תכופות. כפי שנעתקה להלן, החרוזים האחרונים בסופה כמו מחזקים את ההשערה הזאת: „ושלישים כתבתים לך". אבל נחוץ להודות שהמלה הנעתקת „שלש פעמים" משמשת בשיר אחר של יהודה במובן „דברים נעלים" (ראה את הטורים שהדפיס יהודה ליב דוקעס בספר „אורחות צדיקים", דף XI).

תרעומות המחבר על עינויו ויסוריו מוסבות על חייו הקדומים בספרד. בלוניל, כנראה, זרחה עליו שמש ההצלחה. אכן ברור הוא שהיה בעל מזג רך ונפש מתרגשת, ויצטער הרבה כשבנותיו נשאו לאנשים ויעזבוהו ללכת לערים אחרות. דבריו המוכיחים והמלטפים לבנו הם ג"כ כדרך הבריות. אין כל ספק שהאמין בכשרונות בנו ויחליט לפתחם ולשכללם בכל האפשר. עמלו זה נשא פרי ישוה לו, כי שמע שמואל יצא לשם ולתהלה; ובכ"ז הכיר האב היטב את תכונת בנו הסוערת שאינה יודעת מרגוע, כי כידוע נשאר שמואל נע ונד תמיד וכנראה לא התישב לעולם לזמן ארוך במקום קבוע אחרי מות אביו. שמואל שם לבו לעצת אביו בנוגע ללמוד שפת ערב, כי הרמב"ם הלל אותו על ידיעתו הרבה בשפה זו. המימרא השגורה של יהודה ש„הסגנון הוא האיש" מוסבה גם על הכתב גם על התוכן של הכתב. דומה לה מה שאמר יוסף אזובי לבניו ב„קערת הכסף" שלו:

For in his penmanship man stands revealed,
Purest intent by chastest style is sealed.

Judah Ibn Tibbon's hero was Samuel the Nagid, who in Judah's youth attained to high place in Granada because of his skill as a writer of Arabic. The Nagid was indeed worthy of Judah's homage. For as statesman, scholar and philanthropist the Nagid stands out for the beauty of his character no less than for the splendor of his attainments. As to Judah Ibn Tibbon's own character, his fidelity to his friends and his generosity as to lending his books are notable, as is his desire that his son should emulate his example. His beautiful comparison of his library to a garden is worthy of Ruskin; he anticipates the charm of the sylvan vignettes on the Bewick ex libris of a much later date—*inter folia fructus*, or again *In tali nunquam lassat venatio sylva.*

The text of the Testament depends on a single MS. in the Bodleian Library (Cat. Neubauer, No. 2219, 3). It was printed from this MS. twice in one year, 1852, in Berlin and in London. The present edition has been derived directly from the MS. and several misreadings and misprints in the former editions have been corrected. The many quotations from Samuel the Nagid's poems have been checked with the readings in Harkavy's edition of the Nagid's verses, and Harkavy's text has often been preferred. It has not been possible to collate these quotations with the MS. in the possession of Mr. David Sassoon. (In the Notes S refers to Steinschneider's Berlin edition, O to the Oxford MS.). To the English edition of 1852 (*The Paths of Good Men*, ed. H. Edelman) a translation was added by M. H. Bresslau. This has been of much service, but has not been bodily adopted. The original

בספרו האנוש נכר וכתב
לשכל שולחו עדות ברורה.

גבורו של יהודה אבן תבון היה שמואל הנגיד אשר בימי בחרותו של יהודה התמחה בגראנאדא לסופר בקי ומהיר בשפת ערב. באמת היה שמואל הנגיד ראוי והגון לתהלתו של יהודה אבן תבון, כי בתור איש מדינה, תלמיד חכם ובעל צדקה היה עולה ובולט משום מזגו היפה באותה מדה שהיה נבדל ונפרד בכשרונותיו המצוינים. בנוגע לאפיו של יהודה אבן תבון, הנה יש להרים על נס את מסירת נפשו לרעיו ונדבת רוחו בהלואת ספריו, כמו שיש להלל את חפצו שבנו ילך בעקבותיו. הדמיון היפה שהוא מדמה את אוצר הספרים שלו לגן הוא ראוי והגון לאיש כרוסקין; והוא טועם מראש את קסם העולם הצומח הנמצא בציורי עקס־ליברים של בעוויק בתקופה יותר מאוחרת—inter folia fructus או שוב in tali nunquam lassat venatio sylva.

נוסח הצואה תלוי בכתב־יד יחיד ומיוחד הנמצא בבית עקד הספרים הבודליאני (רשימת נייבויער, נומר 3, 2219) ונדפס מן הכ"י הזה פעמים בשנה אחת, שנת תרי"ב, בברלין ובלונדון. המהדורה הנוכחית נוסדה על הכ"י, ועל ידו תקנתי איזה שניאות קריאה ודפוס של ההוצאות הראשונות. השויתי גם את החרחים הרבים שהוא מביא משירי שמואל הנגיד לנוסח המזוקק של שירי הנגיד בהוצאת הרכבי, ולפעמים קרובות בכרתי את האחרון על הראשון. לדאבוני אי אפשר היה לי להשוות את החרוזים האלה לכ"י הנמצא תחת ידו של דוד ששון. בהערותי קראתי S למהדורת ברלין של שטיינשניידר, O לכ"י אוקספורד. למהדורת לונדון של תרי"ב („אורחות צדיקים", הוצאת צבי הירש עדעלמאן) נוספה העתקה אנגלית ע"י מרדכי ברעסלוי, והעתקה זו היתה לי לעזר גדול, אבל לא

text is sometimes in rhyme, and both Prologue and Epilogue are in rhymed verse. These have been turned into rhythmical prose.

The generosity of the author with regard to the loan of his books is paralleled by the Testament of R. Eleazar bar Peraḥyah (apparently of the fourteenth century). This is to be seen in the Oxford MS. of Maimonides' *Code* (Cat. Neub. No. 577, cf. Edelman, *Treasures of Oxford*, 1851, p. xxi). This testator died young, and bequeathed the whole of this MS., which bears Maimonides' autographic declaration that the copy is accurate, to the Beth-Din. It was not to be sold or otherwise disposed of, nor was it to be used for study. But it was to remain for ever at the disposal of students for the correction of their copies. As a rather grim comment on the bequest, Edelman tells us that Prof. Huntingdon had no difficulty in acquiring the Codex at Cairo "at a comparatively cheap price."

In the Name of God,[1] whose Memorial be exalted and praised for ever!

[This Admonition was composed by the great philosopher, Rabbi Judah son of Saul Ibn Tibbon, for his son, the distinguished scholar Samuel, in his youth; be their memory for a blessing!]

Take a Father's Admonition, from a heart disturbed
At parting from thee, like a sea in storm;

[1] Heb. in the name of the Name.

הבאתיה כמות שהיא. יש אשר הנוסח העברי הוא בחרוזים, כמו הראש והסוף. חרחים כאלה העתקתי לפרחה שקולה אף כי לא חרוזה.

נדבת רוחו של המחבר ביחס להלואת ספריו מוצאת את משלה בצואת רבי אלעזר בר פרחיה (כמדומה במאה הארבע עשרה). זאת אפשר לראות בכ"י אוקספורד של ה„יד החזקה" להרמב"ם (רשימת נייבויער, נומר 577, ראה עדעלמאן, „גנזי אוקספורד", תרי"א, דף XXI). בעל הצואה הזאת מת בדמי ימיו וינחיל לבית דין את הכ"י כלו, הנושא מודעה מהרמב"ם בכתיבת יד עצמו ששטר הצואה הוא נכון ומדויק. הוא אסר למכור אותו או למסור אותו לאחרים באיזה אופן שיהיה, וגם התנגד לשמושו בלמוד; אבל התלמידים הורשו להשתמש בו בכדי לתקן את השגיאות הנמצאות בהעתקידהם. בתור באור מר על עזבון המנוח מודיענו עדעלמאן שעלה ביד הפרופיסור הונטינגדון לקנות את הכ"י היקר הזה בקהירה „במחיר נמוך בערך".

בשם השםי יתעלה וישתבח זכרו לנצח. זה מוסר חבר אותו החכם הגדול ר' יהודה בר' שאול בן תבון זצ"ל לבנו החכם הכולל שמואל בבחרותו זכרונם לברכה:

קח מוסר אב מלב נכאב
לפרידתך כים הומה.[2]

[1] The MS. always has השם with a horizontal line over the last two letters.

[2] The division of the lines into two halves follows the MS. The H. edition disregards it.

With boundless grief without all intermission,
  His eye is poured out and ceaseth never![2]
God has tried him by migration of his children
  As none among fathers has been tried before![3]
Against him, too, Destiny has conspired,
  Beguiling him with its enticements;
It cast him into depths of loneliness,
  And threw him into a sea of sorrows!
With exile and yearning it afflicted him,
  And in their robes was he disguised;[4]
Yea, Time came with storm and raging,
  To stir and overwhelm his heart![5]
On his platter it put wormwood,
  And poison it mixed in his cup;[6]
Strained were his eyes with weeping; well-
  Nigh was he sightless as the blind;
Had his tears dropped down on a desert,
  They had made reeds and rushes flourish!
So he ate the bread of misery, and drank
  Athirst, tears in flowing measure;[7]

[2] Lam. 3.49.

[3] For the personal history of the author, see above p. 51f.

[4] E. renders: "It afflicted him with wandering and shame. And by their pains he was struck dumb."

[5] Job 39.24.

[6] Ps. 69.22.

[7] Ps. 80.6.

וברוב תוגה מאין פוגה
עינו נגרה לא תרמה.
נסהו אל בנדוד בנים
עד אין לו באבות דומה.
וזמן הסית את לבו בו
ויפתה אותו וירמה.
השליכו במצולות פירוד
ובים תוגות אותו ירמה.
בנדוד ובכוסף יענהו
ובמדויהם יהיה נדמה.
וברעש ורוגז יבוא
לרגיז את לבו ויגמא.
ובברותו לענה ישים
לצמאו רוש אותו יגמא.
כלו עיניו בדמעיו כמ־
עט[3] לא יראה אור כסומא.
לו ירדו על ארץ ציה
הצמיחו קנה וגומא.
יאכל לחם דמעה ישתה
ברמעות שליש בצמא[4]

[3] The MS. divides כמעט [4] H. כצמא.

His soul abhorred all viands,[8]
In his eyes his meat was unclean!
My God, O wherefore hath befallen me
So grievous an ill, or for what sin?
Till when must I live on enduring
This separation, O Lord, how long?[9]

My son, list to my precepts, neglect none of my injunctions. Set my Admonition before thine eyes, thus shalt thou prosper and prolong thy days in pleasantness!

Thou knowest, my son, that the Creator did not specify a recompense for any of the Ten Commandments except for honoring parents. Length of days and happiness were the appointed meed of obedience. For the Pentateuch says:[10] "Honour thy father and thy mother.... that thy days may be long, and that it may go well with thee;" and in the Prophecies, God asks of Israel: "If then I be a father, where is My honour?"[11] I need not recall to thee the recompense of the children of Jonadab, son of Rechab, who kept their father's ordinance; and how the Creator used their example for reproof of Israel, and granted to the Rechabites the appointed requital of happiness and longevity, as thou wilt find in the section referring to that subject.[12]

[8] Ps. 107.18.

[9] Several phrases in these verses are reminiscent of Samuel ha-Nagid, whom our author cites so often. Cf. e. g. No. iv in Harkavy's edition of ha-Nagid's poems.

[10] Deut. 5.16.

[11] Mal. 1.6.

[12] Jer. 35.

ותתעב כל אוכל נפשו
ובעיניו כל לחמו טמא.
אלי אלי במה היתה
לי זאת הרעה או על מה?
או עד מתי אשא עלי
פירודי[5] הזה או עד כמה?

בני! למצותי הקשיבה. ואל תפל דבר מכל הדברים אשר אצוך. ושים מוסרי נגד עיניך ונוכח פניך. כי אז תצליח את דרכיך ואז תשכיל. והארכת ימים בטוב ובנעימים!

בני! כבר ידעת כי הבורא לא פירש גמול על אחת מעשרת הדברים כי אם על כבוד אבות. שייעד עליהם באורך חיים וימים טובים. כמו שאמר למען יאריכון ימיך ולמען ייטב לך. ואמר בתוכחות, אם אב אני איה כבודי? וכבר ידעת מה היה גמול בני יונדב בן רכב ששמרו מצות אביהם. והוכיח הבורא בהם את ישראל וייעד אותם במה שייעד מהגמול הטוב ואריכות ימים. כאשר תמצא בפרשת הענין ההוא:

[5] H. הפירוד.

Thou knowest, my son, how I swaddled thee and brought thee up, how I led thee in the paths of wisdom and virtue. I fed and clothed thee; I spent myself in educating and protecting thee. I sacrificed my sleep to make thee wise beyond thy fellows, and to raise thee to the highest degree of science and morals. These twelve years I have denied myself the usual pleasures and relaxations of men for thy sake, and I still toil for thine inheritance.

I have honored thee by providing an extensive library for thy use, and have thus relieved thee of the necessity to borrow books. Most students must bustle about to seek books, often without finding them. But thou, thanks be to God, lendest and borrowest not. Of many books, indeed, thou ownest two or three copies. I have besides made[13] for thee books on all sciences, hoping that thy hand might "find them all as a nest."[14] Seeing that thy Creator had graced thee with a wise and understanding heart, I journeyed to the ends of the earth, and fetched for thee a teacher in secular sciences. I minded neither the expense nor the danger of the ways. Untold evil might have befallen me and thee on those travels, had not the Lord been with us!

But thou, my son! didst deceive my hopes. Thou didst not choose to employ thine abilities, hiding thyself from all thy books, not caring to

[13] Apparently referring to compendia made for the son's use by the father.

[14] Isa. 10.14.

ואתה ידעת בני! כי טפחתיך וריביתיך. וגדלתיך ורוממתיך. ובדרך חכמה הוריתיך. במעגלי יושר הדרכתיך. ובמאכל ובמשתה ובמלבוש כבדתיך. וטרחתי בלימודך מכל פחד שמרתיך. ונודדתי שנתי לחכמך מכל חביריך. ולהעלותך אל המעלות הרמות בחכמה ובמוסר. מנעתי עצמי מכל טובה ותענוגות בני אדם בעבורך זה שתים עשרה שנה. ועוד יגעתי להנחילך:

כבדתיך בהרבות לך ספרים. ולא הצרכתיך לשאול ספר מאדם כאשר אתה רואה רוב התלמידים ישוטטו לבקש ספר ולא ימצאו. ואתה שבח לאל! משאיל ואינך שואל. וברוב הספרים יש לך שניים ושלישים. ויותר עשיתי לך ספרים מכל החכמות. הייתי מקוה שתמצא ידך כקן לכולם. כיון שחננך צורך לב חכם ונבון. טרחתי לקצות ארץ והבאתי לך מלמד חכמות חיצונות. ולא חסתי על הוצאה ועל סכנת דרכים. וכמעט הייתי בכל רע אני ואתה בהליכה ההיא, לולי השם שהיה לנו:

ואתה בני! הכזבת את תוחלתי ואת תקותי. ולא חפצת להשתמש בבינתך. והתעלמת מכל ספריך.

know them or even their titles. Hadst thou seen thine own books in the hand of others, thou wouldst not have recognized them; hadst thou needed one of them, thou wouldst not have known whether it was with thee or not, without asking me; thou didst not even consult the Catalogue of thy library. *Ben Mishle*[15] says:

He who has toiled and bought for himself books,
But his heart is empty of what they contain–
Is like a lame man, who engraved on a wall
The figure of a foot, and tried in vain to stand!

All this thou hast done. Thus far thou hast relied on me to rouse thee from the sleep of indolence, thinking that I would live with thee for ever! Thou didst not bear in mind that death must divide us, and that there are daily vicissitudes in life. But who will be as tender to thee as I have been, who will take my place—to teach thee out of love and good-will? Even if thou couldst find such a one, lo! thou seest how the greatest scholars, coming from the corners of the earth, seek to profit by my society and instruction, how eager they are to see me and my books. But thou, though all this was thine without silver and price, thou wert unwilling; and the Lord hath not given thee a heart to know, eyes to see, or ears to hearken unto this day. May thy God en-

[15] On the author's frequent quotations from the poems of Samuel ha-Nagid see above, p. 53. *Ben* (Son of) *Mishle* is a series of metrical aphorisms based on the Biblical *Mishle* or Proverbs. For editions see above p. 53.

אפילו לא היית רוצה לראות מה הם ומה שמותם. כי אם היית רואה אותם ביד אחרים לא היית מכירם. ואם היית צריך לאחד מהם, לא היית יודע אם ישנו אתך[6] אם אין, עד שהיית שואל אותי.[7] ואפילו המזכרת של ספריך לא היית מעיין אותה. ובן משלי אמר,

אשר יגע וקנה לו ספרים
ולבו מאשר בם ריק וריקם.
כפסח אשר חקק עלי[8] קיר
דמות[9] רגל. ובא לקום ולא קם:

כל זה עשית, עד עתה היית סומך עלי להעיר אותך משנת העצלה. ודמית שאחיה לך לעולם. ולא נתת אל לבך ועינך. כי המות יפריד ביני ובינך. או ילדי יום מחיים: כי מי יחמול עליך בני כחמלתי? ומי יעמוד לך במקומי ללמד מאהבה ומחפץ? אפילו אם היית מוצא, הנה אתה רואה החכמים הגדולים שהם מבקשים ומשתדלים מכנף הארץ להועיל בחברתי ובישיבתי. ונכספים לראותי ולראות ספרי. ואתה כאשר מצאת בלא כסף ובלא מחיר לא רצית. ולא נתן לך השם לב לדעת ועינים לראות ואזנים לשמוע עד היום הזה. אלהיך יתן

[6] MS. אותך. [7] E reads אותו. [8] H. אלי [9] O מאת

dow thee with a new heart and spirit, and instil into thee a desire to retrieve the past, and to follow the true path henceforward!

Seven years and more have passed since thou didst begin to learn Arabic writing but, despite my entreaties, thou hast refused to obey. Yet thou art well aware how our foremost men only attained to high distinction through their proficiency in Arabic writing.[16] Thou hast already seen what the Nagid (of blessed memory) has recorded as to his rise to power being solely due to this cause, when he sang: "O Pen, I tell of thy kindness!"[17] Similarly with his son. In this country, too, as well as in the kingdom of Ishmael[18] the Nasi, R. Shesheth, acquired wealth and honor through his Arabic. By means of it, he paid his debts, met all his expenditure, and made splendid gifts.

Nor hast thou acquired sufficient skill in Hebrew writing, though I paid, as thou must remember, thirty golden pieces annually to thy master, the clever R. Jacob son of the generous R. Obadiah. And when I persuaded him to teach thee to write the letters, he answered: "It will be enough for him to learn one letter a year." If

[16] For Samuel ha-Nagid's debt to his Arabic caligraphy see Graetz, *History*, E. T., iii, 255. The "Song of the Pen" is no longer extant. The Nagid's son Joseph collected his father's poems (Cf. Harkavy, Introduction, p. ix).

[17] E. "I am weary of relating thy mercy."

[18] Spain or Morocco; Shesheth was a noted physician in Barcelona. Cf. Dukes' note in Edelman's *Path of Good Men*, p. 57.

לך לב חדש ורוח חדשה וחפץ שתשיג בו מה שחלף. ותשיב כל מה שאבד. וישכילך ויורך בדרך זו תלך!

גם כתיבת הערבי שהחלות ללמוד אותו היום שבע שנים ועוד הייתי מפייס אותך עליה. ולא רצית לעולם שמוע אלי: ואתה יודע כי הגדולים שבעמינו לא הגיעו אל הגדולה והמעלות הרמות כי אם בכתיבת הערבי: כבר ראיתי[10] מה שספר הנגיד ז"ל מן הגדולה שהגיע אליה בעבורה באמרו, עט אני חסדך מספר וכו'. ומה שהגיע בנו אחריו גם כן מן הגדולה בה. גם בארץ הזאת אתה רואה כי הנשיא ר' ששת ז"ל הגיע בה אל העושר והכבוד גם במלכות ישמעאל. ובה יצא מכל חובותיו, ועשה כל הוצאותיו הגדולות ונדבותיו:

גם על כתב העברי לא השגחת כראוי. הלא תזכור שהייתי נותן למשכיל ר' יעקב בן הנדיב ר' עובדיה רבך שלשים דינר זהב בכל שנה. וכאשר פייסתי אותו ללמדך כתיבת האותיות אמר אלי, והלא יספיק לו אם ילמוד אות אחת לשנה. ואם

10 MS. ראיתי.

thou hadst paid attention to this remark of his, thou wouldst have striven to become a better scribe than he or his sons. Hast thou not seen R. Shesheth's son, a boy of twelve, whose writing so resembles that of his teacher, R. Patur, that the scripts are indistinguishable? Handwriting is but an art[19], and with attention, intelligence, and practice, anyone can imitate his model. "If anyone asserts, 'I have labored but did not find,' believe him not."[20] Now, if the reputation—for the most part false—which thou hadst acquired far and wide embarrassed thee, thou wouldst have exerted thyself to prove the report an underrating rather than an exaggeration, from fear of exposure, should people actuallv come to thy place. As *Ben Mishle* says:

When men commend thee with their lips,
  Unto their words apply thine heart;
And if they laud for parts not thine,
  Strive hard to justify their praise!

High qualities have been ascribed to thee by R. Shesheth, and what wilt thou do in the day of visitation? Woe for that indignity, alas for that disgrace! May God lead thee into wiser ways, and teach thee for thy profit[21]; may He make this separation the cause of thine amendment and awakening. O that thy lethargy prove but a passing slumber! As *Ben Mishle* says:

[19] Lit. "form".

[20] T. B. Megillah 5b.

[21] Isa. 48.17.

היה לך לב בעבור הדבר הזה שיצא מפיו, היית משתדל שתהיה סופר יותר ממנו ובניו: והלא ראית בנו של ר' ששת והוא בן י"ב שנים כתיבתו דומה לכתיבת רבו ר' פטור. וכאלו היא היא בעצמה. כי הכתיבה היא צורה מן הצורות ובעיון ובהתבוננות יוכל אדם לחקותה ובהרגל. ויגעתי ולא מצאתי אל תאמן. וכן אם היית בוש בעצמך בעבור השם אשר יצא לך למרחוק ורובו שקר. היית משתדל להוסיף על השמועה. והיית ירא מהבושת והכלמה כשיגיעו למקומך. בן משלי[11],

בעת יענו עמך שבחיך
בפיהם, תנה לבך למלתם.[12]
ואם יהללוך באשר אין בך,
שקוד עד תהי[13] צדק תהלתם.[14]

ואתה רואה המעלות הרמות אשר הנשיא קורא לך בהם. ומה תעשה ליום פקודה? אוי לאותה בושה אוי לאותה כלמה! אלהיך יישרך להשכיל. וילמדך להועיל. וישם הנדור הזה סבה לטובתך. ולהקיץ מתנומתך. ולא תהיה תנומה כי אם תרדמה! ב'. מ'.

[11] The MS. mostly omits ואמר, and merely introduces the quotation with בן משלי or the abbreviation ב'מ'.
[12] O למלותם. [13] O שתהא. [14] O תהלותם.

Woe to the man who stands awake,
Yet seeth not his path;
Happier he who lies asleep,
And eyes within his heart!

Thou art still young, and improvement is possible, if Heaven but grant thee the helping gift of desire and resolution, for ability is of no avail without inclination. So King David said[22]: "His *delight* is in the law of the Lord." Thou knowest, too, what the Nagid has written (in *Ben Mishle*):

A brother of knowledge, if indeed he possess a heart,
For his heart's sake his heart will strive with him!

And in another place:

A green tree while still moist thou canst straighten[23],
But thou canst not straighten a dry log.

If the Lord please to bring me back to thee, I will take upon me all thy wants. For whom indeed do I toil but for thee and thy children? May the Lord let me see their faces again in joy!

Therefore, my son! Stay not thy hand when I have left thee, but devote thyself to the study of the Torah and to the science of medicine. But chiefly occupy thyself with the Torah, for thou hast a wise and understanding heart,[24] and all that is needful on thy part is ambition and

[22] Ps. 1.2. [23] E. "prune".

[24] Rather touching is the father's wavering between pride in his son's ability (afterwards justified by his son's literary fame), and discontent with the same son's indolence.

אבוי לאיש אשר נעור
ולא ראה נתיבתו!
ואשרי איש אשר יישן
ועינים בלבתו![15]

כי עדיין נער אתה. ואיפשר שתתיישר אם יעזרוך מן השמים לתת לך חפץ ורצון. כי תבונה בלי חפץ אינה מועילה: ודוד ע"ה אמר, כי אם בתורת ה'[16] חפצו. וכבר ראית מה שאמר הנגיד ז"ל, ב'. מ'.

אחי מדע אשר לבב יהי בו
לבבו בעבור לבו יריבו:

ואמר עוד,

ועץ רטוב בעודו לח תיישר.
ולא תיישר לך קורה יבשה:

ואם שוב ישיבני אליך השם אעמס כל מחסורך עלי. כי למי אני עמל כי אם לך ולבניך?[17] אלהי יראני פניהם בשמחה!

על כן בני! אל תרף ידך אחרי מעסוק בתלמוד תורתך ובחכמת הרפואות. והוי מעט עסק ועסוק בתורה. כי יש לך לב חכם ונבון אם תחפוץ לקבוע

15 Kaempf reads ועינו היא. H. renders as though the text read ועיניו בלכתו.

16 The MS. (here and elsewhere) has ייי with a horizontal line over the three letters.

17 MS. reads ולבנך.

application. I know that thou wilt repent of the past, as many have repented before thee of their youthful indolence. As the Nagid (*Ben Mishle*) says:

Learning's robe the good disciple decks,
And youthful study sweet increase bestows;
But he who in his age would wisdom gain
Dies ere he wisdom's savor tastes:[25]

Therefore, my son! Exert thyself whilst still young, the more so as thou even now complainest of weak memory. What, then, wilt thou do in old age, the mother of forgetfulness? Awake, my son! from thy sleep; devote thyself to science and religion; habituate thyself to moral living, for "habit is master over all things."[26] As the Arabian philosopher[27] holds, there are two sciences, ethics and physics; strive to excel in both! The Sage of blessed memory said: "The wise shall inherit honour,"[28] while as for wisdom, "length of days is in her right hand, in her left riches and honour."[29] And further: "Better is a poor and wise child than an old and foolish king."[30] But I need not dwell longer on this subject, nor quote more on the same point from Proverbs and the Son of Proverbs.[31]

25 E: "Will depart life without wisdom and understanding."

26 Cf. *Choice of Pearls.*

27 Al-Ghazali.

28 Prov. 3.35.

29 Ibid. 3.16.

30 Eccles. 14.13.

31 Ha-Nagid's *Ben Mishle.*

וללמוד. ויודע אני שתתחרט על מה שעבר כאשר התחרטו רבים לפניך על התעצלם בימי הנערות והבחרות. והנגיד ז"ל אמר, ב'. מ'.

סרין חכמה לתלמיד טוב ילובש.
ותלמודי[18] נערות חוסן ונועם.
ומי ילמד בזקנה לא בנוער,
יאוסף מבלי חכמה וטעם:

על כן בני! השתדל בעוד ימי הבחרות והנערות. כל כן אתה מתרעם עתה מן השכחה. ומה תעשה לימי הזקנה שהיא אם השכחה? הקיצה בני! משנתך. והתעסק בחכמה ובמוסר. והרגל עצמך במדות טובות. וההרגל על כל דבר שלטון. ואמר החכם הערבי, החכמות שתים. חכמת התורות וחכמת הגופות. השתדל בני! שתהיה נכבד מחביריך בכבוד החכמה. והחכם ע"ה אמר, כבוד חכמים ינחלו. ואמר עוד, אורך ימים בימינה. ואמר, טוב ילד מסכן וחכם ממלך זקן וכסיל. ואינני[19] צריך להאריך בענין הזה. ומה שנזכר בו במשלי ובבן משלי:

[18] O ובתלמוד. [19] MS. ואיניני.

Well art thou aware, my son! that the companionship of the ungodly is noxious, that their example cleaves like the plague. O "enter not into the path of the wicked!"[32] Loiter not in the streets, sit not in the highway, go not with him whose society is discreditable. As the Sage says:[33] "He that walketh with wise men shall be wise," and *Ben Mishle* writes:

Choose upright men for friends, with them
  Take counsel, but the fool despise!
With the wise thou canst a rock o'erturn,[34]
  And safety find 'gainst giants' rage!

My son! Make thy books thy companions, let thy cases and shelves be thy pleasure-grounds and gardens. Bask in their paradise, gather their fruit, pluck their roses, take their spices and their myrrh. If thy soul be satiate and weary, change from garden to garden, from furrow to furrow, from prospect to prospect. Then will thy desire renew itself, and thy soul be filled with delight! For, remember the lines of the poet:[35]

How shall I fear man, when a soul is mine
  Whose whelps can dismay lions?
Why fret about poverty, when in her[36] is wisdom

[32] Prov. 4.14.
[33] Ibid. 13.20.
[34] Cf. T. B. San. 24a.
[35] See note on Hebrew text.
[36] Her, i. e. the soul.

בני! כבר ידעת כי חברת הרעים מזיקה. וכצרעת דבקה. והחכם ע"ה אמר, בארח רשעים אל תבא. בני! אל תעמוד ברחובות. ואל תשב במסלות. ואל תלך עם מי שלא תתכבד בחברתו. והחכם ע"ה אמר, הולך את חכמים יחכם. ב'. מ'.

בחר את בעלי שכל[20] לחברה
ומועצה. וקוצה בכסילים!
במשכיל תעקור סלע. ותבוא
במו צרה. ותשך[21] אף נפילים![22]

בני! שים ספריך חביריך. וארגזיך ותיבותיך פרדסיך וגנותיך. רעה בגנותיהם ולקוט שושניהם. וארה מפריהם בשמיהם ומוריהם. ואם תקוץ נפשך ותלאה העתק מגן אל גן. ומערוגה אל ערוגה. וממראה אל מראה. כי אז יתחדש חפצך ותנאה נפשך!

וזכור מה שאמר המשורר בשירו,[23]
איך אפחדה מאיש ולי נפש,
חתו אריות מכפיריה?
איך אדאגה מריש[24] ובה חכמה[25]

[20] O צדק. [21] H. חשך. [22] O כסילים.
[23] MS. has בן משלי. But the poet is Judah ha-Levi. See Dukes, *Treasures of Oxford*. p. 60.
[24] O מאיש. Margin מריש. [25] D. ובחכמה.

From whose hills I may hew jewels?
If I hunger, lo! her dainty fruits;
If I thirst, I find [37] her streams!
Sit I desolate, when her harp
Charms me with her melodies?
Why seek a friend to hold converse,
And lose her cunning accents?
My harp, my lyre, are at her pen's[38] point,
Her scrolls are my garden and paradise!

So *Ben Mishle* says:
The wise of heart forsakes the ease of pleasure,
In reading books he finds tranquillity;
All men have faults, thine eyes can see them,
The wise-heart's failing is—forgetfulness!

Consult a man of sense and well-beloved,
Put not thy trust in thine own device;
For if thou turnest to thy heart's desire,
Desire will hide from thee the right;
Is it a yearned-for end? Thy heart
Doth make thy lust seem fair before thee!

[37] Note the clever play on words in the Hebrew.

[38] Perhaps render: "style", the instrument with which the harp is struck. Or cf. Ps. 45.2.

אחצוב פנינים מהרריה?
אם ארעבה הנה מגדיה.
או אצמאה אמצא[26] נהריה!
איך אשבה שומם, וכנורה
אותי ישעשע בשיריה?
איך אדרשה[27] ריע ישיחני,[28]
עת[29] אשמעה חכמת דבריה?
נבלי וכנורי בפי עטה,[30]
גני ופרדסי ספריה!
[וכן אמר] בן משלי,
חכם לב יעזוב נוח עדנים,
ובקרוא בספרים לו מנוחה.
ומומים יש באישים אם תחפש.
ומום חכמי לבבות השכחה:
היה נועץ באיש שכל ואהוב,[31]
ואל תבטח בנפשך אל עצתך.[32]
ואם תט אחרי אהבת לבבך,
תכסה על נכונה אהבתך.
למען כי לך אוה, ולבך
ייפה נגדך את תאותך!

26 O .הנה 27 O .אשאלה 28 H .שיחני 29 O .בל
30 D. .עטי 31 O .ואוהב 32 O לנפשך את. Margin אל

In all thine acts, therefore, take counsel with him on whose affection and prudence thou canst rely. Desert not thy friend, thy father's friend. Lo! "Aaron and Hur" are with thee, the accomplished R. Aaron and R. Asher.[39]

Contend not with men, and meddle not "with strife not thine own".[40] Enter into no dispute with the obstinate, not even on matters of Torah. On thy side, too, refrain from subterfuges in argument, to maintain thy case even when thou art convinced that thou art in the right. Submit to the majority and do not reject their decision. Risk not thy life by taking the road and leaving thy city, in times of disquiet and danger. Even where large sums are involved, travel only on the advice of men of mature judgment who are well disposed to thee; trust not the counsel of the young in preference to that of the old. Let not the prospect of great gain blind thee, to make light of thy life; be not as a bird that sees the grains but not the net.[41] Remember what the Sage, of blessed memory, said: "A wise man feareth and departeth from evil, but the fool behaveth overbearingly and is confident".[42]

My son! Take upon thee to write one leaf daily and to meditate for an hour, in the *Ben Mishle*.

[39] Sons of Meshullam of Lunel. Aaron was a spirited Maimonist partisan in the famous controversy. Cf. Graetz, *History*, E. T., iii, 524.

[40] Prov. 26.17.

[41] Dukes compares a poem by Judah ha-Levi. Cf. Prov. 1.17.

[42] Prov. 14.16.

בני! התייעץ עם מי שתבטח באהבתו וחכמתו. ורעך ורע אביך אל תעזוב. והנה אהרן וחור עמך, החכם ר' אהרן והחכם ר' אשר:

בני! אל תרב עם אדם. ואל תתעבר לריב לא לך. ואל תחלק על העקשים אפילו בתלמוד תורה. ואל תתעקש אתה להחזיק בדעתך אפילו אם תדע שהאמת אתך. והודה לרבים ואל תחלק עליהם: בני! אל תסכן בנפשך ללכת בדרכים בעתות החרם[33] והסכנה. אפילו על ממון גדול. כי אם בעניין שיורו לך רבים וחכמים אוהביך. ויכירו כי הוא בטוח: ואל תסמוך על עצת הבחורים להניח עצת הזקנים. ואל יעוורך רוב השכר להקל בנפשך. ואל תהיה כעוף שרואה הגרגרים ואינו רואה הרשת: וכבר ידעת מה שאמר החכם ע"ה, חכם ירא וסר מרע וכסיל מתעבר ובוטח:

בני! קבל עליך לכתוב עלה אחת בכל יום ולעיין שעה אחת בבן משלי. ולקרוא בכל שבת

[33] MS. החרום.

Read every week the Pentateuchal section in Arabic. This will improve thine Arabic vocabulary, and will be of advantage in translating, if thou shouldst feel inclined to translate.[43]

Show honor to thyself, thy household, and thy children, by providing decent clothing, as far as thy means allow; for it is unbecoming for any one, when not at work, to go shabbily dressed. Spare from thy belly and put it on thy back!

Thou knowest, my son! the trouble and expense that I endured for the marriage of thy elder and younger sisters. Never in my life had I undergone such dangers, thrice crossing the sea at great cost though my means were scanty[44]. I pledged my books, I borrowed from my friends, though I was never wont to do so, and all this not to reduce thy share. Also, at thine own marriage, thou art aware that I did not sell thee for silver, as others richer than I have done with their sons. None of thy companions made a more honorable union. I took for thee the daughter [45] of a cultured and distinguished lineage, all of them the "seed of truth", learned and of high standing. The community showed its consideration by imposing on thee no tax or due. Thou wast honored

[43] On Samuel Ibn Tibbon's translations, see *J.E.*, vi, p. 549.

[44] This departure of his daughter on their marriage seems referred to in the metrical Prologue.

[45] She seems to have been a sister of the famous Jacob Anatoli. See *J.E.*, i, 562.

הסדר ערבי. כי יועיל לך במלות הספרים הערביים.[34] ובהעתקה אם תרצה להעתיק:
בני! כפי יכלתך כבד את עצמך ואת ביתך ואת בניך במלבושים הגונים. כי אין ראוי לאדם ממלאכתו להיות מלבושיו פחותים. וחסר מבטנך ותן על גבך!
בני! כבר ראית מה שסבלתי מן היגיעה ומן הטורח וההוצאה בנשואי אחותך הגדולה. ומה שסבלתי בנשואי אחותך הקטנה. הכנסתי עצמי בסכנה שלא נכנסתי בה מימי. בעבור הים שלשה פעמים. וההוצאה הרבה מבלי יכולת. משכנתי ספרי. לויתי על פני. שמתי לאוהבי יד עלי במלוה. מה שלא נהגתי בזה. כל זה עשיתי בעבור שלא תפחות אתה בהם: גם בנשואיך אתה ידעת שלא מכרתיך בכסף כאשר עשו אחרים שהיו עשירים ממני בבניהם. ושאין בחבריך נכבד ממך בנשואיו. לקחתי לך[35] בת גדולי הארץ בחכמה וביחס. כלו זרע אמת קרובים חכמים ואצילים ונשאים: היית מכובד בחופתך מכל חבריך. והיית מכובד מהקהל שלא הטילו עליך מס ולא מעמס. היית נכבד מן

[34] H. incorrectly העבריים.
[35] MS. adds (redundantly) בת חכמים ומיוחסים.

at thy wedding by princes and priests, men of the highest lay and clerical distinction, for my sake.

And now, my son! if the Creator has mightily displayed His love to thee and me, so that Jew and Gentile have thus far honored thee for my sake, endeavor henceforth to so add to thine honor that they may respect thee for thine own self. This thou canst effect by good morals and by courteous behavior; by steady devotion to thy studies and thy profession, as thou wast wont to do before thy marriage.[46]

As *Ben Mishle* says:

In outside books[47] oft meditate, thou'lt find
What brings repute to its doer in the gates;
Will make thy voice respected 'mid the great,
Thy name extolled o'er thine associates.

Let thy countenance shine upon the sons of men; tend their sick, and may thine advice cure them. Though thou takest fees from the rich, heal the poor gratuitously; the Lord will requite thee. Thereby shalt thou find favor and good understanding in the sight of God and man. Thus wilt thou win the respect of high and low among Jews and non-Jews, and thy good name will go forth far and wide. Thou wilt rejoice thy

[46] Obviously, the father's previous complaints of his son's indolence must not be taken too literally. See above p. 52.

[47] i. e. secular, scientific; lit. outside the biblical canon (cf. Mishnah, Sanh. 10.1).

השרים והפרשים וההגמונים והכומרים והגלחים והכפירים בעבורי:

ועתה בני! אם הגביר הבורא חסדו עלי ועליך וכבדוך לכבודי ישראל וגוים עד עתה. השתדל אתה מעתה להוסיף כבוד על כבודך ויכבדוך בעבור עצמך. וזה תשיג במדותיך הטובות ומנהגיך הנעימים עם בני אדם. ושתקבע ללמוד ולעסוק במלאכתך ביום ובלילה כאשר היית עושה[36] קודם נישואיך: ב'. מ'.

הגה הרבה בספרי חוץ ותמצא
אשר יכשר עשהו בשערים.
ויארך לשונך בין גדולים,
ויתגדל שמך על החברים:

בני! האר פניך לבני אדם. ובקר חוליהם. ויהיה לשונך להם למרפא. ואם תקבל מעשירים היה מרפא חנם לענייהם. והשם ישלם גמולך ויתן את שכרך. ובזה תמצא חן ושכל טוב בעיני אלהים ואדם. ותהיה מכובד מן הגדולים ומן הקטנים, מישראל וגוים. ויצא לך שם טוב בקרוב ורחוק,

[36] This word must be inserted.

friends and make thy foes envious. For remember what is written in the *Choice of Pearls*:[48] "How shall one take vengeance on an enemy? By increasing his own good qualities." Remember also what I have written in my essay on the last chapter of Proverbs.[49]

My son! Examine regularly, once a week, thy drugs and medicinal herbs, and do not employ an ingredient whose properties are unknown to thee. I have often impressed this on thee in vain when we were together.

My son! If thou writest aught, read it through a second time, for no man can avoid slips. Let not any consideration of hurry prevent thee from revising a short epistle. Be punctilious as to grammatical accuracy, in conjugations and genders, for the constant use of the vernacular sometimes leads to error in this regard. A man's mistakes in writing bring him into disrepute; they are remembered against him all his days. As our Sages say: "Who is it that uncovers his nakedness here and it is exposed everywhere? It is he who writes a document and makes mistakes therein." Be careful in the use of conjunctions and adverbs[50] (particles), and how thou appliest them and how they harmonize with the verbs. I have already begun to compose for thee a book on the subject, to be called "Principles of Style", may God permit me to complete it! And what-

[48] Ch. 53, ed. Ascher, 617.

[49] Nothing is known of this work by the author of the present text.

[50] E. "prepositions and copulative words."

ותשמח[37] אוהביך ותקניא שונאיך ואויביך. וכבר ידעת מה שנזכר במבחר הפנינים, מי שרוצה להנקם מאויביו יוסף מעלה יתירה בעצמו. וזכור מה שפרשתי לך במאמר אשת חיל מי ימצא:

בני! הרגל עצמך לראות הסמנים ועשב הרפואות יום אחד בשבוע. ואל תשמש בדבר שלא תכיר אותו. וכמה פעמים פייסתיך שתרגיל בזה בעודי עמך. ותשלך דברי אחריך:

בני! כאשר תכתוב כתב שוב אליו וקראהו. כי אין אדם נצל מן השכחה. ואל יבהלך החפזון לשוב על אגרת קטנה להגיהה: והזהר מהטעות בלשון ובבניינים ובדקדוק ובלשון זכר ונקבה. כי פעמים מטעה בזה שגרת לשון הלעז. והטעות שתצא מיד האדם הוא הנתפש עליה ונזכר בה כל ימיו: וחכמים אמרו, מי הוא המגלה ערותו בכאן ונראית בכל? הוי אומר זה הכותב כתב וטועה בו: והוי זהיר בקשרים ומלות הטעם איך תביאם. ואיך יתחברו[38] הפעלים אל השמוש בהם: וכבר החילותי לחבר לך בזה ספר אם יזכיני השם להשלימו והוא

[37] MS. ותשמח.
[38] MS. in margin יתעברו.

ever thou art in doubt about and hast no book to refer to, abstain from expressing it! Endeavor to cultivate conciseness and elegance, do not attempt to write verse unless thou canst do it perfectly. Avoid heaviness, which spoils a composition, making it disagreeable alike to reader or audience.

The same rules apply to poetry. The lines must not drag, verbosity must be eschewed. The words must be harmonious to the ear and light on the tongue. Use no rare constructions or foreign idioms or terms, for though the latter may be justified by analogy, they are none the less unnatural. And remember what I said to thee when thou didst make a blunder over an infinitive![51] Avoid all such faults. But choose what is sweet to thy palate and pleasant to those who hear thee.

See to it that thy penmanship and handwriting is as beautiful as thy style.[52] Keep thy pen in fine working order, use ink of good color. Make thy script as perfect as possible, unless forced to write without proper materials, or in a pressing emergency. The beauty of a composition depends on the writing, and the beauty of the writing on pen, paper, and ink; and all

[51] Lit: "when thou didst write בישבי instead of בשבתי." E. has the impossible rendering: "When thou wrotest, 'When I sat in the place on my seat.'"

[52] On this subject see remarks on p. 52.

סוד צחות הלשון. ומה שתסתפק בו ולא יהיה לך ספר לעיין עליו רחק מעליו! והשתדל בכתבך שתהיה מליצתך קצרה וצחה. ואל תרדוף החרוז בכתבך אם לא יבואך לתמו. ואל תנהגהו בכבדות. כי אם תנהגהו בכבדות יפסיד כתבך. ולא יהיה ערב לקוראיו ולשומעיו:

וכן תעשה בשיר. רחק מהבא מליצותיו בכבדות ובמלות רבות. ויהיו המלות ערבות. וקלות[39] על הלשון. ובנייניו בניינים נמצאים. ואל תביא בניינים זרים ולא מלות זרות אפילו אם הם עוברות מדרך ההקשה. כי הדבר הנכרי אינו מקובל לטבע: וזכור מה שאמרתי לך כשכתבת בישבי במקום בשבתי. הרחק מעל כל כיוצא בזה דרכך. ובחר מה שיהיה מתוק לחכך וערב לשומעו!

ויפה כתבך וכתיבתך. והטיב מלאכת קולמוסך. והדיו אשר תהיה כותב בו יהיה טוב במראהו. ואגרתך תהיה טובה מאד כפי יכלתך. אלא אם תכתוב בעת שלא יזדמן לך אחת מאלה. ובשעה דחוקה ובדבר נחוץ: כי יפי הכתב בכתיבה. ויפי הכתיבה בקולמוס ובאגר ובדיו. ויופי כתב האגרת

[39] MS. נקלות.

these excellencies are an index to the author's worth. Do not get into the habit of contracting the characters or of running them together, but make each long, broad, straight. Do not swallow up the *yod* but draw it out precise and clear. Another mark of beautiful handwriting is that the *lamed* should be long at the top and the neck properly turned;[53] also that the *kuf*, and the final *caf* and *nun* should have long and even down strokes. A point on which great care is needed is that if there be in the same line several cases of the letters named, one should not be shorter or longer than the other. Thou hast seen books in my handwriting and my precision in these matters, and must remember how the son of thy master, R. Jacob, expressed his admiration in thy presence. For writing, as I said above, is an art among the arts,[54] and the more care one takes the better is the result. Be fastidious, too, in the alignment; the lines must be straight, and the spacing uniform, so that one does not go up and another down. And may thy God prosper thee, and make thee straight in all thy ways!

And now, my son! in many of these matters,

[53] Perhaps the author means that the *lamed* must have a straight neck, a translation of which the Hebrew is susceptible. [54] Lit. "a form among the forms".

מורה עלי יקרת הכותב: והשתדל להיטיב כתיבתך
כפי יכלתך. ואל תרגיל להיות[40] אותיותיך קצרות
ומובלעות זו בזו. אך הרגל עצמך לעשותם ארוכות
ומרוחות ועומדות. ואל תבליע היוד בין אות לאות
כאשר אתה רגיל. אך עשה אותו בקו היושר:
ומנואי הכתיבה והכתב שיהיו הלמדים ארוכות
למעלה וצואריהם נטוי על קו היושר. וכן הקופין
והכפין והנונין הארוכה שיהיו[41] שוקיהם למטה
ארוכים ושוין. ומן הזריזות בכתיבה שאם יתקבצו
למדין או נונין או קופין או כפין בשטה אחת שלא
תהיה אחת קצרה מחברתה ולא ארוכה מחברתה.
וכבר ראית ספרי בכתב ידי ושמירתי בעניין זה.
עד שתמה על זה בנו של ר׳ יעקב רבך לפניך.
כי הכתיבה כאשר אמרתי לך היא צורה מן הצורות
וכל אשר יזהר אדם בתיקונה תראה נאה יותר:
ועל שטותיך שים דעתך שיהיו ישרות. וערך כל
אחת מהנה אל חברתה שוה. ושלא תהיה אחת
עולה למעלה ואחת יורדת למטה. ואלהיך ישכילך
ויישרך בכל דרכיך!

ועתה בני! מה שנהגת עמי עד עתה שלא שמעת

[40] MS. adds כתיבת. [41] MS. שיהיה.

wherein thou didst not obey me when I was with thee, obey me at this time, when I am far off.[55] In all thy business, thy buying and selling, thou didst not do me the honor to ask my advice, nor didst thou even keep me informed. Whenever I asked thee, thou wast impatient, and didst conceal the facts from me. If I gave thee advice thou didst reject it, though never didst thou succeed when thou didst act against my counsel. *Ben Mishle* says:

The father of a son who brought
His child to the house of the wise,
And pointed out the way of life,
But he chose the path of the proud;
Who breathed in him, to fire his mind,
But he refused to tend the fire;
Leave him! and reliance place
On time for his discipline![56]

Long ago thou didst see what happened to thee with Solomon, son of the learned R. Joseph, when thou refusedst my order and advice. I will not further narrate how thou didst show me disrespect in this matter. Even in Marseilles, when we were together in a strange land, and thou didst purchase many worthless wares,[57] my advice

[55] The author makes several pregnant allusions to the fact that at the time of writing this Testament father and son were separated.

[56] Harkavy explains the verse in another sense. The son who has been set on the right way may be trusted to continue on it.

[57] Perh. render: "wares of great and small value."

לי ברוב העניינים בהיותי עמך. שמע לי עתה בהיותי רחוק ממך! כי אתה יודע כי בכל עסקיך ומקחיך וממכריך לא חלקת לי כבוד לשאול ממני עצה בדבר ולא להודיעני: ואם הייתי שואל אותך, היית קץ בשאלתי ומעלים ממני. ואם הייתי נותן לך עצה היית עובר על עצתי. ואתה יודע כי מעולם לא עברת על עצתי בדבר והצלחת בו! בן משלי,

אבי הבן אשר הביא
בנו אל בית מחוכמים,
והורהו נתיב חיים,
ובחר הוא נתיב רמים,
ונפחו בו להשכילו,[42]
ולא נפחו בפחמים,[43]
עזוב אותו! והשען
במוסרו עלי ימים!

וכבר ראית מה שקרה לך עם שלמה בנו של החכם ר' יוסף כשעברת על דברי ועל עצתי. ומה אזכור או אספר מהקלותך[44] אותי בעניין הזה: אפילו במרשיליאה הייתי עמך ביחד בארץ נכריה. וקנית מסחרים רבים ופחותים ולא שאלת עצתי

[42] O להשכיל [43] ? כפחמים. [44] MS. מהקלותיך.

was not asked, nor was I told anything. I knew nothing of all thy doings and dealings until thou didst unload the goods from the ship in the city of Arles.[58] If a non-Jew from my city had happened to be there, he would have consulted or informed me as to his buying and selling. Worse still, when thou didst write thy letters or compose thine odes to send abroad, thou wast unwilling to show a word to me and didst prevent me from seeing. When I said to thee, "Show me!", thou wouldst answer: "Why dost thou want to see?" as if thinking that my help was unnecessary. And this was from thy folly, in that thou wast wise in thine own eyes.[59] *Ben Mishle* says:

Who is wise in his own sight,
E'er thinks his errors just;
And oft the cloud to him doth seem
The sun, the sun a cloud!

Even R. Zerahyah[60], of blessed memory, who stood alone in his generation, and was more learned than I, never, from the day he knew me, wrote a letter or a poem to send to anyone, without showing it to me before it left his hand. Even of his letters to his brother he showed many to me before he sent them off. On my part, when I wrote letters, I said to thee: "Look at them,

[58] The journey to Arles from Marseilles would be about 40–50 miles by water (partly by sea, partly up the Rhone), and then some 25 miles by land from Arles to Lunel.

[59] It is strange that our author should so misinterpret a youth's natural reluctance to show his verses at home.

[60] On this scholar and poet see *J. E.*, xii, 660.

גם לא הודעתני. ולא ידעתי מכל מעשיך ומסחריך דבר עד שהוצאת אותם מן הספינה בעיר ארלדי: ואלו היה גוי שרוי ומעירי היה שואל עצתי או מודיע אותי במקחו וממכרו: ולא עוד אלא כשהיית כותב כתביך או עושה שיריך[45] לשלוח לארץ אחרת לא היית רוצה להראות לי דבר. והיית מונע ממני לראות: וכאשר הייתי אומר לך, הראיני! היית אומר לי, מה אתה רוצה לראות? כאילו היית חושב בעצמך כי אינך צריך לי בדבר. וזה מסכלותך וממה שהיית חכם בעיניך: ב' מ'

אשר יהיה חכם לבבי[46] בעיניו,
תעיתו יהי[47] חושב נכונה.
ותתחלף[48] ענגה לו פעמים
באור שמש ושמש בעננה:

והרב ר' זרחיה ז"ל שהיה יחיד בדורו. והיה חכם ממני. מיום שידעני לא כתב ולא עשה שיר לשלוח לשום אדם שלא הראהו לי קודם שיצא מידו. ורבים מכתביו לאחיו היה מראה לי קודם שישלחם: ואתה יודע כי אני כשהייתי כותב כתבי הייתי אומר לך, ראה אותם אם יש בהם להשיג

[45] MS. שירך. [46] H omits. [47] O תהי. [48] H ונתחלף.

perhaps there is something in them to alter or correct!" This I did from the day that I discovered in thee a knowledge of style and grammar. As the Arab says: He who sits at the brink bends.[61] All these evil courses hast thou adopted towards me. I bore them though deeply grieved, whilst thou didst provoke me, treating my honor as a light thing, neglecting the duty imposed on thee by God to show me respect! May the Omnipresent grant thee perfect pardon here and hereafter, may He be gracious and teach thee to do His will, and cause thee to find favor and good understanding in His sight and in the sight of all mankind! If, my son, thou desirest to undo the past, the Creator will grant His pardon, and I shall forgive thee all without reserve or reluctance.[62] Reject not my word in all that I have written for thee in this, my Testament, and wherein thou hast not honored me heretofore, honor me for the rest of my days and after my death! All the honor I ask of thee is to attain a higher degree in the pursuit of wisdom, to excel in right conduct and beautiful character, to behave in friendly spirit to all and to gain a good name, that greatest of crowns! to deserve applause for thy dealings and association with thy fellows, to cleave to the fear of God and the performance of His commandments,—thus wilt thou honor me in life and in death!

[61] i. e. to drink.

[62] Perhaps render: If thou desirest pardon, God will grant it; and if thou desirest my forgiveness, reject not, etc.

או לתקן! כי מיום שהכרתי בך שאתה יודע מליצה ודקדוק[49] לא עשיתי כתב שלא אמרתי לך, ראה אם יש בו להשיג או לתקן! כי הערב אומר, היושב על השפה שוחה: כל אלה המנהגים הרעים נהגת בי וסבלתי והייתי דואג מאוד עליהם. והקצפתני והכעסתני והמריתני והקילות בכבודי. ובמה שחייבך הבורא ממני. ועברת על מצותו[50] בזה: המקום ימחול לך בעוה"ז ובעולם הבא מחילה שלימה. וירצך וילמדך לעשות רצונו. וימציאך חן ושכל טוב בעיניו ובעיני כל אדם! ואם תרצה בני להשיג כל מה שחלף לך מכל זה ויסלח לך הבורא. ואסלח לך אני גם בנפש חפיצה וברצון על כל מה שעבר: אל תמרה את פי בכל מה שכתבתי לך בצואתי זאת: ומה שלא כבדתני עד עתה, כבדני במה שנשאר מימי ואחרי מותי! וכל כבודי שתוסיף מעלה בבקשת החכמה ובמנהגים טובים והמדות החמודות. ושתהיה רצוי לכל ושיהיה לך שם טוב שהוא הכתר הגדול. ושתדבק ביראת האל ובשמור מצותיו. ושיהיו עסקיך וחברתך עם בני אדם בעניין שיודוך הכל. ובזה תכבדני בחיי ובמותי! ב' מ'

[49] MS. ובדקדוק.   [50] MS. מצותי.

Ben Mishle says:

In the son of the wise are three virtues:
His errors are few and his follies;
He bows, feeling humble, to his people;
He is raised above them all by his wisdom.

Thanks to my Creator, I know of thee that thou fearest Heaven in all thy ways, except as regards honoring thy father. Thou hast transgressed my commands and refused me obedience. Great, however, is this thing in the sight of God and man. Acquire the virtue of obedience and prosper! I trust to God that this, my separation, will be for thy good, and that thou wilt take it to thy heart to receive instruction, for thou hast none beside me, except thine own soul, mind and understanding. The Nagid of blessed memory has said:

What good is there in life if my work
To-day remains as 'twas yesterday?

Therefore, my son! Strive to honor me and thee from this day onwards. All the honor I desire is to be remembered for good because of thee in life and death; that those who behold thee may exclaim: "Blessed be he who begat this one, blessed be he who reared him!"[63] For I have no son but thee by whom my name may be recalled, and all my memory and glory are centered in thee. Reward from God and renown from men shall accrue to thee, in that thou continuest my name for good!

[63] Reversing T. B. Sanh. 52a.

בבן חכם שלשה מעללים,
שגיאותיו מתי מספר וסכלו,
וישח בעבור קטנו לעמו,
ויתנשא לראשי[61] כלם בשכלו:

ותהלה ליוצרי! יודע אני בך כי ירא שמים אתה בכל דרכיך. רק בדבר כבוד אב בלבד. שעברת על מצותי ולא שמעת לקולי. וגדולה היא בעיני הבורא ובעיני כל בני אדם. והשג תשיג והצל תציל! ואני יודע ובוטח ביוצרי שפרידתי זאת תהיה לך לטובה. כי תשיב אל לבך לקחת מוסר. כי אין לך בלעדי כי אם נפשך ודעתך ושכלך: והנגיד ז"ל אמר,

מה טוב בחיים אם פעולתי
היום כמו היתה ביום אתמול?

על כן בני! השתדל בכבודי וכבודך מעתה וכבודי כולו שאזכר[62] לטובה בעבורך בחיים ובמות. ויאמרו רואיך, ברוך שזה ילד! ברוך שזה גדל! כי אין לי בן להזכיר בו שמי זולתך. וכי כל זכרי ותפארתי אינם כי אם בך. על כן במה שתשים זכרי לטובה יהיה לך שכר טוב אצל הבורא ותפארת בני אדם:

[61] O .בראש. [62] MS. .שאזכור

Thou knowest what I suffered in bringing thee up. Thou hast seen what the learned R. Moses, son of R. Judah, did. He had four sons, and he dispersed them here and there, and went and left them, to marry again. But I, from out of my compassion towards thee, did not wish to bring thee into the hand of another woman.[64] But I bore all the anxiety, and great it was, of rearing and caring for thee. Thou knowest this, and all men know it, for, but for my great devotion thou wouldst have died, or lived deformed. Remember these things, my son! and take it to thy heart to hear and perform my instructions. Very important is it that thou shouldst fulfil my commands regarding thy diet. Slay me not before my time! For thou knowest my distress, my soul's sorrow, my fear for thee in thy sickness. Better death to me than life, that I look not on my wretchedness.[65] Yearly, as thou knowest, thou art visited with sickness (for my sins!), and the chief cause of thy complaints is unwholesome food. *Ben Mishle* says:

Dost thou desire thy health to hold,
  O'er thy lust make long thy furrow;[66]
Wage war against thyself as though
  Opposed to archer or to spearman!

And now, O my son! by the God of heaven,

[64] E. has misunderstood the whole of this passage. The author clearly refers to his disinclination to provide a stepmother for his son. E. takes it to refer to Samuel's marriage.

[65] Cf. Jonah 4.3, Num. 11. 15. [66] Ps. 129.3.

וכבר ידעת מה שסבלתי בעבור גדולך. וראית מה שעשה ההכם ר' משה בר' יהודה שהיו לו ארבעה בנים. ופזרם אצל כל פנה והלך והניחם לקחת אשה. ואני בחמלתי עליך לא רציתי להביאך ביד אשר אחרת. וסבלתי כל הצער אשר סבלתי מגדול ומשמירתך הגדולה. כי אתה יודע ההפלגה שהגעתי בשמירתך. ובני אדם יודעים זה כי לולא השמירה הגדולה ההיא היית מת או בעל מום קבוע או מחוסר: זכור אלה בני! והשב אל לבך לשמוע בקולי ולקחת מוסרי. ומן הדבר הגדול שתקיים בו מצותי ותשמר דברי שתשמר במאכליך. ואל תמיתני בלא עתי. כי אתה יודע צערי וצרת נפשי ופחדי עליך בחלייך ויראתי בעבורך. וטוב היה לי מותי מחיי ואל אראה ברעתי. ותדע כי אתה מנוסה בחליים בכל שנה בעוונותי. ורוב סבותם המאכלים הרעים: ב' מ'

אם תאהב הרבות שלומים לך,\
על תאותך הארך מענית!\
ולחם לך עם נפשך כאשר\
תלחם באיש יורה בחץ וחנית!

ועתה בני! אני אשביעך באלהי השמים ובמה

by the obedience to me imposed by His law, by the gratitude due for my rearing and educating thee, I adjure thee to abstain, with all thy resolution, from noxious food! Experience has taught thee how much thou hast suffered from carelessness in this regard. Be content with little and good, and beware of hurtful sweets. "Eat no eating that prevents thee from eatings."[67] What is the use of all thy wisdom if "thou layest a snare for my life, to cause me to die?"[68] Art thou not ashamed before thyself and the world when all know that thou art periodically sick because of thy injurious diet? There is no more disgraceful object than a sick physician, who shall forsooth mend others when he cannot mend himself.[69] *Ben Mishle* says:

Turn from one who enjoins the doing
Of right, but himself is a man of wrong!
How shall *he* heal the malady,
Who himself suffers from its pain?

Take heed to thyself! Preserve thy life, be not thine own destroyer! And if thou hast no pity on me and on thyself, have compassion on the child of thy delight, the object of thy yearning! For I shall be but a little while with you. Give me ease for that short space, be not a transgressor because of me! As *Ben Mishle* says:

[67] Quoted, later, by Joshua Ibn Shuaib (Discourse 44) as a proverb.

[68] I Sam. 28.9.

[69] Gen. Rabbah 20; Luke 4.23.

שחייבך הבורא מכבודי. ובמה שיש לי עליך מן הגדול ולמוד תורה. שתשמר בכל יכולתך מן המאכלים הרעים. כי כבר ידעת ונסית כי כל חלייך הן מאשר הקלות במאכלים הרעים: והסתפק בני! במעט הטוב והרחק מן הערב המזיק. ואל תאכול אכילה שתמנע אכילות. ולמה חכמת אתה אז יותר ואתה מתנקש בנפשי להמיתני? ולמה לא תבוש מעצמך ומבני אדם שכולם יודעים כי בעבור מאכליך הרעים אתה חולה בכל שנה? כי אין גנות ובושה כמו רופא שיהיה חולה. ויקשט אחרים ואינו יכול לקשט עצמו: בן משלי.

סור ממצוה לעשות
צדק, והוא איש עולה!
איכה ירפא החלי
מי בו כחליו מחלה?

השמר לך בני! ושמור נפשך ואל תחבל בעצמך. ואם לא תחמול עלי ולא על נפשך חמול על ילד שעשועיך והמון מעיך. כי אני מעט יש לי לעמוד עמכם. הנח לי בני! במעט ההוא ואל תאשם בעבורי! בן משלי.

If one follow the counsel of the foolish,
His foes will see his fall;
Who scorns the word of his doctor,
Falls indeed—into disease![70]

Thanks, thanks, to God, thou hast good food to eat and good wine to drink; but even wert thou to live on bread and water if I so commanded, 'twould but be thy duty. Lo, the sons of Jonadab son of Rechab denied themselves most of the enjoyments of life, they, their wives, and their children. But I seek to restrain thee only from things injurious to thy health. *Ben Mishle* says:

Who eateth naught but wholesome food,
His food is *for* him;
But if he eat unwholesome food,
His food is against him.

Say not in thy heart: "I will venture as before and will escape."[71] For all the world knows that but for the mercy of God and for my nearness to thee, thou hadst been near to death.[72] (May the Lord preserve thee in happy life). But not at every hour does a miracle happen![73] "Lo, all these things doth God work, twice, yea thrice, with a man" [but not always].[74]

[70] E: "Will have no comfort in sickness."

[71] I have translated as though the Heb. text read ואנצל.

[72] The Heb. has euphemistically "life".

[73] T. B. Meg. 7b.

[74] Job 33.29.

מהלך בעצת סכל[53]
משנאיו בו יהיו[54] רואים.
והמיקל בניב רופא
יהי נופל בתחלוים:

ושבח לבורא! תוכל לאכול לחם טוב ולשתות יין טוב. ואפילו אם היית אוכל לחם ומים בעבור כבודי וכדי לעשות רצוני היה לך לעשות: והנה בני יונדב בן רכב כאשר אמרתי לך מנעו עצמם מרוב הנאות העולם הם ונשיהם ובניהם. ואני איני מונע אותך כי אם מן המזיקים: בן משלי,

אשר יאכל אכלים הראוים
לגופתו, יהי[55] לו מאכלו.
והאוכל אכלים לא ראוים,
תהי עליו אכילתו ולא לו:

ואל תאמר בני בלבך אצא כפעם בפעם ואנצר. כי כל העולם יודעים כי לולא חסד השם ורחמיו. ושהייתי קרוב אליך. קרוב היית לחיים. המקום יחייך חיים טובים! ולא כל שעתא ושעתא מתרחיש ניסא. והן כל אלה יפעל אל פעמים שלש עם גבר:

[53] O מיקל. [54] O יהי. [55] O תהי.

Bethink thyself that I shall not be far from thee a day or two, or ten or twenty days, [but for a very long time]. Take all this to thy heart and act accordingly. Gossip not overmuch in the public streets, and do not dine away from home all the days of my absence. If an esteemed friend or relative invite thee to a banquet, pay him thy respects by thy presence and courtesy only.[75]

My son! Acquire a knowledge of the Calendar;[76] take occasional lessons in the subject from R. Aaron. It is a most necessary science.

My son! I command thee to honor thy wife to thine utmost capacity. She is intelligent and modest, a daughter of a distinguished and educated family. She is a good housewife and mother, and no spendthrift. Her tastes are simple, whether in food or dress. Remember her assiduous tendance of thee in thine illness, though she had been brought up in elegance and luxury. Remember how she afterwards reared thy son[77] without man or woman to help her. Were she a hired nurse she would have earned thy esteem and forbearance; how much the more, since she is the wife of thy bosom, the

[75] i. e. attend, but do not partake of the feast.

[76] E.: "study chronology." On Aaron ben Meshullam see *J. E.*, i, 18.

[77] The variation of the use of "son" and "sons" (unless it be due to the carelessness of the scribe) points to the fact (confirmed by the statement at the end of the metrical epilogue) that the author more than once re-touched his Testament, which bears several signs of different dates.

ועתה בני! אינני[56] רחוק ממך יום אחד ולא יומיים ולא עשרה ימים ולא עשרים יום. השב אל לבך כל זה ועשה כפיהו: בני! אל תרבה לשוח במסלות ובדרכים. ואל תאכל בסעודה חוץ לביתך כל ימי נדודי ממך: ואם יקראך לסעודה מי שיקר בעיניך אוהב או קרוב כבדהו בעמידתך ושמושך בלבך:

בני! למוד לעתים לפני החכם ר' אהרן מן העבור. כי חכמה שהצורך אליה היא:

בני! גם אני מצוך שתכבד אשתך בכל יכלתך. כי אשה משכלת וצנועה ובת גדולים בחכמה וביחס. ושמשת טובה לך ולבנך. ואינה מפזרת. ולא מבקשת גדולות לא במאכל ובמשתה ולא בכסות. וזכור שמושה הטוב לך בחלייך והיא כבודה ויחידה. וגדלה את בנך[57] אחר כן בלא עוזרת ובלא עוזר. ואפילו אם היתה מיניקת לבניך היה לך לכבדה ולפַייסה. כל שכן אשת חיקך ובת גדולים אל תנהג

[56] MS. .אינני
[57] Perh. read לבניך; see note to translation.

daughter of the great, art thou bound to treat her with consideration and respect. To act otherwise is the way of the contemptible. The Arab philosopher says of women: "None but the honorable honoreth them, none but the despicable despises them." *Ben Mishle* also says:

Pardon thy child and wife their failings,
And persevere in thine exhortations;
As an armorer sharpens the edge of a sword,
By oft drawing it to and fro on the stone.

If thou wouldst acquire my love, honor her with all thy might; do not exercise too severe an authority over her; our Sages have expressly warned men against this.[78] If thou givest orders or reprovest, let thy words be gentle. Enough is it if thy displeasure is visible in thy look, let it not be vented in actual rage. Let thy expenditure be well ordered. It is remarked in the *Choice of Pearls*:[79] "Expenditure properly managed makes half an income." And there is an olden proverb: "Go to bed without supper and rise without debt." Defile not the honor of thy countenance by borrowing; may thy Creator save thee from that habit! *Ben Mishle* says:

When thou art poor, ride on the back of a lion,[80]
To seek thy sustenance, and beg of none!
Nor covet other's wealth, for in such envy
Thine own heart thou painest more than another's!

[78] T. B. Gittin 7b.

[79] Ch. i (beginning).

[80] i. e. go through any danger rather than beg alms.

לקלות ולהבזות כי כן מנהג הפחותים. וחכם הערב אמר על הנשים לא יכבדם כי אם נכבד. ולא יבזם כי אם נבזה: בן משלי,

סלח לבן ולאשה מריהם
ושובה עוד וצוה בן ואשה.
כמו לוטש פני חרב אשר הוא[58]
ברוב הולך[59] ורוב הבא לטושה:

ואם רצונך לקנות אהבתי כבדנה בכל יכלתך. ואל תטיל עליה אימה יתירה. ורבותינו ז"ל הזהירו מזה: ואם תצוה ותוכיח יהיו דבריך בנחת. ותספיק שתראה הכעס בפניך במה שלא כרצונך ואל תוציאהו למעשה: ושתנהוג בהוצאתך בסדר[60] נאה. וכבר נאמר במבחר הפנינים, הסדר בהוצאה חצי הספוק. ומשל הקדמוני לין בלא סעודה והשכם בלא חוב: ולא תחלל בני הדר פניך בשאלה. ויוצרך יצילך ממדה זו! ב' מ'

בעת תדל רכב על גב ארי אל[61]
מזונך, ואל תשאל לאישים!
ואל תחמוד! למען כי בחמדך
לבבך תעציב טרם אנשים!

[58] O היא. [59] O הוליך, הביא. [60] MS. בסתר. [61] O אריאל.

Thou knowest already what is said on this subject in the *Choice of Pearls*[81] and in *Ben Mishle*; how they denounced this failing, which indeed cleaves like leprosy and degrades all self-respect. *Ben Mishle* says:

Eat herbs in safety,[82]
  And not meat in danger;
Take one thing by commerce,
  And not a thousand by gifts!

My son! Devote thy mind to thy children[83] as I did to thee; be tender to them as I was tender; instruct them as I instructed; keep them as I kept thee! Try to teach them Torah as I have tried, and as I did unto thee do thou unto them! Be not indifferent to any slight ailment in them, or in thyself (may God deliver thee and them from all sickness and plague), but if thou dost notice any suspicion of disease in thee or in one of thy limbs, do forthwith what is necessary in the case. As Hippocrates has said: Time is short, and experiment dangerous. Therefore be prompt, but apply a sure remedy, avoiding doubtful treatment.

Examine thy Hebrew books at every new moon, the Arabic volumes once in two months, and the

[81] Ch. 48.

[82] Cf. Prov. 15.17. It seems (as Kahana has suggested) that the sentiments of the *Ben Mishle* are mostly, if not invariably, epigrammatic expansions of texts in Proverbs. So with the same poet's Ben Tehillim (Psalms) and Ben Koheleth (Ecclesiastes); they are modelled on texts in the books after which they are named.

[83] Here the *plural* is used several times in the Hebrew.

וכבר ראית מה שנאמר בזה במבחר הפנינים ובבן משלי. כי המדה הזאת דבקה כצרעת ומפחיתה כל מעלה: ב' מ'

אכול ירק במבטחים,
ולא בשר בסכנה!
וקח אחת בחק מקח,
ולא אלף במתנה!

בני! הרגיש על בניך כאשר הרגשתי עליך. וחמול עליהם כחמלתי. ויסרם כמוסרי. ושמרם כשמירתי. והשתדל ללמדם תורה כשהשתדלתי. וכאשר עשיתי לך כן תעשה להם. ואל תקל במעט מיחוש שיקְרה להם וכן בעצמך. והאלהים יצילך ויצילם מכל מחלה ומכל נגע! ואם תרגיש בשום מיחוש בעצמך או באחד מאבריך[62] מיד תשתדל לעשות כל הצריך לעניין. וכבר ידעת מה שאמר אבוקרט, כי העת צר והנסיון סכנה. על כן היה זריז ואל תאריך! והשתמש במובטח ורחק מן הספק:

ופקוד ספריך העבריים בכל ראש חודש. והערביים פעם בשני חדשים. והכרכים הקשורים

[62] Pesh. read מבניך.

bound codices once every quarter. Arrange thy library in fair order, so as to avoid wearying thyself in searching for the book thou needest. Always know the case[84] and chest where the book should be. A good plan would be to set in each compartment a written list of the books therein contained.[85] If, then, thou art looking for a book, thou canst see from the list the exact shelf it occupies without disarranging all the books in the search for one. Examine the loose leaves in the volumes and bundles, and preserve them. These fragments contain very important matters which I collected and copied out. Do not destroy any writing or letter of all that I have left. And cast thine eye frequently over the Catalogue so as to remember what books are in thy library.

Never intermit thy regular readings with thy teacher, study in the college of thy master on certain evenings before sitting down to read with the young. Whatever thou hast learned from me or from thy teachers, impart it again regularly to worthy pupils, so that thou mayest retain it, for by teaching it to others thou wilt know it by heart, and their questions will compel thee to precision, and remove any doubts from thine own mind.

Never refuse to lend books to anyone who has not the means to purchase books for himself, but

[84] See note to Hebrew text. The word is obviously the Sp. armario (Fr. armoire).

[85] This method was often adopted in old libraries, see the example in the fine book-cases in St. John's College, Cambridge.

פעם בשלושה חדשים: וסדר הכל סדר נאה כדי שלא תיגע לחפש ספר כשאתה צריך אליו. ושתדע מקומו מן הארמרים[63] והתיבות: ואם היית כותב ספרי כל בית מן הארמרים באגרת, ותשימנה בבית ההוא, כדי שאם תחפש ספר תראה באגרת באי זה בית הוא, קודם שתבלבל הספרים, היתה זריזות נאה! וכן תעשה בתיבות. ועיין בעלים אשר בכרכים ובאגורות ושמרם! ואל תבז להם. כי יש בהם חמודות גדולות ממה שקבצתי וכתבתי. ואל תאבד כתב ולא אגרת מכל מה שהנחתי. וכן עיין במזכרת ספריך תמיד כדי שתזכור מה שיש אתך מן הספרים:

ואל תניח לעסוק בתלמודך לפני רבך. ואל תקבע ללמוד עם הבחורים כי אם אחר שתקום מבית מדרש רבך בקצת הלילות. וכל מה שלמדת ממני ומרבותיך למד לתלמידים הגונים תמיד. כדי שיתקיים למודך בידך. ובלמודך להם תדע אותו על פה. ויחדדוך בשאלותם לצאת מן הספק שבלמודך:

ואל תמנע מלהשאיל ספריך למי שאין בידו

[63] MS. here and below האדמרים.

only act thus to those who can be trusted to return the volumes. Thou knowest what our Sages said in the Talmud,[86] on the text: "Wealth and riches are in his house; and his merit endureth for ever."[87] But, "Withhold not good from him to whom it is due,"[88] and take particular care of thy books. Cover the book-cases with rugs[89] of fine quality; and preserve them from damp and mice, and from all manner of injury, for thy books are thy good treasure. If thou lendest a volume make a memorandum before it leaves thy house, and when it is returned, draw thy pen over the entry. Every Passover and Tabernacles call in all books out on loan.

Make it a fixed rule in thy home to read the Scriptures, and to peruse grammatical works on Sabbaths and festivals, also to read *Proverbs* and the *Son of Proverbs*. Also I beg of thee, look at the chapter concerning Jonadab son of Rechab every Sabbath, to instil in thee diligence to fulfil my commands.

My son! If thou hearest abuse of me from the lips of fools, be silent and make no reply. Take no notice of aught that they may say against me. Remember what *Ben Mishle* says:

The good will of others is the fruit of meekness,
And the fruit of contentment is tranquillity;

[86] T. B. Ketubot 50a.

[87] Ps. 122.3. The Talmud applies the verse to one who writes the Scriptures and lends his copies to others.

[88] Prov. 3.27.

[89] Sp. tapeta. Cf. Fr. tapis. Ger. Teppich. There is also the Rabbinic טפיטא, a loan word from the Greek *τάπης (ητος)*.

יכולת לקנות ספר. ובלבד שהוא מובטח שיחזירם לך: וכבר ידעת מה שאמרו רבותינו בכתובות בפסוק הון ועושר בביתו וצדקתו עומדת לעד: ואל תמנע טוב מבעליו ושמור ספריך שמירה רבה. וכסה הארמרים בתביט כסוי יפה. ושמור אותם מן המים מלמעלה ומן העכברים ומכל נזק כי הם אוצרך הטוב: וכאשר תשאיל לאדם ספר כתבהו במזכרת קודם שיצא מן הבית. וכאשר ישיבהו העבר עליו קולמוס: ובכל פסח וסוכות השב לביתך כל מה שהשאלת מן הספרים לחוץ:

וקבע בביתך לקרוא המקרא ולעיין בספרי הדקדוק בשבתות ובימים טובים. ובמשלי ובבן משלי: בני! אני מפייס ממך גם כן שתעיין בכל שבת בפרשת בני יונדב בן רכב. כדי שתהיה זריז לשמור מצותי:

בני! אם תשמע חרפתי וגידופתי בפי הנבלים שתוק ואל תענם. ואם ידברו בי אל תרגיש להם: ב' מ'

אהבת בני אדם פרי לענוה.
ופרי לשמח בחלקו מנוחה.

The fruit of hearing others in silence
Is peace of mind, confidence, and joy!

Show eagerness in honoring thy teachers and do them service. Attach thyself to their friends, make their foes thine. Treat them with respect in all places and under all circumstances, even though thou hast no need of them[90] while they have need of thee, a thousand and a thousand times more if thou needest them. As *Ben Mishle* says:

The wise is beloved of all,
And loveth all whom he meeteth;
The fool is hated of all,
And hateth all who may see him;
Therefore keep watch and ward,
To be a brother of wisdom,
And keep far thy name from the name
Of all the brothers of folly!

But, my son, honor thy comrades, and seek opportunities to profit them by thy wisdom, in counsel and deed. And unto the son of R. Zerahyah, of blessed memory, thy master, remember his father's affection for me and for thee. Love him as a brother, esteem him as a fine scholar, for his father ever esteemed, loved and praised thee; he also left thee a praise and a blessing

[90] i. e. for further instruction.

ופרי לשומע ושותק היותו

שוקט ובוטח ונפשו שמחה:

בני! היה זריז בכבוד מוריך ומלמדיך. ועבוד אותם ואהוב אוהביהם ושנא שונאיהם. והדרם בכל מקום במעמד ומושב. ואע"פ שאינך צריך להם והם צריכים לך. כל שכן אלף אלפי כפלים אם אתה צריך להם: ב' מ'

חכם לב אהוב הכל.

ואוהב לכל בואיו:

וסכל שנוא הכל.

ושונא לכל רואיו:

ולכן שקוד ודרוש

היותך אחי חכמה.

ורחק שמך משם

אחי ריק וסכלות מה![64]

אבל בני! כבד חביריך. והרגיש עליהם להועיל להם בחכמתך בעצה ובמעשה. ולבן הר' ר' זרחיה ז"ל רבך תזכור אהבת אביו בי ובך. ותאהב אותו כאח ותכבדהו כחבר גדול. כי כן היה מכבדך[65] ואוהבך ומשבח אותך אביו זצ"ל. גם הניח לך ברכה

[64] O omits מה and writes the last four lines as prose.

[65] MS. מכבודך.

after his death. My son! It can never be in thy power to requite such kindnesses; for no man can, all his days, repay one who has been in advance of him in friendship. As the Scripture says:[91] "Who hath given me anything beforehand that I should repay him?" And O beware of the inimical and envious.

My son! Visit thy sisters constantly in thy letters,[92] and inquire after their welfare. Show honor to thy relatives, for they will appreciate thy courtesies.

I enjoin on thee my son to read this, my Testament, once daily, at morn or at eve. Apply thy heart to the fulfilment of its behests, and to the performance of all therein written. Then wilt thou make thy ways prosperous, then shalt thou have good success.[93] If my advice seem good in thine eyes, select from among thy Arabic books one whose script pleases thee. Strive to imitate it. For in the instance of R. Samuel the Nagid, no one taught him to write Arabic. But he took a manuscript written by a scribe of repute and strove to copy it. He persevered until he succeeded in equalling his model. And now, my son! emulate such wisdom, and endeavor to follow men of virtue! Let not thy heart be envious of sinners, but let it be zealous in the fear of God all day!

[91] Job 41.3.

[92] The daughters of the author removed from Lunel on their marriage. In one of his poems 14 (ed. Harkavy), ha-Nagid uses the phrases "to visit in a letter".

[93] Judg. 1.8.

תהלה אחרי מותו ז"ל: בני! אל יספיק לך במי שגמלך טוב במעשה או בכבוד או בדבור שתשלם לו כמעשהו בלבד. כי לא יוכל אדם לשלם למקדים כל ימיו. כמו שאמר הכתוב, מי הקדימני ואשלם. והזהר מהשונא והמקנא!

בני! פקוד אחיותיך תמיד בכתביך. ושאל בשלומן וחלוק כבוד לקרוביך. ויתכבדו בך:

ואני מצוה בני! וגוזר עליך לקרות צואתי זאת פעם אחת בכל יום או בלילה. ותן לבך לקיימה ולעשות ככל הכתוב בה. כי אז תצליח את דרכיך ואז תשכיל. ואם טובה עצתי בעיניך בחר לך מספריך הערביים ספר אחד שתהיה כתיבתו נאה בעיניך. והשתדל לדמותה ולחקותה. כי הנשיא ר' שמואל לא למדהו אדם כתיבת הערבי. אך לקח כתב אחד מכתבי הסופרים החשובים והשתדל לכתוב כדמותו. וטרח עד שעלה בידו: ועתה בני! קנא במשכילים ובאנשי מדות חמודות. ואל יקנא לבך בחטאים. כי אם ביראת ה' כל היום!

And now I place before thee in verse[94] all the preceding Letter, so that all my admonitions may be told to thee in song!

Obey my mandate, heed thou my advice,
And make, my son, the Law thy heart's desire!
Incline to wisdom an attentive ear,
Pursue the right, be faithful to the true!
Then Wisdom shall enthrone thee mid the great,
And fame become the meed of loyalty!
Serve but thy God with undivided love,
With dainties shall thy soul be satisfied!
To keep His Law hold ready hand and heart,
Heart to remember, hand as firm to do!
For lo, His word a lamp, His Law a light,
A refuge sure in storm and darkest wrath!

Honor thy parents, do them reverence,
Bind up thy soul in loving bond with theirs!
From evil turn, ne'er choose a rogue for friend,
And know thy God, act justly, and be saved!
Early and late attend at Learning's hall,
Make those thine intimates who seek her too!

[94] The rhymes of the original are not retained in the metrical paraphrase which follows. Nor have Scriptural references been appended; the snatches of quotation are numerous.

והנה לך בחרוז כל האגרת. אשר כל המוסר בשיר אוגרת ומספרת!

שמור מצוה בני ושמע לעצה.
בתורת אל תהי לבך חפצה!
והטה את לבבך לתבונה.
והצדק רדוף ורעה אמונה!
תשימך התבונה רק למעלה.
ותתנך אמונתך תהלה!
ועבדה את אלהיך בכל לב.
ואז תשבע בכל דשן וחלב!
ומצותיו ותורותיו לשמרה.
וחוקיו לעשות הכון וזכרה!
הכי מצוה ותורה נר ואורה.
ומגדל עוז ביום זעם ועברה!

וכבד אב ואם כבוד ומורה.
ושים נפשך בנפשותם קשורה!
וסור מרע ואל תתרע לרשע.
וצורך דע תהי צדיק ונושע!
והשכם אל נוה חכמה והערב.
וחברת דורשה תבחר ותקרב!

Whene'er thou speakest, let thy words be few,
Each phrase the best, and chosen every clause!
Rule o'er thy tongue in silence mid the throng,
Then o'er the silent throng thy tongue shall rule!
Fix not thine aim on frivolous jests and joys,
Nor waste in soft delights thy precious hours!
Let not thine heart to indolence incline,
The langor passes, but regret endures!
Engage in toil, yet all excess avoid,
Rely not on thy father's heritage:
Labor enough thine own wants to provide,
Happy the mortal whom his lot contents!
The fool, by trust in fortune, is destroyed,
While idleness the sluggard doth enslave!
If wealth be thine, let not thy heart be high,
Due honor show, and thy Creator laud!
Thy plenty share with all who are in need,
Load them, nay pamper, from thine ample store!
A tower of strength be thou, a present help,
Be humbly rich, if thou a Help wouldst find!

וקצר את דבריך בדברך.
וברר מאמריך באמרך!
בהחרישך תהי מושל בניבך.
והוא ימשול בדברך בניבך![66]
וחק אל תתנה לשחוק ושמחה.
ואל תבחר בתענוג והנחה!
ואל יטה לבבך למנוחות.
למען אחריתם לאנחות!
ויגע נפשך אך לא להרבות.
ואל תבטח עלי נחלה לאבות!
יגע אך עד מלאת די מחסורך.
ושמח בחלקו הוא יבורך!
הכי שלות כסילים תאבִידם.
ועצלת העצלים תעבידם!
ואל ירום לבבך בעשרך.
ושים כבוד ותן תודה ליוצרך!
ותן מלחמך לדל והענק
לאביונך. ולרעב תפנק!
ומגדל עוז היה להם ומעוז.
ואל תגאה ברוב עשרך ותעוז!

[66] So the MS. Perhaps we should read בלבך in the first line of the couplet..

To prayer attend at all appointed hours,
And make the House of God thine earliest goal!
O'er sons of men protecting wing outspread,
With gracious speech, my son, their sickness heal!
In pleasant places cast for thee the lines,
And boast not in the vanities of fools!
Assist thy kin, respect thy friends' demand,
Preserve thy wealth by giving generously!
Use all thy means the falling to upraise,
And cast not o'er thy pelf a miser's eye!
Nor covet what in other hands is found,
Lest thus thy soul with bitterness be filled,
While all thy days in grief and rage are spent;
And how can anger help or profit thee?
Thy want supplied, thou needst no fuller store,
Scorn him who cries enough is not enough!
And covet not thy neighbor's wife, my son,
Great though her charm, though beautiful her form!

From men who utter falsehood keep aloof,
In slander's mischief see thou bear no hand!
From faction-mongers steadfastly withdraw,

והתפלל בעתות התפלה.
ואל בית הכנסת בא תחלה!
ולבני איש כנפיך תרפה.
בני. ולשונך יהיה למרפא!
והפל בנעימים לך חבלים.
ואל תהבל בהבלי הכסילים!
וקרב את קרוביך וכבד
חביריך. והונך אל תאבד!
בהכשלם עזור להם כיכלך.
ועינך אל תהי רעה בשלך!
ואל תחמוד אשר בידי אחרים
בני! פן נפשך תשבע מרורים.
וימיך במכאובים וכעס.
ומה יועילך כעסך ויעש?
ובמלאת ספקך תשבע בכל הון.
ותלעג לאשר לא אמרו הון!
ואל תחמוד בני! אשת עמיתך.
ורוב לקחה ויופיה אל יסיתך!

רחק מדוברי שקר וסורה
בני, מהולכי רכיל וגורה!
ומעל דוברי סרה והפכם

Lest they entice thee to their erring ways!
The Rock that formed thee hold thou still in awe,
And fear to use His Name for frivolous ends!
From faults of other men avert thine eyes,
On thine own blemish gaze and know thy state!
Show kindness unto all thy fellow men,
Tender thy substance as well as thy advice;
If to thy counsel they incline deaf ears,
Then cease to pester them with futile words!

Forgive thy friend the injury he does,
Join not his foes, nor share their wicked plan!
With all the world deal ever honestly,
Lest thine own soul thou draggest down in shame!
If thou hast borrowed, pay before 'tis asked,
Avoid disputes, and tremble at an oath;
If thou hast lent, forbear to press thy debt,
Rely on God for certain recompense!

What thy lips utter let thine hands confirm,
Ne'er break the law this maxim inculcates!

נטה. פן יחטיאוך בדרכם!
ואת צור בוראך תירא. ותפחד
להשבע בשם אל המיוחד!
והעלם עינך ממום חבירך.
ומומך דע. והבט אל חסרך![67]
וברר לחבירך אהבתך.
והועילו בהונך ועצתך!
ואם לא יאזין אל מאמרך
בני, אל תוסף שנייה עַל דברך!

ולאוהבים היה נושא פשעים.
ואל תבוא בסוד זרים ורעים!
ויהיה עסקך טוב עם בני איש
בני, פן נפשך תחפיר ותוביש!
ועת תלוה פרע קודם תביעה.
וסור מדין וגורה משבועה!
ואל תגוש בהלוותך חברך.
ואל שדי ישלם את שכרך!

ושמרה ועשה את מוצא שפתך.
ושימה זאת בני חקך ודתך!

67 The MS. reads מעמדך. Perhaps correct to אשריך ("thine own mode of life"). The rhyme needs a ר for the ד.

Thy tongue deliver from the liar's snare,
E'en in thine anger moderate thy taunts!
Than liars none are held in greater scorn,
For on them rests the stigma of their lies!
How honored in all eyes are men of faith,
How fair the path of upright men and true!
Thy secret unto others ne'er reveal,
Lock it within the prison of thine heart!
As strangers treat thy friends who fain would pry,
An alien her who in thy bosom lies!
For sacred still another's secret hold,
Nor gad about a dangerous gossiper!

Sell not thy self-respect by asking boons,
Beg not, nor all thy dignity degrade;
Eat simple herbs, and feed on barley bread,
And do not veil thy countenance with shame!

Honor thy wife, and love and draw her nigh,
Speak to her heart with sweet and soft address;
Through thee let her be glorified, and thou
In her repute shalt find thyself renowned!

והצל מדבר שקר לשונך.
והארך אפך בגלות חרוֹנך!
הכי כל דוברי שקר גרועים
בעיני כל. ובשקר ידועים!
ומה נכבד בעין כל איש אמונים.
ומה יקרו דרכיו הנכונים!
וסודך אל תגלה לאחרים.
ושים את לבך לו לבית אסורים!
ושים אוהבים בזה כנכרים.
ושוכבת בחיקך כזרים!
וסוד אחר לאדם לא תגלה.
ורכיל אל תהי הולך לכלה!

ואל תתן כבודך בשאלה.
הכי משאל מחלל כל גדולה!
והירק אכול עם פת שעורים.
ואל תפל הדר פנים יקרים!

ואשת חיקך כבד וקרב.
ויהיה לה דברך טוב וערבו!
למען זאת תכובד בעבורך.
ובכבודה כבודך והדרך.

Because of her, hold thou her kindred dear,
Set them among thy brothers and thy friends!
And if thou must reprove, be gentle still,
Forbear from rough retort or violence;
Better she render service of her love,
Than that, compelled, she yield enforced consent!
Learn not to curse, for curses are enrolled
Among the grievous, not 'mong trivial sins!
Unto thine offspring be compassionate,
Direct them in the Law by day and night!
At freshest dawn the rule of life impart,
In earliest youth O teach them to be wise!
So save them from all pitfalls in the path,
And keep their souls from straying into ill!

Take care in writing to avoid mistakes,
Lest in the reading others laugh at thee;
Such error brings the scribe to shame, and adds
A blemish to his count, nay e'en a crime!
So still re-read thy scroll, with zeal revise,
Supply defective words or syllables;
For know, the style of tongue or pen full oft

וכבד בעבורה הקרובים.
ושיתמו לאחים ואהובים!
והוכיח וצוה אך ברכות.
ואל תלמוד ענות עזות והכות!
וטוב שתעבוד אותך באהבה.
ואל תעש בהכרח ואיבה!
ואל תלמד לקלל. כי קללה
גדולה היא ואיננה נקלה!
וחוסה על ילדיך וחמלה.
ותורה למדם יומם ולילה!
ומוסרם תשחר לבקרים.
והשכילם והורם מנעורים!
ושמרם מנתיב מכשול ותועה.
ואת נפשם שמור מבוא ברעה!

והזהר בכתבך משגיאה
לבל יבזו לך אם הקריאה.
ולבושת במקהלות מביאה
ותחשב לך מום וחטאה!
ושוב על ספרך אחר כתיבה.
לבלתי תחסר בו אות ותיבה!
ודע כי מדברי פי איש וספרו

Reveals the author's wit and inmost worth!
For style, they praise the writer from afar,
For style, behold him mocked and put to scorn!
By Wisdom man excels above the herd,
And prudence wins him favor from his peers!

O bind the testimony, seal the Law,
More precious they than gold or richest gem!
Thy masters serve, obey thy teacher's voice,
Rejoice my heart, let envy find good cause!
Let conduct be the end of all thou learnest,
By goodness joined to wisdom earn applause!
Restrain thyself beneath discretion's hand,
And, thus controlled, be thou from passion free!
Despise no critic, welcome chastisement;
Before thy comrades bow, and thereby rule!
Thyself abase, let others lift thee up,
And thus thy poverty will lose its lack!

Receive thy father's doctrine, keep my words,
Treasure my orders, guard them in thy soul!
For, thrice these counsels have I written out,

מעידים על צפון שכלו וסתרו!
ובכתבו יהולל איש לרחוק.
ובכתבו יהי לבוז ולשחוק:
ובחכמה יהי יתר שאתו.
ובתבונה יכובד בעדתו:

חתום תורה בני ונצור תעודה.
אשר מפז ומזהב חמודה!
ומוריך עבוד ומלמדיך.
תשמח אב ותקניא חומדיך!
ולשמור לעשות הכון ולמדה.
תהי נכבד בכל קהל ועדה!
היה נעצר ביד שכלך ונמסר.
ומכל תאוותיך תהי סר!
ואל תקוץ בתוכחת ומוסר.
והכנע לרעך תהי שר!
והתנשא בהתנבל כטפסר.
וימעט רישך בזה ויחסר!

ומוסר אב קחה ושמור אמרי.
ומצותי צפון ונצור דברי!
ושלישים כתבתים לך וחכמות

Esteem thou them as pearls and corals rare!
Practise these rules, and more to them I'll add
For thine instruction if my life endure!

Behold a small cloud rising from the sea of science and learning, carried by the breeze of wisdom and understanding! If the cloud empty itself on a fertile soil, causing righteousness and faith to spring up, making pleasant knowledge to flourish,—ripeness will come in due season, and the roots of wisdom will be made firm; the branches will bloom, its food will be for nourishment, its leaves for healing! The loving-kindness of the Lord will guard it, will water it every moment, and shield it from all mishap. May He who gives prudence to the simple and to young men knowledge and discretion, bestow on thee a willing heart and a listening ear! Then shall our soul be glad in the Lord and rejoice in His salvation!

שמח בהם כעל גביש וראמות![63]
עשה בהם ועוד אוסיף עליהם
לך אם אחיה כהם וכהם!

הנה עב קטנה עולה מים השכל והתבונה. ברוח חכמה ובינה. ואם תריק על ארץ שמינה. להצמיח מוצא הצדק והאמונה. ולהפריח כנת הדעת הנעמנה. תבכר לחדשיה. ותשרש שרשיה. ותהי פוריה וענפה. והיה פריה למאכל ועליה לתרופה. וחסד יוצרה יצרנה. ולרגעים ישקנה. ומכל רע ישמרנה. ונותן לפתאים ערמה. לנער דעת ומזמה. יתן לך לב שומע ואוזן שומעת. ונפשינו תגיל בה' תשיש בישועתך!

[63] MS. ורמות.

אגרת מוסר ששלח הרמב"ן ז"ל לבנו

THE VIRTUE OF HUMILITY
BY NAHMANIDES

IV

THE VIRTUE OF HUMILITY

BY NAHMANIDES

In 1267 Moses, son of Naḥman (Naḥmanides), left Europe for Palestine. His departure was involuntary. He had, in 1263, been compelled to champion the Jewish cause in the public controversy held in Barcelona before the King of Aragon. The result of Naḥmanides' outspokenness was his banishment.

Born c. 1195, he was thus seventy-two years of age at the moment of his migration. He survived the ordeal for three years. Naḥmanides "represented Judaism from the side of emotion and feeling, as Maimonides did from the side of reason and logic" (S. Schechter, *Studies in Judaism*, first series, pp. 120 seq.). The same tenderness which marks his formal writings is revealed in his letters from Palestine. He suffered the keenest distress at his separation from family and home. Nor was the then condition of Palestine, which he pathetically depicts in one of his letters, able to console him. But he set himself to the direction of those whom he had been compelled to forsake, and wrote several letters with that object. In one of these (printed in the *J.Q.R.*, first series, v, 115) he communicated to his son Solomon counsels on various subjects, among them the duty of leading a chaste life amid the allurements of the Castilian court, where the son seems to have held a post. Solomon was his second son, the grandfather of Gersonides (see table in *J.E.*, ix, 87).

ד

אגרת מוסר ששלח הרמב"ן ז"ל לבנו

בשנת כ"ז לאלף החמישי הוכרח רבי משה בן נחמן לעזוב את אירופא ולהשתקע בארץ ישראל. רק ארבע שנים עברו אז למן היום אשר הגין על כבוד ישראל בוכוח פומבי שהיה בברצלונה במעמד מלך אראגוניה, אבל הוא נתפש בדבורו החפשי ובעטים של מתנגדיו נדן לגלות.

שנת לידתו היתה תתקנ"ד לאלף הרביעי, ובכן היה בן שבעים ושתים בשעת גלותו. אחרי הנסיון המר הזה הוסיף לחיות עוד שלש שנים. הרמב"ן הוא „בא־כח היהדות מצד הלב והרגש כמו שהרמב"ם הוא בא־כח היהדות מצד השכל וההגיון" (שלמה שכטר, Studies in Judaism, כרך ראשון, דף ק"כ וכו'). אותה הרכות המצינת את ספריו וחבוריו נראית גם באגרותיו מארץ ישראל. הפרידה מביתו ומשפחתו הסבה לו עינוים רבים ויסורים קשים, ובשום אופן לא יכול למצוא נוחם וספוק בתנאי ארץ ישראל בימים ההם, תנאים שהוא מתאר בהשתפכות הנפש באחת מאגרותיו. אכן הוא התמכר בכל לבו ונפשו להדרכת צאצאיו הנעזבים לנפשם, ויכתוב אגרות אחדות למטרה זו. באחת מאלה (נדפסה ברבעון היהודי האנגלי, סדר ראשון, כרך חמישי, דף קט"ו) יעץ לבנו שלמה עצות שונות, ביניהן החובה לחיות חיים טהורים וצנועים בתוך הפריצות של חצר המלכות הקסטילית, אשר כנראה היתה לבנו איזו משרה שם. שלמה היה בנו השני, אבי אביו של רבי לוי בן גרשון או רלב"ג (ראה הטבלה באנציקלופדיה היהודית האנגלית, כרך תשיעי, דף פ"ז).

The most famous of his letters was addressed to his elder son Naḥman. This letter is included in many editions of the Prayer book. Straight from his triumph at Barcelona, when his fame was ringing from end to end of the Jewish world, Naḥmanides eulogizes Humility as the source of Reverence and as the condition of receiving the divine spirit.

The text is printed from the חפוחי זהב of Yeḥiel Milli, Mantua, 1623. Various other editions have been collated. In translating the biblical texts it was sometimes necessary to depart from the usual renderings, in order to bring out Naḥmanides' application of the passages quoted. Another text with interesting expansions, is printed in B. Halper's Anthology of *Post Biblical Hebrew Literature*, Philadelphia, 1921. See vol. i, p. 133 and p. 253; vol. ii, p. 175. These two volumes were issued under the auspices of the Jewish Publication Society of America.

Hear, my son, the instruction of thy father, and forsake not the teaching of thy mother![1] Accustom thyself to speak in gentleness to all men, at all times. Thus wilt thou be saved from anger, the fertile cause of sin. As our Sages say[2]: "Over the man of wrath rules every manner of Gehinnom, and it is written[3]: Remove anger from thy heart, and [thus] put away evil from thy flesh.

[1] Prov. 1.8. Some versions omit "the teaching of thy mother." But Naḥmanides' wife certainly was alive when the writer was compelled to leave Spain for Palestine.

[2] T. B. Nedarim 22a. See other quotations in support of this moralization of Gehinnom in *J. E.* v, 584.

[3] Eccles. 12.10.

האגרת היותר מפורסמת של הרמב״ן נכתבה לבנו בכורו נחמן, והיא נמצאת במהדורות רבות של סדר התפלה. נפלא הוא שמיד אחרי נצחונו בברצלונה, כששמו הלך מסוף העולם היהודי עד סופו, הלל ושבח הרמב״ן את הענוה בתור יסוד ליראת הרוממות ובתור תנאי להשראת רוח הקדש.

הנוסח הנדפס פה הוא מן הספר „תפוחי זהב" לר' יחיאל מילי, מנטובה שפ״ג, אף כי השויתי גם מהדורות שונות אחרות. בהעתקת הפסוקים מן התנ״ך יש אשר חשבתי לנחוץ לשנות מן התרגומים המצוים בכדי להטעים את שמוש הרמב״ן בפסוקים האלה. נוסח אחר עם הוספות חשובות נדפס ע״י בךציון הלפר ב„אנתולוניה של הספרות העברית שאחרי התנ״ך", פילדלפיה הרפ״א, ראה כרך א' דף קל״נ ורנ״נ, נם כרך ב', דף קע״ה. שני הכרכים האלה יצאו לאור ע״י החברה היהודית להוצאת ספרים באמיריקה.

שמע בני מוסר אביך ואל תטוש תורת אמך[1]. והתנהג תמיד לדבר בנחת כל דבריך לכל אדם בכל עת! ובזה תנצל מן הכעס, שהיא המדה הרעה להחטיא את האדם: וכן אמרו חז״ל, כל הכועס כל מיני גיהנם שולטים בו. שנאמר, והסר כעס

[1] Some versions complete the quotation. M., however, omits the last two words.

Evil here (in the passage of Ecclesiastes) is nothing else but Gehinnom, as when it is said (in Proverbs): 'And the wicked for the day of evil.'"[4]

Being delivered from anger, there will arise in thy heart the quality of humility, better than all things good! For "the reward of humility is the fear of the Lord."[5] Reverence is thus the fruit of humility. For humility it is that must impel thee to lay to thine heart always the memory of whence thou camest and whither thou goest;[6] it is humility that reminds thee that in life thou art but a worm, and the more so in death; it is humility that warns thee that the One before whom thou must be judged and called to account is the King of Glory. "Behold heaven and the heaven of heavens cannot contain Him"[7]—how much less the hearts of the children of men! "Do not I fill heaven and earth? saith the Lord."[8] Pondering over all these things, [the exaltation of God, the lowliness of man], thou wilt stand in awe of thy Creator, and be on thy guard against sin. Endowed with these qualities, thou canst but rejoice at whatever lot befall thee. If thou indeed takest humility for thy rule in life, holding thyself modestly before the world, a God-fearer and a sin-fearer,—then will there rest upon thee the spirit of the Shekinah[9] and the radiance of the divine Glory, and thou wilt live the life of the world to come![10]

[4] Prov. 16.4. On Naḥmanides' conception of the soul, see S. Schechter, *Studies in Judaism*, first series, p. 140.

[5] Prov. 22.4. [6] Mishnah Abot 3.1.

[7] I Kings 8.27. [8] Jer. 23.24.

מלבך והעבר רעה מבשרך. ואין רעה אלא גיהנם. שנאמר, וגם רשע ליום רעה:

וכאשר תנצל מן הכעס, תעלה על לבך מדת הענוה, הטובה מכל הטוב! שנאמר, עקב ענוה יראת ה׳. ובעבור הענוה תעלה על לבך מדת היראה, כי תתן אל לבך תמיד מאין באת ולאן אתה הולך. ושאתה רמה ותולעת בחייך, אף כי במותך. ולפני מי אתה עתיד ליתן דין וחשבון, לפני מלך הכבוד. שנאמר, הנה השמים ושמי השמים לא יכלכלוך אף כי לבות בני אדם. ואמר, הלא את השמים ואת הארץ אני מלא נאם ה׳: וכאשר תחשוב את כל אלה, תירא מבוראך, ותשמר מן החטא. ובמדות האלה תהיה שמח בחלקך המגיעך: וכאשר תתנהג במדת הענוה, להתבושש מכל אדם, ותתפחד[2] ממנו ומן החטא, אז תשרה עליך רוח השכינה וזיו כבודו[3] וחיית חיי העולם הבא!

[2] M. ומהתפחד. [3] So M. Another reading: כבודה. Also חיי for the next two words.

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[9] i. e. the "Divine Presence". See Abelson (op. cit. next note) ch. iv.

[10] For Naḥmanides' views on the future life see his *Gate of Requital* at the end of his treatise the *Law of Man*. As to the "radiance" (*ziv*), he conceived it almost as a

And now, my son! Understand clearly that he who prides himself in his heart over other men is a rebel against the Kingship of Heaven. Such a one presumes to adorn himself in the robe of the Omnipresent. For it is God, enthroned, who wears the mantle of majesty.[11] And wherefore shall the heart of man be puffed up? Is it because of wealth? It is God who maketh poor and maketh rich.[12] Or is it because of honor? But honor is of God.[13] And how shall a man boast in an honor which is his Maker's? Does he glorify himself because of his wisdom? Lo, God "removeth the speech of men of trust and taketh away the sense of the elders."[14] In a word, all are equal before the Lord. For in His anger He bringeth down the high and in His good pleasure He elevates the low. Therefore debase thyself and let the Omnipresent raise thee up![15]

Accordingly I will explain how thou must habituate thyself to the quality of humility in thy daily practice. Let thy voice be low, and thy head bowed; let thine eyes be turned earthwards and thy heart heavenwards. Gaze not in the face of him whom thou dost address. Every man should seem in thine eyes as one greater than thyself. If he be wise or wealthy, it is thy duty to show him respect. If he be poor and thou the richer, or if thou be wiser than he, bethink thee in thy heart, that thou art the more

mystical union of the soul of man with the soul of God. Cf. J. Abelson, *The Immanence of God in Rabbinic Literature*, p. 87. See also my *Glory of God*, p. 44f.

[11] Ps. 93.1. The word גאות means both pride and majesty.

ועתה בני! דע וראה כי המתגאה בלבו[4] על הבריות הוא מורד במלכות שמים. כי מתפאר הוא בלבוש המקום. שנאמר,ה׳ מלך גאות לבש. ולמה יתגאה לב האדם? אם בעושר, ה׳ מוריש ומעשיר. ואם בכבוד, הלא לאלהים הוא. שנאמר, והעושר והכבוד מלפניך. ואיך יתפאר בכבוד קונו? ואם יתפאר בחכמה, מסיר שפה לנאמנים וטעם זקנים יקח: נמצא הכל שוה לפני המקום. כי באפו משפיל גאים וברצונו מגביה שפלים. לכן השפל עצמך וינשאך המקום!

על כן אפרש איך תתנהג במדת הענוה, ללכת בה תמיד: כל דבריך יהיו בנחת. וראשך יהיה כפוף. ועיניך יביטו למטה לארץ, ולבך למעלה. ואל תבט בפני אדם בדברך עמו: וכל אדם יהיה גדול ממך בעיניך. אם הוא חכם אם הוא עשיר[5] עליך לכבדו. ואם הוא רש ואתה עשיר ממנו, או שאתה חכם ממנו, חשוב בלבבך כי אתה חייב

[4] M. לבו.   [5] M. עשיר וחכם.

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[12] I Sam. 2.7.

[13] I Chron. 29.12.

[14] Job 12.20.

[15] T. B. 'Erubin 13b.

guilty, he is the more innocent. If he sin, it is from error; if thou sin, it is with design![16]

In all thy doings, words, and thoughts, and at all times, regard thyself as one standing before the Omnipresent[17], with His Shekinah upon thee, for the glory of the Lord filleth the universe. Let thy words be spoken in the deepest reverence as though a servant addressed his master. Hold thyself abashed before all men, and if one call thee do not answer noisily, but respond without agitation and in lowered tones, as an inferior would use to his superior.

Read in the Torah regularly, so that thou mayest be able to fulfil its precepts. When thou risest from the book, think closely over what thou hast learned, perchance there may be some thing in it for thee to translate into conduct. Examine thine actions at morn and at eve, and by this means all thy days will be passed in repentance.

And when thou prayest, remove all worldly considerations from thy heart. Set thy heart right before God, cleanse thine inmost thoughts and meditate before uttering thy devotions. Act thus all thy days, in all things, and thou wilt not sin. By this course thy deeds will all be upright, and thy prayer pure and clean, innocent and devout, and acceptable before the Lord. As it is written: "Thou, God, wilt direct their heart, Thou wilt cause Thine ear to attend."[18]

[16] For rabbinic parallels see Derek Erez *passim.*

[17] On the application to God of the term Maḳom (lit. Place, here rendered Omnipresent), see *J. E.*, iii, 460.

[18] The first clause of the verse (Ps. 10.17) runs: "Lord,

ממנו והוא זכאי ממך. שאם הוא חוטא הוא שוגג ואתה מזיד:

ובכל מעשיך ודבריך ומחשבותיך, ובכל עת, תחשוב כאלו אתה עומד לפני המקום ושכינתו עליך. כי כבודו מלא העולם: ודבריך יהיו באימה וביראה, כעבד לפני רבו: והתבייש מכל אדם ואדם. ואם יקראך איש לא תעננו בקול רם, רק בנחת ובקול נמוך, כעומד לפני גדול:[6]

והוי זהיר לקרות[7] בתורה תמיד אשר תוכל לקיימה. וכאשר תקום מן הספר חפש באשר למדת אם יש בו דבר שתוכל לקיימו: ופשפש במעשיך בבקר ובערב. ובזה יהיו כל ימיך בתשובה:

והסר כל דברי העולם[8] מלבבך בעת התפלה. והכן לבך לפני המקום. וטהר רעיונך[9]. וחשוב הדבר קודם שתוציאנו מפיך: וכן תעשה כל ימי חייך בכל דבר ודבר ולא תחטא. ובזה יהיו כל מעשיך ישרים. ותפלתך זכה וברה ונקייה ומכוונת ומקובלת לפני המקום. שנאמר, תכין לבם תקשיב אזנך:

[6] So corrected from usual reading רבו.

[7] M. omits, and transposes next two words.

[8] M. והסר כל דבר מלבך.

[9] M. omits this phrase.

Read this Letter once a week, and be as regular in carrying out[19] its injunctions, by its aid walking forever after the Lord, blessed be He; that thou mayest prosper in all thy ways, and be held worthy of all the good which is treasured up for the righteous!

Thou hast heard the desire of the humble." The verse is applied also by Samuel b. Naḥman (T. J. Berakot end) to enforce the moral that only the prayer of a devout heart avails.

[19] Or: "once a week at least; so as to carry out, etc."

תקרא האגרת הזאת פעם אחת בשבוע לא תפחות לקיימה וללכת בה תמיד אחרי השם יתברך למען תצליח בכל דרכיך. ותזכה לכל הטוב[10] הצפון לצדיקים![11]

10 Sometimes it would seem that לעולם הבא, the usual reading here, is an inaccurate expansion of the abbreviation ל׳ה which might be לכל הטוב.

11 Another version (see היקב 1894, p. 39) adds: וביום שתקראנה יענוך מן השמים אשר יעלה על לבך לשאול עד העולם שנא׳ ויתן לך משאלות לבך ויתן מעדנים לנפשך.

שערי המוסר (המיוחס להרמב"ם)

THE GATE OF INSTRUCTION ATTRIBUTED TO MAIMONIDES

V.

THE GATE OF INSTRUCTION

Attributed to Maimonides

There are two Testaments attributed to Maimonides (1135–1204). One of them, that most usually described as Maimonides' Testament, occurs in many libraries in manuscript, and has often been printed, since the first edition appeared in Venice in 1544. It is of polemical rather than of ethical interest, for it culminates in an ungracious, not to say abusive, denunciation of the French school of Jewish scholars. It is true that in other letters ascribed to Maimonides a similar tone is sometimes heard. Here and there, too, there are touches worthy of Maimonides, as this: "The perfect rest of the Sabbath is the attuning of the heart to the comprehension of God." Then, again, there is a circumstantial statement in a Bodleian MS. (Cat. Neubauer No. 2386) to the following effect. The Testament was written in Arabic on two leaves by Maimonides; the said leaves were detached from the book containing them, soon after the philosopher's death; and the Testament was thereupon translated into Hebrew. There is no probability in the story. The most that can be urged for the document is that it may contain some authentic points (Steinschneider, *Hebr. Ueber.* p. 931). But on the whole it seemed best to omit the document from the present collection.

But what *has* been included has no better claim to authenticity. It is however a far finer work, and deserves inclusion on its own merits. It was printed by Steinschneider

ה

שערי המוסר (המיוחס להרמב"ם)

יש שתי צואות המיוחסות לרבי משה בן מיימון (תתצ"ה–תתקס"ד לאלף החמישי). האחת, הנודעת עפ"י רוב כצואת הרמב"ם, נמצאת בכתב יד בבתי־עקד־ספרים רבים ונדפסה פעמים רבות למיום הופעתה הראשונה בויניציה בשנת ש"ד. הצואה הזאת יש לה חשיבות פולמית יותר ממוסרית, יען כי כל עיקרה לא בא אלא להלשין באופן גס ומעליב על חכמי ישראל בצרפת. אמנם הד קול כזה נשמע לפעמים גם באגרות אחרות המיוחסות להרמב"ם. בכלל נמצאים בה פה ושם קוים ושרטוטים הראוים להנשר הגדול הזה, כמו הרעיון שהמנוחה השלמה והאמתית ביום השבת מסייעה לתקן ולשכלל את הלב להשגת הבורא יתברך. מלבד זאת יש ידיעה מפורטת בכ"י בודליאני (רשימת נייבויער, נומר 2386) שהצואה הזאת נכתבה ע"י הרמב"ם בערבית על שני עלים ותיכף אחרי מותו נפרדו העלים האלה מן הספר שבו היו נתונים ונעתקו לעברית. אבל אי אפשר לתת אמון בידיעה הזאת. לכל היותר אפשר להניח שהצואה הזאת יש לה איזה קוים מקוריים (שטיינשניידר, העברעאישע איבערזעטצונגען, דף תתקל"א), אבל בשלמותה חשבתי לטוב ונכון להשמיטה מן הכרך שלפנינו.

והנה צואת הרמב"ם שנתתי פה איננה בחזקת מקוריות יותר גדולה, אבל לכל הפחות היא חבור יותר יפה ומעולה מן הראשונה, וראויה היא למקום פה בשביל מעלותיה העצמיות. שטיינשניידר ועדעלמאן הדפיסו אותה בספריהם המכילים את

and Edelman in the same volumes which contain Ibn Tibbon's Testament (See p. 53). In the Bodleian MS. from which Steinschneider derived it, it is an introduction to the Testament mentioned above, and claims to be by Maimonides (מוסר נאה מאד מאד מהרמב"ם ז"ל להרב החכם ר' אברהם בנו ז"ל). In 1852 Steinschneider was rather inclined to accept this ascription, but he afterwards withdrew his opinion (*Hamazkir*, ii, 8, iv, 107). For it turned out that the same text had been published anonymously under the title ס' המוסר in Cracow, in 1586. Moreover L. Dukes discovered a MS. of the text in the British Museum, entitled שערי המוסר אל העלם הצר איש רומי. This MS. is written on the margin of fol. 137b, seq. of Harleian MS. 5686. In the present writer's opinion, though the MS. is a fifteenth century copy, it points to an older original. In several places the copyist must have had an old and faded MS. before him, as he frequently was unable to read his original. It seems most probable that the text is a product of the early part of the thirteenth century. It was thus written soon after Maimonides' death, and is therefore placed in the position it occupies in the chronological sequence of this volume. In order, however, to indicate that the text is later than Maimonides, it is placed *after* the letter by Naḥmanides, which it would precede, if it were really by Maimonides himself. The writer adopts several of the most prominent Maimonist views: Free-will, the doctrine of the Mean, and so forth. That the text is not by Maimonides is indicated unmistakably by the fact that the writer addresses his *children* in the plural. We know of only one child, Abraham, who carried on the reputation of Maimonides into the next generation. It is clear that the writer of this text was, like Maimonides himself, a physician.

הצואה של אבן תבון (ראה דף 53). בכ"י הבודליאני אשר ממנו דלה שטיינשניידר את הצואות הרי היא כעין הקדמה אל הצואה הנזכרת לעיל והרמב"ם נזכר בפירוש בתור מחברה (מוסר נאה מאד מאד מהרמב"ם ז"ל להרב החכם ר' אברהם בנו ז"ל). בשנת תרי"ב נטה שטיינשניידר להאמין שהרמב"ם הוא מחברה, אבל אח"כ חזר על דעתו זו (המזכיר, כרך שני, דף ח'; כרך רביעי, דף ק"ז), יען כי נודע הדבר שאותו הנוסח עצמו נדפס בהעלם שם המחבר בקראקוי בשנת שמ"ו תחת השם „ס' המוסר". מלבד זאת גלה יהודה ליב דוקעס כ"י ממנו במוזיאום הבריטי בלונדון תחת השם „שערי המוסר אל השלם השר איש רומי". כתוב בשולי העמודים קל"ז: וכו' של כת"י הארלעס נומר 5686. לפי דעתי, אף כי הכ"י הוא מן המאה החמש עשרה בכ"ז נראה שמקורו הוא יותר עתיק. במקומות אחדים אפשר לראות שהמעתיק העתיק מכ"י בלוי מזוקן, כי לפעמים קרובות לא עלה בידו לקרוא את מקורו כראוי. אפשר מאד שהחבור הזה נכתב בתחלת המאה השלש עשרה, קרוב לפטירת הרמב"ם, וע"כ קבענו לו מקום פה בהתאם אל הסדר הכרונולוגי של הכרך הזה. אכן בכדי להראות שנוסח הצואה הוא מאוחר מן הרמב"ם הצגנו אותו אחר האגרת של הרמב"ן, כי להפך אם היה מעשה ידי הרמב"ם עצמו כי אז צריכים היינו להקדימו. כנראה קבל המחבר מן הרמב"ם איזה מדעותיו היותר חשובות: רצון חפשי, הכלל של שביל הזהב וכו'. הוכחה גמורה שהאגרת הזאת לא נכתבה ע"י הרמב"ם היא העובדא שהמחבר פונה אל בניו בלשון רבים. אנחנו יודעים רק ע"ד בן אחד של הרמב"ם, אברהם, אשר התעטר בשם אביו. אין כל ספק שמחבר האגרת הזאת, כמו הרמב"ם עצמו, היה רופא.

In the notes to the Hebrew text, S. indicates Steinschneider's readings, B. those of the British Museum MS. This MS. has, for the first time, been collated with the Oxford version.

I will bless the Lord, who hath given me counsel, and hath led me in the right way.[1] I will make mention of His mercies, according to all that He hath bestowed upon me.[2] He hath chastened me sore, but hath not given me over unto death.[3] He held me by my right hand, and in the shadow of His hand He hid me.[4] From the burdens of fortune's wheel He delivered me, and saved me from life's vicissitudes. In the melting pot of time He tried me, and from the blackness of youth He made me white.[5] From its perverseness He kept me aloof, and from the conflict of passion He hath given me rest. He rebuked the serpent which enticed me, and gave me to taste the sweet[6]. From the dust He raised me, and with princes He hath made me sit.[7] My days have taught me, experience hath made me wise, time hath been my reproof. Thus far hath the Lord blessed and preserved me,[8] granting unto me widsom beyond my fellows, and enabling me to distinguish between good and evil. My end is in His hand, and He hath made me conscious of it, though I know not how long, nor how short-lived am I![9] Therefore hath His love stirred me to admonish the children whom He hath graciously bestowed on me, that they may observe the way of the Lord. I would teach them what He hath taught me, bequeath

בהערותי לנוסח העברי S משמש למהדורת שטיינשניידר, B לכ"י הנמצא במוזיאום הבריטי. השויתי את הכ"י הזה בפעם הראשונה לכ"י אוקספורד.

אברך את ה' אשר יעצני. ובדרך אמת הנחני. חסדיו אזכיר כעל כל אשר גמלני. יסר יסרני. ולמות לא נתנני. בימיני[1] אחזני. ובצל ידו החביאני. מסבלות הגלגל הוציאני. ומתהפוכותיו הצילני. בכור הזמן צרפני. ומשחרות הילדות הלבינני. וממשובותיו הבדילני. וממלחמת[2] יצרי השקיטני. ויגער בנחש השיאני. ומתוק[3] הטעימני. ומעפר הקימני. ועם נדיבים הושיבני. הימים הורוני. והנסיון השכילני. והזמן הוכיחני. ועד כה ברכני. והחייני. מזולתי הבינני. ובין טוב לרע הבחינני. אשר בידו קצי הודיעני. ולא אדע מתי ומה חדל אני. ולכן אהבתו הערתני.[4] לצוות את הילדים אשר חנני.

[1] S בימינו. [2] S ממלחמות. [3] B מר ומתוק.
[4] S תעירני.

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[1] Ps. 16.7; Gen. 24.48.
[2] Is. 63.7.
[3] Ps. 118.18.
[4] Ps. 73.23; Is. 49.2.
[5] i. e. cleansed him from the faults of youth.
[6] Add "of contentment".
[7] I Sam. 2.8 [8] Jos. 17.4. [9] Ps. 39.5.

to them the heritage which He gave me, ere He call me away, and His Glory shall gather me in![10]

Hear me, my children! Blessed be ye of the Lord, who made heaven and earth,[11] with blessing of heaven above, blessings of the deep that coucheth under, blessings of the breasts and of the womb![12] Be strong and show yourselves men![13] Fear the Lord, the God of your father, the God of Abraham, Isaac, and Jacob; and serve Him with a perfect heart, from fear and from love. For fear restrains from sin, and love stimulates to virtue. Know that He will bring all to judgment, for what is open and for what is hidden, for good and for evil.[14] He who leads a good life finds good even in this world; for they that see him glorify him, and those who know him declare him blessed. And when the tale of his years is full, and he departs from the children of men, he will rejoice in the worthiness of his work and will find comfort. No fear of death will distress him, for he will not be anxious concerning punishment; he will await the good reward, to see the bliss treasured up for them that fear the Lord, and his house will be established for ever. But if a man corrupt his way and pursue

[10] To Himself, or as E. takes it "to my fathers". The text (Isa. 58.8) is applied to death in T. B. Soṭa 9b, (cf. also Kimḥi's comm. on Isaiah ad loc.). Besides the references given, there are in this introduction several other biblical reminiscences, which are not direct quotations, as the author sometimes paraphrases, sometimes alters for his rhymes, sometimes modifies by the introduction of

לשמור דרך ה'. ולהורותם מאשר הורני. ולהורישם
אשר הורישני. בטרם יקראני. וכבודו יאספני:
שמעוני בני! ברוכים אתם לה' עושה שמים וארץ.
ברכות שמים מעל. ברכות תהום רובצת תחת.
ברכות שדים ורחם. חזקו והיו לאנשים![5] יראו את
ה' אלהי אביכם.[6] אלהי אברהם יצחק ויעקב.
ועבדוהו בלבב שלם מיראה ומאהבה.[7] כי היראה
מביאה הזהירות מן החטא. והאהבה מביאה
הזריזות[8] למצות: דעו כי הכל יביא במשפט. על
גלוי ועל נעלם. על טוב ועל רע: המטיב פעלו
יטיבו לו בעולם הזה. רואיו יפארוהו ויודעיו[9]
יאשרוהו. ובהמלא מספר ימיו בהפרדו מבני אדם
ישמח על כשרון פעלו ויתנחם ולא יכאב[10] מאד
למות כי לא ידאג לעונש. אבל יצפה לגמול טוב.
לראות בטוב הצפון ליראי ה'. וביתו יהיה נכון
עד עולם: והמשחית דרכו וירדוף הרע. הרע

[5] B omits this clause. [6] B אבותיכם. [7] S omits מיראה.
[8] S reads in both cases זריזות; B in both cases זהירות.
[9] B omits this and previous word. [10] S ידאג.

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post-biblical phraseology. But the result is a singularly fine specimen of the "mosaic" type of composition.

[11] Ps. 115. 15. [12] Gen. 49. 25.
[13] I Kings 2. 2. [14] Eccles. 12. 14.

evil, evil shall pursue and overtake him and in turn corrupt his conduct farther. They that see him will despise and condemn him in his life-time; and in his death "his flesh grieveth for him, and his soul mourneth over him."[15] For "he departeth in darkness and with darkness is his name covered;"[16] yea, "he shall lean upon his house, but it shall not stand!"[17]

I entreat you to recognize the excellency of light over darkness. Reject ye death and evil, choose ye life and good, for the free choice is given unto you![18] Accustom yourselves to habitual goodness, for habit and character are closely interwoven, habit becoming as it were second nature. Again, the perfection of the body is an antecedent to the perfection of the soul, for health is the key that unlocks the inner chamber. When I bid you to care for your bodily and moral welfare, my purpose is to open for you the gates of heaven! Conduct yourselves with gravity and decency; avoid association with the wanton; sit not in the streets, sport not with the young, for the fruit thereof is evil. Be found rather in the company of the great[19] and learned, but behave modestly in their presence, occupying the lower seats.[20] Incline your head, and open

[15] Job 14. 22.

[16] Eccles. 6. 4.

[17] Job 8. 15. In the previous verse, the house of the wicked is likened to a spider's web for frailty. There are throughout this part of the Testament reminiscences of the *Choice of Pearls*.

ירדפהו וישיגהו וישחית מעשיו. רואיו יעקשו עליו פיהם. וילזו[11] שפתותיהם. ובמותו בשרו עליו יכאב. ונפשו עליו תאבל. כי בחשך ילך[12] ובחושך שמו יכוסה. וישען על ביתו ולא יעמד:

אחלי לפניכם תכירו יתרון האור מן החושך. ומאסו במות וברע ובחרו בחיים ובטוב כי הרשות נתונה לכם.[13] הנהיגו עצמכם במדות הטובות. כי טבע האדם תלוי במנהג. והמנהג יוקבע בטבע: דעו כי שלמות הגוף קודם לשלמות הנפש. והוא כמפתח הפותח טרקלין. ולכן עיקר כוונת מוסרי על שלמות גופכם ותיקון מדותיכם לפתוח לפניכם דלתות השמים: התנהגו בכבדות ובכבודות. חדלו לכם מחברת הקלים. ומישיבת הרחובות. ומשחוק הבחורים. כי משם יצא פרי רע: המצאו תמיד בין כבירים וחכמים.[14] אך בענוה ובהכנעה ובשפל המקומות. והטו אזני[15] ראשיכם ופתחו אזני לבבכם

11 B ויליזו. 12 B הולך. 13 B לפניכם.
14 B בין נכבדים. 15 S omits.

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[18] Eccles. 2. 13; Deut. 30. 19; Mishnah Abot iii, 15. Cf. *J. E.* v, 505.

[19] Job 15. 10.

[20] In olden times the disciple sat on the ground (cf. Abot i.4, T. B. Megillah 21a). Cf. also Matthew 23. 6.

the ears of your heart to listen and to understand their words, and what they praise and blame; weigh[21] their opinions and thus will ye be set in the right way. Guard your tongue from wearying them, measure your words with judgment, for the more your words the more your errors. Be not supercilious or conceited when with them; be not ashamed to ask explanations, but do so at the right moment and in fitting terms. Ponder well over every word before you utter it, for you cannot recall it afterwards.

Love wisdom, seek her as silver, search for her as for hidden treasures.[22] Be found on the threshhold of the wise, those that learn and those that teach. There obtain your recreation; there take delight in hearing discourse of science and morals, as well as the new thoughts and ingenious arguments of the students. Emulate those who seek knowledge, despise those who have no intellectual curiosity. Whether you ask a question or answer one, speak without haste or obscurity, softly and without stammering.[23] Use refined phrases, let your utterance be clear, tranquil, and apt to the point. Behave as one who wishes to learn and to discover the truth, not as one whose aim is to dispute and win a wordy victory. Attend there in a receptive frame of mind, determined to profit by your attendance; then will study be pleasant

[21] Or, following a different punctuation, "weigh what they praise and blame."

[22] Prov. 2.4.

[23] Is. 28.11.

לשמוע ולהבין[16] דבריהם ומה יגנו ומה ישבחו. ושקלו[17] הענינים קצתם על קצתם. ואז תשכילו: שמרו פיכם ולשונכם מהעתיר דברים לפניהם. כלכלו דבריכם במשפט. כי בהרבות דבריכם ירבו טעייותיכם[18]. ואל תתהדרו ותתגאו לפניהם. ואל תבושו לשאול הנעלם מכם. אך בעת ראוי[19] ובלשון ראוי. חשבו ושקלו הדבר טרם תוציאוהו מפיכם כי לא תוכלו להשיבו:

אהבו החכמה. בקשוה ככסף. וכמטמונים חפשוה.[20] הסתופפו בבתי החכמים. הלומדים[21] והמלמדים. שם יהיה טיולכם. והתענגו שם בשמוע החכמות והמוסרים והחדושים ופלפולי התלמידים. קנאו ליודעים[22] ובזו בלבבכם הגולמים: כאשר תשאלו או תענו דבר. אל תמהרו ואל תבהלו ואל תצעקו ואל תדברו בלעגי שפה. דברו במבחר הלשון. בצחות[23] השפה. בקול נחת.[24] בכיון הענינים. כמבקש ללמוד ומחפש האמת. לא כמריב ומבקש לנצוח: עמדו שם ברצון[25]. והתבוננו להוציא משם תועלת ואז ינעם לכם ויקל עליכם. ואם

16 S ולהאזין. 17 S שקלו, putting stop at דבריהם.
18 S טענותיכם. 19 B adds ובחכמה. 20 S. חחפשוה.
21 B omits. 22 B לתלמידים. 23 B בכבדות.
24 B omits phrase. 25 S ברצונכם.

and facile. But if you allow your heart to wander hither and thither, you will fail in the main purpose of your attendance, for you will learn nothing, and the heavy confinement will wear out your body. When ye leave the college, realize what you are taking home; grave it on your brain, bind it to your heart! Learn in your youth, when ye eat what others provide; while your mind is still free, and unencumbered with cares; ere the memory lose its vigor. For the time will come when ye will wish to learn but will be unable. And, even if ye do not entirely fail, ye will labor much to little effect; for your mind will lag behind your lips, and when it does keep pace, the memory will not hold fast what the mind attains.

Behold, my counsel is committed into your hand, you may profit much from the study of it to confirm truth,[24] to settle the mind, and to remove doubt. When you find in the Law or the Prophets, or the books of the Sages, a deep text or an obscure saying, which you cannot understand nor can penetrate into its secret; which appears subversive of the corner-stones of the Torah or altogether absurd; do not budge from your faith, let not your mind be confounded. Stand fast in your stronghold, and attribute the fault to yourselves, for it is not a vain thing, and if it be vain, it is because of your lack of understanding.[25] Place

[24] According to another reading: "faith".

[25] Maimonides, *Guide*, iii, ch. 26, cites this use of the text, Deut, 32. 47. "The giving of these commandments [whose object is not clear] is not a vain thing and without

תשלחו לבבכם אנה ואנה תפסידו מן[26] הקרן במעמדכם.[27] כי לא תלמדו ויכבד עליכם המסגר[28] המחלה הגוף: ובצאתכם דעו מה תוליכו לבתיכם. חקוהו במוחכם. וצוררוהו בלבבכם: למדו בבחרותכם באכלכם הכנת זולתכם. ובעוד לבכם פנוי טרם ימלא מחשבות וכח המזכיר יחלש. כי יבוא עת שתרצו ולא תוכלו. ואפילו מה שתוכלו תתיגעו עם מעט תועלת. כי לא ירדוף הלב את הפה. ואפילו במה שירדפהו לא יחזיקהו כי ישכחהו:

הנה מוסרי בידכם מסור.[29] יש בו תועלת רב בלמוד לחזקת האמונה.[30] ולישב בדעת ולהסיר המבוכה: כאשר תמצאו כתוב עמוק ומאמר נבוך בתורה או בנביאים או בספרי חכמים. אשר לא תבינוהו ולא תדעו מסתרו. ונראה כסותר פנות התורה או דברי הבאי. אל תזוזו מאמונתכם. ואל יתבלבל שכלכם. עמדו בהזקתכם. והפחיתות ההוא חשבוהו בכם. כי לא דבר רק הוא כי אם[31] מכם.

26 S omits.
27 S בעמדכם. 28 B כמסגר.
29 B הנני מוסר בידכם מסורת. 30 S לחזק האמת.
31 S omits כי אם.

it "in a corner"[26] and do not abominate the whole of your faith because you are incompetent to solve a single problem of philosophy. "God understandeth the way thereof, and knoweth its place."[27]

Love truth and righteousness, and cleave to them. Prosperity so obtained is built on a sure rock. Hate falsehood and injustice, lust not after their dainties, for such happiness is built on sand.[28] To one who so acts apply the Scriptural words: "Say unto them that daub a wall with whited plaster, that it shall fall."[29]

Therefore, let truth and righteousness, by which ye may seem to lose, be more lovely in your sight than falsehood and unrighteousness, by which ye may seem to gain. For thus said the Wise Man in his admonition: "Buy the truth, and sell it not."[30] Know that truth and righteousness are adornments of the soul and givers of strength and durability to the body. I have found no remedy for weakness of heart[31] comparable to an infusion of truth and righteousness. Nor could the company of friends, the deep shelter of Ashteroth Karnayim, javelin or coat of mail, give me the same sense of security as the helmet of truth and the shield of righteousness![32]

useful purpose, and if it appears so to you in any commandment, it is owing to the deficiency in your comprehension."

[26] A talmudic phrase, T. B. Kiddushin 66a. Here the sense is: "set it apart for further thought."

[27] Job 28.23.

[28] Cf. Abot de R. Nathan I, xxiv. See particularly Matt. 7. 24–7. Cf. I. Abrahams, *Studies in Pharisaism,*

הניחוהו בקרן זוית. ואל תשקצו כל אמונתכם על חסרון הבנת דבר חכמה.[32] אלהים הבין דרכה והוא ידע את מקומה:

אהבו האמת והצדק ובהם תדבקון. כי תצליחו בהם ותקיים[33] ההצלחה ההיא כבונה על צור החלמיש: שנאו השקר והעול. ואל תתאוו למטעמיהם. כי הוא כבונה[34] על החול. וקראו עליהם, אמור אל טחי תפל[35] ויפול!

לכן ינעם לכם האמת והצדק שנראה שתפסידו בהם יותר מן השקר והעול שנראה שתרויחו בהם.[36] וכן אמר החכם במוסרו. אמת קנה ואל תמכור: דעו כי האמת והצדק הם תכשיטי הנפש. ונותנים גבורה ובטח ונצח לגוף. ולא מצאתי רפואה לרכות הלבב כהרכבת האמת והצדק. ולא הבטיחוני אחוזת מרעים ועשתרות קרנים ושלח ושריון ככובע האמת ומגן הצדק:[37]

[32] B הדבר ההוא או חכמה אחת.
[33] S omits. [34] B נבנה. [35] S תחי טפל. [36] S in both cases בו. [37] B is here defective.

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p. 92. [29] Ezek. 13.11. [30] Prov. 23.23.

[31] Prob. in the sense of "timidity"; cf. Deut. 20.8.

[32] Gen. 26.26 (as interpreted by the Targum). Ashteroth Karnayim, situated E. of the Jordan, in a deep

So shall it come to pass in the day when I bequeath unto you the possessions which the Creator has preciously bestowed on me, I will hand on to you the honesty of purpose by which God has enabled me to possess this store, for with my staff I crossed over to gain my daily bread and its drink offering, and lo! the Lord has blessed me thus far. Faithfulness has introduced me into places where my kinsmen could not admit me, and has dowered me with more than my fathers had to leave unto me. It has given me authority over men greater and better than I, and I have prospered myself and have been a source of profit to others. Therefore take heed therein, even toward one whose good the Law does not enjoin us to seek.[33] Stand by your words, let not a legal contract or witnessed deed be more binding than your verbal promise, whether publicly or privately given. Disdain reservations and subterfuges, tricks, sharp practices, and evasions. Woe to him that builds his house thereon! For if one getteth riches and not by right, "in the midst of his days he shall leave them and at his end he shall be a fool."[34] Live in sincerity, integrity, innocency! Touch not that which is not yours, be it a small matter or great. Taste not that which is not clearly and decisively your own. Flee from doubtful possessions, treat

dale between two hills, was a type of the completely sheltered spot (cf. T. B. Sukkah 2a).

[33] The Talmud has a beautiful term for those aspects of morality which are not susceptible of legal definition:

והיה ביום הנחילי אתכם את אשר חנני[39] הבורא. אנחילכם הנאמנות אשר בה הקנני הבורא את החיל הזה. כי במקלי עברתי להרויח לחם התמיד ונסכו. והנה ברכני ה' עד כה. והנאמנות הכניסני במקום שלא הכניסוני קרובי. וירשתי מה שלא הורישוני אבותי. והמשילני על גדולים וטובים ממני. והצלחתי והועלתי לי ולזולתי: לכן הזהרו בו אפילו במה שלא הזהירה התורה אשר תדרוש שלומו. עמדו[39] בדבוריכם. אל יכבד בעיניכם שטר ועדים וקנין על הבטחת הדבר גלוי ונסתר. בטלו ומאנו במודעי מרמות ומזמות ודקדוקים ועמוקים ועקשיות ותושיות ודתות תחתיות. הוי לבונה ביתו עליהם! כי בחצי ימיו יעזבנו ובאחריתו יהיה נבל: תחיו[40] בתמות ובתמימות ובנקיות. אל תגעו בשל זולתכם דבר קטן וגדול. ואל תטעמו מאומה ממה שאינה שלכם ברור ומוחזק. ברחו מן הספקות והעמידום בחזקת

[38] S הנחילני. [39] B adds קיים. [40] B תהיו.

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they are described as "matters given over to man's heart" (Cf. e. g. T. B. Baba Mezi'a 58b.).

[34] Jer. 17.11. The terms used by the author in explanation refer literally to the commodities about which the duty of tithing is doubtful or certain.

them as the property of others. Remember that the tasting of the doubtful leads to indifference as to the certain; the little to the great, the inadvertent to the designed, till one becomes a hardened cheat, liar, thief and bandit, from whom men turn hastily away.[35] "The buyer from him will not rejoice, nor the seller mourn."[36] He shall be ashamed in his life and confounded in his death. All this have I seen and laid it to my heart. "He that conceives chaff shall bring forth stubble," but "he that sows according to righteousness shall reap according to mercy."[37] Let your moral life be your pride of lineage, and your loyalty to truth your sufficient wealth, for there is no pedigree noble[38] as virtue, no heritage equal to honor.

Bring near those who are far off, bow to the lowly, and show the light of your countenance to the downcast. Be pitiful to the poor and the sorrow-stricken. See to it that they share your joys! Help them in your feasts, according to the good hand of the Lord upon you. But beware lest they be put to the blush by reason of your gifts. Never cease to do good to all whom it is in your power to serve, and be on your guard against working ill to any man whatsoever.

Contemn idleness and loath ease, for these corrupt the body, and lead to all manner of penury

[35] Or "and bandit. Turn ye hastily away from such a one."

[36] Ezek. 7.12.

[37] Isa. 33.11; Hos. 10.12. The quotations are

זולתכם: דעו כי טעימת[41] הדמאי גורמת ליגע מן הודאי. והמעט להרבה והנסתר לנגלה. עד שיוחזק לעקש כפרן גנב וגזלן יברחו[42] מפניו. הקונה ממנו אל ישמח והמוכר אל יתאבל. יבוש בחייו ויכלם במותו. כל זה ראיתי ונתון אל לבי מי שיהר חשש ילד[43] קש והזורע לצדקה קוצר לפי חסד: התיחסו במוסרכם והסתפקו בנאמנותכם[44]. כי אין יחס כמוסר ואין ירושה כנאמנות:

קרבו הרחוקים. השחו[45] לקטנים. האירו פניכם לשפלים. רחמו על האביונים והעלובים. שמחום בשמחתכם והפקידום[46] בחגיכם כיד ה' הטובה עליכם. והזהרו שלא יבושו ויחורו פניהם בסבת מתנותיכם. ואל תחדלו להטיב לכל אשר תוכלו והזהרו מהרע[47] למי שיהיה:

מאסו הבטלה וגעלו השלוה. כי הם סבות להשחתת הגוף. ולמחסור ולשעמום. ולפטפוט.

[41] B נגיעת. [42] S ברחו.
[43] B תלד and תהר. [44] B באמונתכם. [45] B השחר.
[46] B ותפקדום. [47] S omits מהרע.

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slightly modified by the author to suit the structure of his sentence.

[38] Cf. the quotations in Ben Jehuda's *Millon*, 2025 a.

and perversity, in pocket and in conversation. They are the ladder to Satan and his servitors.[39] Such is the fruit of pernicious sloth, whereas "in all labour there is profit".[40]

Make not your souls abominable by dissension, which wastes body and soul and substance. And what else remains? I have seen the white become black, the high of station brought low, families smitten sore, princes humiliated from their position, great cities ruined, assemblies dispersed, the pious destroyed, men of faith like to perish, and the honorable held in light esteem, —all because of contention. Prophets have prophesied, sages have spoken wise words, philosophers have probed, all have dilated on the evils of faction without exhausting the subject.[41] Therefore hate dissension and flee from it; keep aloof from its lovers, its supporters, its admirers. If your own flesh and blood be among the lovers of strife, make yourselves as strangers unto them—ignore your kinship, lest ye be consumed in all their sin.[42] Glory in forbearance, for that is real strength and true victory. If ye seek

[39] See *J.E.*, xi, 70b. [40] Prov. 14.23.

[41] The evils of contention and faction are a fertile theme of Jewish moralists of all epochs. Our author writes with a heat patently due to personal experience. If the author be indeed Maimonides, his denunciation is prophetic of what occurred after his death, and in connection with his philosophical writings. But the ascription of the Testament to Maimonides is highly improbable. See above p. 101.

[42] The allusion is to the story of Koraḥ, Num. 16.

ולעקשות פה. ולזות שפתים. וסולם לשטן ולעובדיו. והיא היא העצלה המנולה[48] ובכל עצב יהיה מותר:

אל תשקצו את נפשותיכם במחלוקת המכלה הגוף והנפש והממון. ומה נשאר עוד? ראיתי לבנים הושחרו[49]. ופחות נפחתו. ומשפחות נספחו. ושרים הוסרו מגדולתם. ועיירות גדולות נתערערו. וקיבוצים נפרדו. וחסידים נפסדו. ואנשי אמונה אבדו. ונכבדים נקלו ונתבזו. בסבת[50] המחלוקת: נביאים נבאו. וחכמים חכמו. ופילוסופים חיפשו. ויספו לספר רעת המחלוקת. ולא הניעו לתכליתה: לכן שנאו אותה ונוסו מפניה! והתרחקו מכל אוהביה וגואליה ורעיה[51]: וגם אל כל שאר בשרכם אוהב מדנים התנכרו[52]. ורחקו קרבתם פן תספו בכל חטאתם[53]. התפארו בסבל כי הוא הגבורה הישרה והנצחון האמיתי. כי בבקשכם הנקמה שמא

[48] B המגונה.

[49] S השחירו.

[50] B מחמת.

[51] The MSS. have masc. terminations throughout this sentence.

[52] B תתנכרו ממנו.

[53] B חטאתיך.

revenge, perchance ye will not attain it, and your heart will be sick with hope deferred;[43] and ye may add shame to your disgrace, like one who rolleth a stone which returns unto himself.[44] And if ye do attain the sought-for revenge, behold ye have sinned against the Lord! For, realize what the result must be to *yourselves*! Hatred, a vindictive heart, confusion of mind, sleeplessness, interruption of your work, the exposure of your faults and failings, degeneration in look and speech, destruction of the soul, a devouring jealousy, disturbance of family peace, and in the end remorse!

Therefore, recognize the worth of forbearance. Sanctify yourselves and be ye holy in the eyes of your enemies. They will relent of their animosity, and your soul will be great in their eyes. They will repent and will better their heart, if they be indeed men of heart. If they are hopelessly base, they will be pained that ye are not as despicable as themselves, in that ye do not as they do, and ye will reign over them with the crown of virtue. Behave, then, with humility, for it is the ladder to the topmost heights;[45] if ye possess that quality, forbearance itself will not be necessary. There is no ornament so comely as meekness. The Master of the Prophets Moses was not so distinguished in Scripture for any of his qualities as for his virtue of humility.[46] Keep

[43] Prov. 13.12.

[44] Prov. 26.27.

[45] Or: "to the highest virtues."

[46] Num. 12.3.

לא תשיגוה ותחלו לבבכם בתוחלת ממושכה. ושמא תוסיפו על בשתכם חרפה.[54] כי גולל[55] אבן אליו תשוב. ואם תשיגוה הנה חטאתם לה'! ודעו את אשר תמצא אתכם. שנאה. לב נוקם. בלבול השכל. טרוד שינה. ביטול[56] פעולה. גילוי מומים. וג"כ[57] יולידוהו שינוי פנים והלחשים. אבדן הנפש. קנאה אוכלת. עכירות פמליא.[58] חרטה באחרית:

לכן תכירו מעלת הסבל.[59] והתקדשתם והייתם קדושים בעיני אויביכם. ויתחרטו מזיקיכם ותגדל נפשכם בעיניהם. וישובו ויטיבו לבם[60] אם הם אנשי לבב. ואם הם אנשי בליעל יכאבו ויצר להם על אשר לא תתבזו עמהם. לעשות כמוהם. ותמלכו עליהם בכתר המוסר: תתנהגו בענוה. כי הוא סולם לעלות המעלות[61] הרמות. ועמה לא תצטרכו לסבל: דעו כי אין עדי כענוה. הנה[62] רבן של נביאים לא נתיחס על כל טוב[63] מדותיו כמו על הענוה: שמרו מחסום

[54] B omits. [55] B כגולל.
[56] S בלבול. [57] B אם אין.
[58] S adds לומר לאחרים חוטא ומחטיא.
[59] B השכל.
[60] B להם.
[61] B במעלות.
[62] B משה הנקרא.
[63] S omits.

a curb on your mouth,[47] a bridle on your tongue. God bestowed the faculty of speech on man, because He loved man above all other creatures; a faculty desirable for understanding and lauding God and declaring His wonders; a gift fitted to help man meditate in His Law, learning and teaching, an instrument by which man might promote peace among human kind. It would be ungrateful to turn good into evil, to utter indecent or lying words and to slander—this is indeed an iniquity to be punished by the Judge![48]

But make matter subject to mind, the body to the soul, for this subjection is your freedom, here and hereafter! Therefore, as to the body, "further not its evil device,"[49] for to minister to its cravings is to increase its demands, until it[50] yearns for the unattainable, and in the end the divine element perishes with it. But if the spirit[51] rule, and the body is dominated and humbled, man will seek nothing beyond the necessary; he will be satisfied with the little and will disdain superfluities; he will be contented in life and comforted in death!

Eat, then, that ye may live, and lay a ban on excess. Do not imagine that abundance of food and drink strengthens the body and expands the mind as though you were dealing with a sack which is filled by what is put therein. The

[47] Ps. 39.1.

[48] Job 31.11.

[49] Ps. 140.9.

[50] Perhaps render "*he* yearns", and refer the pronouns to the man.

[51] Or: "mind".

לפיכם ורסן ללשונכם. דעו כי מעלת הדבר חנן האל באדם באהבתו אותו על כל הברואים. נחמד להשכיל. וטוב להודות לה'[64] ולרוממו ולספר נפלאותיו. ולהגות בתורה וללמוד וללמד. ולהטיל שלום בין אדם לחבירו.[65] לכן לא יתכן להמיר טוב ברע. ולדבר נבלה ושקר ורכילות.[66] כי הוא עון פלילי:

ושעבדו החומר לשכל. כלומר הגוף לנפש. כי שעבודו הוא חירותכם בזה ובבא. לכן זממו אל תפיקו. כי בהפיק[67] מאוייו יוסיף לבקש[68] ולא ישבע עד שישתוקק למה שלא ישיג, ויאבד עמו חלק האלהי[69]: ואם ימשול השכל וישתעבד הגוף ויכנע. לא יבקש רק הצריך[70]. וישבע מן המעט ויקוץ המותר. וינעם בחיים ויתנחם במות:

אכלו כדי שתחיו והיותר תחרימו. ואל תאמינו שרוב המאכל והמשתה יגדיל הגוף וירבה השכל. כשק המתמלא מן המושם לתוכו. כי הוא ההפך.

[64] S לו.   [65] S omits the previous 8 words.
[66] B adds ודברי הבאי.   [67] S כהפיק.
[68] S לבקשו.
[69] S אלהי.
[70] B יכנע מאוייו יבקש רק מה שצריך.

contrary is true. By taking the little food which is easily digested by the natural heat, a man's vigor and health increase, his mind becomes clear and calm. But if he eat more than enough, overtaxing his digestion, his food "is a vile thing, it shall not be accepted."[52] His body is emaciated, his intellect dulled, his purse emptied. Overeating is, in fact, the cause of many maladies. Work before ye eat, rest after ye have eaten. Feed not ravenously, like people afflicted with bulimy;[53] fill not your mouths gulp after gulp without breathing space.

Hate injurious viands as you would hate a foe who seeks to slay you. Eat not in the public ways, do not incessantly nibble like mice, take your meals at fixed hours in your homes.[54] Avoid frequent feastings with young men. The breeding of a man, whether for good or ill, is discerned by his manner at a public banquet. Many a time have I returned to my house hungry and thirsty, because I was aghast at the shame of some of the other guests. Beware of wine, which destroys the strong and degrades the honored. How excellent in my eyes is the ordinance of Jonadab unto his children,[55] yet will I not lay

[52] Lev. 19.7.

[53] A medical term (Yoma, viii, 6) derived from the Greek. It denotes excessive appetite.

[54] T. B. Ḳiddushin 40b. Against dining out see T. B. Pesaḥim 49a.

[55] Jer. 35.6. The sons of Jonadab were commanded by their father to abstain from wine. This sentiment of our author is opposed to that of Maimonides, see *Eight Chapters*.

באכול מעט יש כח באצטומכא לקבלו. ובחום הטבעי לעכלו.[71] אז יגדל ויבריא לסובלו ודעתו תתישב:[72] ואם יאכל יותר מדאי האצטומכא לא יקבלנו. והחום הטבעי לא יעכלנו. נכחו יצא. פגול הוא לא ירצה. גופו ירזה. ושכלו יתבזה. וכיסו יתרוקן: הזהרו שלא תאכלו עד אשר תעכלו. כי הוא הפסד הגוף והכיס. כי הוא סבת רוב התחלואים: ועמלו טרם שתאכלו. ותנוחו אחר שתאכלו.[73] אל תאכלו בבהלה כבעלי בולמוס. אל תמלאו פיכם, הלוגמא לא תשיגי[74] חברתה:

שנאו המאכלים המזיקים. כאשר ישנא איש את שונאו המבקש[75] להמיתו: אל תאכלו בדרכים ואל תאכלו תמיד[76] כעכברים. כי אם לשעות הקבועות ובבתיכם. והמנעו מהתמיד סעודות עם הבחורים: דעו כי בסעודות הקבוצים יוודע תרבות האדם אם טוב ואם רע. והרבה פעמים חזרתי רעב וצמא בביתי מיראתי. בראותי חרפת זולתי: הזהרו מן היין המשחית עצומים. ומבזה הנכבדים. ומה טוב בעיני צוואת יהונדב לבניו. אמנם לא אצונו. כי

[71] B לסובלו. [72] B תישב. [73] B omits clause.
[74] S בלוגמא כי תשיג. [75] S רעהו השונאו ומבקש.
[76] S omits.

the same command on you; for I have not accustomed you to complete abstinence from wine from your earliest years. But break the strength of the wine with water, and drink it as food not as a pastime.[56] Not without purpose was the shame of Noah written;[57] the record was preserved to point a moral.

Expenditure is divisible into four categories: Profit, Loss, Aversion, Honor. *Profit*, is the expenditure on the bestowal of loving-kindness, the interest of which ye enjoy while the capital remains.[58] *Loss*, is expenditure on gambling, by which a man loses his money, his dignity, his time. If he win he weaves a spider's web; it is a trespass, certainly he is guilty![59] *Aversion*, is the designation of expenditure on food. *Honor*, is the expenditure on wearing apparel, on which one should spend what he can afford.[60] But eat less than your means allow, enough to keep you alive; loathe gambling, keep aloof from gamblers. Stretch your means beyond their capacity to sow in charity, and reap according to mercy![61]

Enjoy life in the society of your friends and the wife of your young manhood.[62] Remember the warnings of Scripture against unchastity. "She hath cast down many wounded, yea a

[56] Lit: "luxury"; mere enjoyment.

[57] Gen. 9.21.

[58] Mishnah Peah 1.1.

[59] Isa. 59.5; Lev. 5.19.

[60] T. B. Ḥullin 84b.

[61] Hosea 10.12.

לא התנהגתי אתכם מתחלת בריאתכם. אך שברו כחו במים ושתוהו דרך מזון ולא דרך[77] תענוג: ראו[78] כי לא לחנם נכתב גנות נח הצדיק. כי אם ליקח מוסר:

דעו כי ההוצאה מתחלקת לארבעה חלקים, ריוח, הפסד. מאוס. כבוד: ריוח, הוא גמילות חסדים שתאכלו הריוח והקרן קיימת: הפסד, הוא השחוק שמפסיד בו אדם מעותיו וכבודו. ומבטל ימיו. ואם ירויח קורי עכביש יארוג. ואשם הוא. אשם אשם! מאוס, הוא מה שנאכל: כבוד, הוא שמלתו לעורו. לכן לבשו כפי השגתכם. אכלו פחות מהשגתכם רק כדי מחייתכם. מאסו השחוק והתרחקו מן השוחקים. זרעו לצדקה יותר מכדי השגתכם. וקצרו לפי חסד!

ראו היים עם חברתכם ואשת נעוריכם. ואל תגעו בשל זולתכם. כי רבים חללים הפילה

[77] B על דרך.
[78] B דעו.

[62] This combination of the society of friends and the love of wife, as conditions of a happy life, is directly derived from Maimonides, *Guide*, iii, ch. 49.

mighty host are her slain."[63] Imagine that ye had been in Noah's ark, and be comforted. Never excite desire, and when in the course of nature it comes upon you, satisfy it in the manner ordained by moral rule, to raise up offspring, and perpetuate the human race. Though it is not meet that ye should be dominated by your wives or reveal to them secrets placed in your keeping,[64] you must honor your wives, for they are your honor. "All glorious is the King's daughter within the palace."[65] Serve those who love you, and those near unto you, with your person and your substance, according to the good hand of the Lord upon you. But take heed lest ye serve them with your soul, for that is the divine portion![66]

[63] Prov. 7.26.

[64] Lit.: "the mysteries of your heart". Cf. Micah 7.8.

[65] Ps. 45.14, often used by moralists to typify the home as woman's sphere.

[66] A fine caution, finely expressed. Ardent devotion to the cause of one's family and friends may tempt one to sacrifice ideals. Cf. the Sifra on Levit. 19.3; T. B. Baba Mezi'a 32a. Closely parallel to some of the sentiments in the latter sections of this Testament, are the views of Maimonides as expressed in the *Guide*, chs. 8, 38, 48, of Part III, and in the passages cited there by Maim. in cross-reference to his other works.

ועצומים כל הרוגיה. חשבו כאשר הייתם בתבת נח ותתנחמו. ואף בשלכם בסדר ובמשפט.[79] להעמיד זרע ולהתמיד הבריאות: הנה האש היושב עליו יכוה. והמשכיל יתחמם נגדו ויגע בו לעת הצורך. ויקבל ממנו תועלת. הניחו לרצון שירדפכם ואתם לא תרדפוהו: כבדו את נשיכם כי הם כבודכם. אל תרפו מהם מוסר ולא תמשילון עליכם. כבודן פנימה. במעט ראותם ימעט הזיקם. אל תגלו להם מסתורי לבכם: עבדו אוהביכם וקרוביכם בגופכם ומאודכם. כיד ה׳ הטובה עליכם. רק השמרו מאד פן תעבדון בנפשכם כי הוא חלק אלהי!

[79] B כסדר ומשפט.

קצור ההנהגה אשר תקן הר׳ ר׳ אשר

EXTRACTS FROM THE "RULE" DRAWN UP BY R. ASHER

VI

EXTRACTS FROM THE "RULE"

Drawn up by R. Asher

Asher son of Yeḥiel (known as the "Rosh" from the initials of the words Rabbenu Asher) was born in Germany c. 1250; he migrated to Spain, where he died in 1327. The work on which his fame rests is his compendium of the halakic parts of the Talmud (see *J.E.*, ii, 182). But he was author of much else, including the "Rule" or "Rules", from which some extracts are printed in this volume. Sometimes the "Rule" is described as "*Paths of Life*" (cf. Zunz, *Zur Geschichte und Literatur*, Berlin, 1845, p. 128). It is also known as "Rule for Health of the Soul" (MS. Ha. cited below).

The Rule differs in extent in various texts. The fullest form consists of two parts with distinct numberings. Part I contains 23 short paragraphs, the first of which enjoins the payment of a tithe of all profits. See the full statement on this subject in Judah ben Asher's Testament (p. 192 below). Part II consists of 131 or 132 paragraphs, mostly short.

Apart from the question of the 23 paragraphs of Part I (which are sometimes omitted, sometimes transposed to the end of Part II), the Rule as contained in Part II is not a unity. Thus §§ 1 to 24 are in the third person; §§ 25 to 46 are in alphabetical sequence; §§ 47 to end (like the alphabetical section) are in the second person. The Aleppo edition of 1875 contains only 52 paragraphs. The interesting MS. now at Jew's College (Cat. Hirschfeld, No.

קצור ההנהגה אשר תקן הר' ר' אשרי[1]

אשר בן יחיאל (הנודע בשם רא"ש–ראשי תיבות של רבינו אשר) נולד באשכנז בערך שנת ו' לאלף הששי; גלה לספרד ונפטר שם בשנת פ"ח. חבורו היותר מפורסם הוא קצור ההלכות על התלמוד הנודע בשם „פסקי הרא"ש" (עיין באנציקלופדיה היהודית האנגלית, כרך שני, דף קפ"ב). אבל הוא חבר גם ספרים אחרים, ביניהם ה„הנהגה" או ה„הנהגות" אשר קצור ממנה נדפס בכרך שלפנינו. יש אשר ה„הנהגה" נקראת „ארחות חיים" (ראה צונץ, צור געשיכטע אונד ליטע־ראטור, ברלין תר"ה, דף קכ"ח), ונודעת היא גם בשם „הנהגה לבריאות הנפש" (כ"י האלבערשטאם המובא להלן).

ההנהגה שונה במדתה בנוסחאות שונים. בתכנה המלא יש לה שני חלקים, וכל חלק מסתעף לסעיפים מיוחדים. החלק הראשון מכיל כ"ג סעיפים קצרים, והראשון מהם מזהיר על הפרשת מעשר מכל מיני רוח. הענין הזה נידן באריכות בצואת יהודה בן אשר (להלן דף 192). החלק השני הוא בן קל"א או קל"ב סעיפים, רובם קצרים.

מלבד השאלה ע"ד כ"ג הסעיפים של החלק הראשון (אשר יש שהם נשמטים לגמרי, ויש שהם נדחים לסוף החלק השני), ההנהגה כפי שהיא מופיעה בחלק השני איננה חטיבה שלמה בפני עצמה. כן הסעיפים א'–כ"ד הם בלשון נסתר; כ"ה–מ"ו ערוכים בסדר אלף בית; מ"ז עד גמירא (כמו החלק האלפביתי) הם בלשון נוכח. המהדורה של אחלב תרל"ה מכילה רק נ"ב סעיפים. כ"י חשוב הנמצא כעת בבית מדרש הרבנים בלונדון

[1] For title, and plan of citation see p. 119.

247, 5, here called Hb.) contains, with other matter, most of the negative precepts of the Rule. But they are arranged in an order which suggests that the copyist of one or the other version read a double-columned page vertically instead of horizontally.

It is not specifically stated that the Rule is a Testament. But it is so described by Zunz, Güdemann (*Quellenschriften*, Berlin 1891, p. 22), and Bäck (in Winter u. Wuensche, *Die Jüdische Litteratur*, Trier, 1896, iii, 636).

The variations in order indicated above, justify the action of Zunz, who extracted sentences and arranged them in his own order. The same plan has been adopted here. Zunz's selection has been followed, though not exactly.

The Hebrew editions represent two types of text: one is contained in the Venice edition of 1578 and the Mantua edition of 1623 (here named A and L); the other is contained in the Venice edition of 1616 and the Frankfort edition of 1717 (here named B and D). In the Metz edition of 1767 the work is arranged into seven parts for daily reading, the whole Rule would thus be read once a week. The basis of the text used in the present volume is A, but the other editions have been consulted, and use has been made of the MS. Hb. as well as of Ha., which is bound in the same codex (§ 10).

These are the things to which thou must give heed, if thou wouldst depart from the snares of death, and bask in the light of life!

Be not prone to enter into quarrels; beware of oppressing fellow-men whether in money or word. Never feel envy or hate. Keep far from

(רשימת הירשפעלד, נומר 5, 247, מכונה פה Hb) מכיל יחד עם כתבים אחרים רוב המצוות השליליות של ההנהגה, אבל הן מסודרות בסדר כזה הנותן לנו טעם להחליט שהמעתיק של הנוסח האחד או השני קרא עמוד בעל שתי צלעות לאורך ולא לרוחב.

לא נאמר בפירוש שההנהגה היא צואה, אבל צונץ, נידעמאן (קוועללענשריפטען, ברלין תרנ"א, דף כ"ב), ובעק (בספרם של ווינטער ווינשע, דיא אידישע ליטעראטור, טריער תרנ"ו, כרך שלישי, דף תרל"ו) מכנים אותה כך.

השינוים בסדר הנזכרים למעלה מצדיקים את מעשהו של צונץ אשר לקט פסוקים ויסדר אותם בסדר המיוחד לו. בדרך זה הלכתי גם אני: החזקתי בסדר הלקוט של צונץ, אף כי לא בדיוק גמור.

המהדורות העבריות מציגות שני מיני נוסח: האחד נמצא בהוצאת ויניציה של"ח ובהוצאת מנטובה שפ"ג (נקראות פה A, L), השני נמצא בהוצאת ויניציה שע"ו ובהוצאת פרנקפורט תע"ז (נקראות פה D, B). במהדורת מעץ תקכ"ז ההנהגה היא מסודרת בשבעה חלקים לקריאת יום יום, באופן שכל ההנהגה נקראת פעם אחת בשבוע. הנוסח בכרך שלפנינו נוסד על A, אבל חזרתי גם על המהדורות האחרות, והשתמשתי בכ"י Hb וגם בכ"י Ha הכרוך באותו קודקס (10 §).

ואלה הדברים שיזהר האדם בהם לסור ממוקשי מות ולאור באור החיים:

אל תצא לריב מהר. ותזהר מאונאת הבריות. הן בממון הן בדברים. ומקנאתם ומשנאתם:

oaths and the iniquity of vows[1], from laughter[2] and anger which confuse alike the spirit and the mind. Use not the name of God for vain purposes or in foul places. Rely not on the broken reed of human support, make not gold thy hope[3], for therein lies the first step to idolatry. Rather distribute thy money where the Lord so wills, He can make good thy deficit! 'Tis a fine and right course to think little of thy virtues and much of thy vices; to magnify the mercies of Him who made thee and provideth thy sustenance in due season. Act not aright from hope of reward, nor avoid the wrong from fear of punishment; but serve from love. Esteem the utterance of thy money as of less import than the utterance of thy words; issue no base coin from thy lips, weigh thy words in the balance of thy judgment. Hide behind the walls of thy heart what is said in thy presence, even though thou be not pledged to confidence. If thou hearest the same report from another, say not: "I have heard it already!"

Habituate thyself to wake at dawn, and to leave thy couch at the song of the birds[3a]. Rise not as a sluggard, but with eagerness to serve thy Maker! Be not a drunkard or a glutton, lest thou forget thy Creator and fall into sin. Look

[1] Cf. T. B. Nedarim 22a.

[2] So Zunz renders.The author means that lack of seriousness which reveals itself in frivolity and insincerity.

[3] Zunz: "*Lebenshoffnung.*" Cf. Job 31.24.

[3a] Eccles. 12.4.

ותתרחק מן השבועות ומעון[2] הנדרים. מן השחוק ומן הכעס. כי מבלבל רוחו ודעתו של אדם: ואל תוציא שם שמים לבטלה. ולא במקום מטונף: הסר ממך משענת הקנה הרצוץ משענת בני אדם. ואל תשים זהב כסלך. כי זאת תחלת עבודת אלילים. ופזר ממונך באשר הוא רצונו. כי בידו למלאות חסרונך: טוב וישר לך להמעיט בעיניך פעולותיך הטובות. ולהגדיל פשעיך. ולהרבות חסדי בוראך ויוצרך מבטן ונותן אכלך בעתו. ואל תהיה משמש על מנת לקבל פרס בעשותך מצותיו. ואל תרחק מן העבירות מפני העונש. רק עבוד מאהבה: ותקל בעיניך הוצאת ממונך מהוצאת דבריך. ופיך אל ימהר להוציא דבר רע עד אשר תשקלהו במאזני שכלך: גם על הדברים אשר ידברו לפניך שלא על דרך סוד טומנם בקירות לבך. גם אם תשמענו מאחר אל תאמר כבר שמעתי זה:[3]

ותרגיל את עצמך להקיץ בהנץ החמה. ולקול הצפור קום ממטתך: אל תקום כאיש עצל. כי אם בזריזות כדי לעבוד ליוצרך: אל תהי בסובאי יין בזוללי בשר פן תשכח בוראך ותחטא:[4] אל תשים

[2] So A. Some other texts read רמן.

[3] §§ 8, 23, 24, 28, 29, 34, 52, 30, 41.

[4] So Hb. D omits with A and C. B reads ותחליא.

not at him who is above thee in riches but at him who is below; turn thine eyes to thy superior, not to thy inferior, in the service and fear of God. Rejoice when thou sufferest reproof, hear counsel and receive instruction[4]. Exalt not thyself over thy fellow creatures, but be humble of spirit, and like the dust on which all tread. Speak not insolence with a haughty neck[5], lifting high thy forehead, thereby rejecting the fear of Heaven. Never do in private what thou wouldst be ashamed to do in public, and say not: "Who will see me?"

Raise not thine hand against thy neighbor. Circulate no false reports; slander no man. When men address thee in unseemly fashion, be not too apt with insolent retort. Let no man hear thee in the street, bellow not like a beast, but let thy voice be soft. Put not thy fellow man to the blush in public. The first of all fences against wronging thy fellow man is the avoidance of covetousness. Never be weary of making friends, consider a single enemy as one too many. If thou hast a faithful friend, hold fast to him; let him not go, for he is a precious possession. But entice not friendship by adulation and hypocrisy,[6] and speak not with a double heart! Retain not thine anger against a fellow-man for a

[4] Prov. 19.20.

[5] Ps. 75.6.

[6] Zunz: "aber Schmeichelei und Falschheit halte fern von ihm."

עיניך למי שעלה לעושר יותר ממך. אלא למי שתחתך: אל תבט למי שהוא קטן ממך בעבודה וביראה אלא לגדול ממך: שמח בשמעך תוכחת. ושמע עצה וקבל מוסר: אל תתגאה על הבריות. ותהיה שפל רוח וכעפר שהכל דשים בו: אל תדבר בצוואר עתק. ואל תרים[5] מצח שלא לקבל עליך יראת שמים: אל תעשה בסתר מה שתתבייש בגלוי. ואל תאמר מי יראני?[6]

אל תרים ידך על חבירך. אל תוציא דבה ולשון הרע על שום בריה: אל תהי נבהל להשיב בעזות למי שאמר דברים אשר לא טובים: אל תשמיע בחוץ קולך. ואל תהי צווח כבהמה. ודבריך יהיו בנחת: אל תלבין פני חבירך ברבים: וראש כל הגדרים שישמור האדם את עיניו מכל דבר שאינו שלו: אל תרף ידך מלבקש ריעים ואוהבים.[7] ואל ימעט לפניך שונא אחד: אל תרף ידך לקנות לך חבר נאמן. ושמור אותו. ואל תאבדהו כי טוב: אל תפתה את חבירך בשפתי חלקות ובחניפות. ואל תדבר בלב ולב:[8] אל תחזיק כעסך נגד חבירך

[5] B. D תעיז.
[6] §§ 70, 48, 95, 59, 81, 45, 47, 66, 63, 109.
[7] Hb ואהובים. [8] D. בלא לב.

single day, but humble thyself and ask forgiveness. Let not thy heart be high, saying: "I am the injured party, let him make the first overtures." But, every night before thou retirest to rest, forgive whoever has offended thee. If men curse or revile thee, answer not a word, be of the insulted, (not of the insulters)![7]

Keep thy feet evenly in the track,[8] holding thyself firmly in the middle path in the satisfaction of thy appetites. So, be neither accessible to all nor a recluse from all. In all thy moral characteristics seek the mean, turning neither to right nor left.[9] Rejoice not overmuch, for remember that thy life is a breath; formed from the dust, thou wilt end with the worm! Be not offended at trifles, lest thou gather enemies without cause.[10] Pry not into other men's secrets. Be not overbearing towards the men of thy city; yield to the wishes of others. Will that which God wills; rejoice in thy portion, be it little or much; pray continually to God that He incline thine heart unto His testimonies. Never show ingratitude, but do honor to everyone who opens a door for thee to earn the necessaries of life.[11] Never utter a falsehood, but be faithful to all men, irrespective of creed. Be not slow to offer the greeting

[7] T. B. Shabbat 88b.

[8] Applying Prov. 4.26.

[9] On the "Mean" as ethical standard, see Maimonides, *Eight Chapters*, ch. 4; *De'ot* i, 4.

[10] Zunz: "du machst dir unnöthig Feinde."

[11] Zunz: "Bleibe dankbar jedem, der dir zu deinem Brote geholfen."

יום אחד. ותכנע לפניו לבקש ממנו מחילה. אל[9] יגבה לבך לאמר, יש לי עון ממנו. הוא יבא לבקש לי מחילה קודם: ותמחול בכל לילה קודם שתישן לכל מי שחטא לך בדברים: ואם יקללוך בני אדם או יחרפוך. אל תשיב להם מאומה. אלא תהי מן הנעלבים:[10]

פלס מעגל רגליך לישר עצמך בדרך בינוני במאכל ובמשתה. אל תהי הפקר ולא חדל אשים.[11] ובכל מדותיך אל תט ימין ושמאל: אל תרבה לשמוח. וזכור כי רוח חייך. ואתה נוצר[12] מעפר ואחריתך רמה: אל תהי קפדן לדבר מועט נגד שום אדם. פן תלקט שונאים על חנם: אל תהי להוט לדעת הסתרים שבין אדם לחבירו: אל תהי סרבן אל אנשי עירך. ובטל רצונך מפני רצון אחרים: רצה כאשר ירצה יוצרך. שמח בחלקך אם מעט ואם הרבה. והתחנן לפניו תמיד להטות לבבך אל עדותיו: אל תהי כפוי טובה. וכבד כל מי שפתח לך פתח לבקש די ספוקך: אל תוציא מפיך דבר שקר וכזב. ותהיה נאמן[13] לכל אדם. אל תתעצל

[9] From here till end of sentence is derived from Hb.
[10] §§ 82–86, 20, 90, 102, 103, 62, 11 (A), 22.
[11] Ha has been adopted.
[12] Hb נוצרת. [13] Hb אמיתי.

of peace to all, be they Jew or Gentile; and never give a fellow-man cause for resentment.

Show invariable hospitality to wayfarers; welcome them with a smiling face. When they take their leave, provide them with food for the journey, accompany them for a space[12], let them depart with a cheery farewell. Break not thy body by intemperance, thou mayest be betrayed into indecent speech and suffer thereafter remorse. Never be angry with thy wife; if thou put her off from thee with thy left hand, delay not to draw her to thee again with thy right hand![13]

Be ever responsive to the call of charity.[14] Never contribute less than a half shekel annually, and at one time. Give every month and every week the full amount that thou canst spare. On no day let there be lacking some small gift before prayer. Pay the "continual offering" every Friday. When thy means reach a tithable amount, set aside the tithe. Thus wilt thou possess an ever-ready store, at hand for all occasions of loving-kindness, whether to the living or the dead, whether to the poor or the rich.[15]

Enjoy nor food nor drink without benediction before and after, tendering thanks to Him who

[12] See e. g. Mishnah Soṭah 9.6.

[13] T. B. Soṭah 47a.

[14] Applying Deut. 16.20.

[15] The family of Asher ben Yeḥiel—the author of this Testament—was distinguished for the popularization of the tithing practice in the early part of the fourteenth century. See Abrahams, *Jewish Life in the Middle Ages*, p. 320. Cf. p. 192, in present volume. The last clauses

להקדים שלום לכל אדם ואפילו לעכו"ם. ואל תכעים לשום אדם:[14]

אל יהיו פניך זעומים נגד עוברים ושבים. וקבל אותם בפנים מאירים: אל תשכח להעניק להם צידה לדרך ולעשות לויה להם. ותנחמם בדברים: אל תשבור גופך להשתכר מיין. פן תהיה מגונה ותנבל את פיך ותתחרט: אל תכעס באשתך. ואם רחקת אותה בשמאל, קרב אותה בימין בלא איחור:[15]

צדק צדק תרדוף. ואל תחסר ממחצית השקל בכל שנה בפעם אחת. ובכל חדש ובכל שבוע כפי מסת ידך. ובכל יום לא תחסר מתנה מועטת לכל הפחות קודם תפלה. ותפרע התמיד בכל יום הששי. ואם הגיע למעשר תתן. ויהיה טרף בביתך בכל אשר תמצא ידך לגמול. הן לחיים הן למתים. הן לעניים הן לעשירים:[16]

מכל מאכל אשר תאכל, ומכל משקה אשר תשתה, אל תהנה בלא ברכה תחלה וסוף. ותזהר

[14] Another reading is לשום עכו"ם, §§ 43, 74, 107, 108, 120, 69, 129–131, 104.

[15] §§ 57, 58, 122, 123.

[16] §§ 68, 14 (A).

hath satisfied thy longing soul. Cover thy head when thou namest God.[16] Let thine innermost being be stirred when thou speakest of Him; be not among those of whom the Scripture says: "With their mouth and with their lips they honour Me, but they have removed their heart far from me."[17] Wash thy hands before prayer and meals. Sanctify thyself in all things; never behave with levity; let the fear of God be upon thee. Before meals, and before retiring to rest, regularly read the Torah, and derive from its pages topics for table-talk. Direct thy household in accordance with the Law, in all matters needing direction.

Pray not as a matter of rote, for prayer is the service of the heart.[18] If thy child address thee, and speak not from his heart, art thou not angry? How then shalt thou, insignificant wite, act in presence of the King of the universe? Be not as a servant to whom hath been committed for his own good an important work and he hath spoilt it! How shall such a one stand before the King? How excellent would it be to ask pardon for praying "Pardon us"[19] without sincerity! Relax not confession for thy sins mor-

in the paragraph may be differently rendered if we put a full stop at בביתך. The sense will then be that if a man gives a tithe, God provides sustenance for his household. The rest of the sentence will be an independent thought, calling for constant acts of charity and love.

[16] T. B. Shabbat 56b.

[17] Isa. 29.13.

[18] T. B. Ta'anit 2a.

לברך את בוראך שהשביע נפש שוקקה: וכסה ראשך כשתזכור את ה׳. ויהמו מעיך[17] מדי דברך בו. ואל תהיה כאמור, בפיו ובשפתיו כבדוני ולבו רחוק ממני: נטול ידיך לתפלה ולאכילה. וקדש עצמך בכל דבריך. ואל תנהג עצמך בקלות ראש. ויהי מורא שמים עליך: קבע עתים לתורה קודם אכילה ושכיבה. ודברת בם על שולחנך. והזהרת בם אנשי ביתך להדריכם על פי התורה בכל הדברים הצריכים אזהרה[18]:

כוון בתפלתך. כי התפלה היא עבודה שבלב. ואם בנך ידבר לך ולא מלבו הלא יחר לך. ומה תעשה טפה סרוחה לפני מלכו של עולם? ולא תהיה כעבד שמסרו לו מלאכה נכבדה לטובתו וחבלה.[19] ואיך יעמוד לפני המלך? ומה טוב לבקש סליחה על אמרך סלח לנו בלא כוונה: וידוי על

[17] This seems the true reading. Usually the text is ויזמו עיניך. Ha has מעיך.

[18] §§ 38, 22, 39, 40, 44.

[19] In place of this and the previous words, Ha reads לטובה ומסרה משובשת וחבולה.

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[19] In the eighteen benedictions of the daily liturgy. Similarly with the rest of the sentences; they refer to passages in the prayers.

ning and evening, nor omit to remember Zion and Jerusalem with a broken heart and bitter tears. And when thou recitest the verse which bids thee love the Lord thy God,[20] speak as one ready to deliver up life and substance for His sanctification, thus fulfilling in thy person the words of the Singer: "For Thy sake are we killed every day."[21] Yet have a whole-hearted confidence in Him, and believe in His special providence, for the eyes of the Lord run to and fro throughout the whole earth, and He regards all the ways of a man.[22] Day and night let thy lips make mention of Him. When thou liest down luxuriate in His love, and in thy dream thou wilt find it. When thou awakest thou wilt delight in Him, and He will direct thy paths. So fulfil all thy virtuous acts in the spirit of humbly walking before Him. This is the service which He has chosen, this the service acceptable in His sight!

[20] Deut. 6.5. Cf. Sifre on the text.

[21] Ps. 44.23.

[22] II Chr. 16.9; Job 34.21

עונותיך ערב ובקר אל יחסר. וזכרון ציון וירושלם
בשברון לב ובדאגה ובדמעה: והסכם באומרך
את ה׳ אלהיך וגו׳ למסור גופך וממונך על קדושתו.
ובזה תקיים בעצמך דברי המשורר. כי עליך
הורגנו כל היום: ותבטח בה׳ בכל לבבך. ותאמין
בהשגחתו פרטית. כי עיניו משוטטות בכל הארץ
ועיניו על כל דרכי איש: יומם ולילה זכרו מפיך
אל ימוש. בשכבך תשגה באהבתו ובחלומך[20]
תמצאנה. והקיצות בו תשתעשע. והוא יישר
אורחותיך: ותקיים בהצנע לכת[21] מעשיך הטובים
כי היא עבודת ה׳ הנבחרת והרצויה לפניו:[22]

[20] So Ha. The usual reading is: ובקומך ובהלוכך.
[21] So Ha. Usual reading: בהצנע לכלכל.
[22] §§ 36, 31, 25, 26, 35, 23 (A).

ספר המוסר הנקרא יורה דעה
לר' יוסף אבן כספי

GUIDE TO KNOWLEDGE
BY JOSEPH IBN KASPI

VII

GUIDE TO KNOWLEDGE

By Joseph Ibn Kaspi

Kaspia (from kesef "silver") is the Hebrew equivalent of L'Argentière, a city of Languedoc, where Joseph (called also Bonafos) ibn Kaspi was born about the year 1280 (H. Gross, *Gallia Judaica*, Paris, 1897, pp. 67 seq.). He travelled much, and he and his children were separated. At the time when he wrote his Testament, in the autumn of 1332, he himself was in Valencia; he had a daughter in Perpignan; an elder son (Abba Mari to whom he dedicated his Commentary on Maimonides' *Guide*) at Barcelona; and a younger son (Solomon, to whom the Testament was addressed) at Tarascon. But though a wanderer; though at the age of fifty he describes himself as old; and though he is said to have suffered from the Pastoureaux persecution of 1320; Ibn Kaspi was not unhappy. He possessed adequate means, was everywhere respected, and, despite his lament as to the dearth of congenial friends, he wrote many works, of which a full list may be found in *J.E.*, iii, p. 600.

Most of his books had to wait long for publication. His Commentary on the *Guide* appeared in 1848, some others of his works followed, and then from 1903 onwards I. Last printed a long series of Ibn Kaspi's treatises, including his much discussed Metaphysics (Ha-Sod).

The Testament, called "*Book of Admonition*" (ספר המוסר) and also "*Guide to Knowledge*" (יורה דעה), was

ז

ספר המוסר הנקרא יורה דעה לר' יוסף אבן כספי

כספיא (ממלת „כסף") היא העתקה עברית של ארג'נטיער, עיר בחבל לאנגעדוק בצרפת, אשר שם ראה יוסף (הידוע גם בשם טוב עלם) אבן כספי אור חיים בערך שנת מ' לאלף הששי (ה' גראס, Gallia Judaica, פריז תרנ"ז, דף ס"ז וכו'). אבן כספי נסע הרבה ויהי רחוק מביתו ומבניו. בשעה שכתב את צואתו, בסתיו של שנת צ"ב, הוא בעצמו היה בבלנסיה, בתו היתה בפרפיניאן, בנו בכורו (אבא מרי, אשר אליו הקדיש את פירושו ל„מורה נבוכים" של הרמב"ם) היה בברצלונא, ובנו הצעיר (שלמה, אשר אליו נשלחה הצואה הזאת) היה בטרסקון. אבל אף כי היה נע ונד ובשנת החמשים לחייו כבר התאמר לזקן, ואף כי לפי השמועה סבל מרדיפות הרועים בשנת פ', בכ"ז לא היה מזלו של אבן כספי כ"כ רע. כפי הנראה היה איש בעל אמצעים נאותים וחביב על הבריות בכל מקום שהוא, ולמרות תלונתו כי רעים נאמנים הם יקרי המציאות עלה בידו לחבר חבורים הרבה (רשימה מלאה מהם נמצאת באנציקלר פדיה היהודית האנגלית, כרך שלישי, דף ת"ר).

רוב ספריו עבר עליהם זמן רב ללא דפוס. פירושו אל ה„מורה" הופיע רק בשנת תר"ח, אחריו באו איזה מחבוריו האחרים, ומשנת תרס"ג ואילך הדפיס יצחק לאסט שורה ארוכה של מחברות אבן כספי, ביניהן „ס' הסוד" על מה שלמעלה מן הטבע, אשר עורר ויכוחים הרבה.

הצואה, המכונה „ספר המוסר" וגם „יורה דעה", נדפסה

printed in part by Benjacob in 1846, but the first full edition was that of E. Aschkenasi (in his טעם זקנים, Frankfurt a. M., 1854). A second edition appeared in Prag, 1857 (in E. Bondi's *Hebräische Chrestomathie*, ed. W. Pascheles). A third edition was that of I. Last (in עשרה כלי כסף vol. ii, p. 59, Pressburg, 1903).

For the present edition, the edds. of Aschkenasi (A) and Last (L) have been consulted, and the MS. of the London Beth Hamidrash (Cat. Neubauer No. 40 fol. 26b), and the Halberstam MS. now in the Jews' College, London (Cat. Hirschfeld, No. 279 fol. 23b) have been freshly collated. These MSS. are referred to in the critical notes as B. and H. respectively. Except that H. has no introduction and opens with Chapter i, it agrees generally with B., though it differs in detail.

The main theme of Ibn Kaspi's Testament, as of others of his works, is the vindication of philosophy. The well-known controversy as to the metaphysical writings of Maimonides was still keen, and later on Ibn Kaspi was assailed by advocates of the opposite view to his. In particular his Testament was attacked by J. Jabez, the fifteenth-century author of what Steinschneider rightly describes as an Apology of Theology against Philosophy (אור החיים, Ferrara 1554). In the ninth chapter of that work, Jabez uses strong terms, denouncing Ibn Kaspi as one who ridiculed the study of the Talmud. Jabez can hardly have had the full text of the Testament before him. For Ibn Kaspi was no bigot. He urges the claims of science, but he also eulogizes the Talmud. He agrees that the end of life is the performance of the Law, and the very incident which rouses the ire of Jabez shows Ibn Kaspi to have been himself a punctilious observer of rabbinic rules. What he really contended for was the

לקטועין ע"י בריעקב בשנת תר"ו, אבל במלואה נדפסה ראשונה ע"י אליעזר אשכנזי (בספרו „טעם זקנים", פרנקפורט על נהר מאין תרי"ד). מהדורה שניה הופיעה בפראג בשנת תרי"ז (בספר „העברעאישע כריסתומטיה" של בונדי, הוצאת וואלף פאשעלעס). מהדורה שלישית היתה זו של יצחק לאסט (ב„עשרה כלי כסף", חלק שני, דף נ"ט, פרעסבורג תרס"ג).

למטרת ההוצאה שלפנינו השתמשתי במהדורות אשכנזי (A) ולאסט (L), ועברתי עוד הפעם על הכ"י של בית המדרש בלונדון (רשימת נייבויער, נומר 40, עמוד כ"ו:) וכת"י האל-ברשטאם הנמצא כעת בבית מדרש הרבנים בלונדון (רשימת הירשפעלד, נומר 279, עמוד כ"ג:). בהערותי בשולי הגליון נקרא הכ"י הראשון B והכ"י השני H. מלבד אשר H אין לו הקדמה והוא פותח בפרק א' הוא מתאים בכללו אל B, אף כי שונה הוא בפרטים.

הנושא הראשי של צואת אבן כספי, כמו של חבוריו האחרים, היא ההגנה על הפילוסופיה. המחלוקת הידועה ע"ד ספרי הרמב"ם העיוניים היתה עוד חדה ושנונה, וגם בזמן מאוחר התנפלו על אבן כספי כל אלה שהתנגדו לדעותיו. ביחוד נעשתה צואתו מטרה לחצי י. יעבץ שחי במאה החמש עשרה ויחבר מה ששטיינשניידר קורא בצדק התנצלות התיאולוגיה כנגד הפילוסופיה („אור החיים", פירארא שי"ד). בפרק התשיעי של הספר הזה מדבר יעבץ קשות כנגד אבן כספי וממיט עליו אשם שעשה את למוד התלמוד לשחוק ולקלס. אי אפשר שנוסח הצואה במלואו היה לפני עיניו, כי הלא הצביעות לא היתה ממדותיו של אבן כספי. אמנם דורש הוא עיון חכמה, אבל הוא מהלל ומשבח גם את התלמוד. מסכים הוא שקיום המצוות הוא תכלית החיים, ואותו המאורע עצמו המעלה קצפו של יעבץ מוכיח שאבן כספי היה מדקדק מאד בשמירת דיני התלמוד. מה שהתעצם להוכיח היתה החובה

duty to seek a philosophical justification of religion, which he based on certain fundamental principles, themselves precepts of the Law. Like Jewish writers of the pre-Christian age, Ibn Kaspi claimed that Aristotle derived his ideas from Jewish sources. He also credited the medieval legend that Aristotle at the end of his life recanted those views which ran counter to the Hebrew Scriptures (Cf. *Mind*, July, 1888; *Monatsschrift*, xlv, 453).

Another ground of attack on Ibn Kaspi was, curiously enough, his lucidity. Kalonymos, the famous Italian poet, while holding Ibn Kaspi in high esteem, blamed him for writing so as to disturb the "simple faith" of the masses (See *Kalonymos' Sendschreiben an Joseph Kaspi*, ed. Perles, Munich, 1879, pp. 3 and 6). Finally Ibn Kaspi was denounced as one who accepted the Aristotelian doctrine of the eternity (as against the creation) of the world. But he does not seem to have differed on this point from the object of his worship—Maimonides, the "holy", the "perfect", the "light of the world", as he delights to call him.

It is worth noting that Jabez quotes an otherwise unknown Testament by a disciple of Solomon ben Adereth: who applies to the philosophers the following biblical passages: "Shall a man go to the coals and his feet not be burnt? Shall children eat sour fruit and their teeth not be set on edge " (Prov. 6.28 and Ez. 18.2.)

Ibn Kaspi had his detractors (cf. *J. E.* loc. cit.), but he also won many admirers. In 1372 Isaac Lattes spoke favorably of his commentaries on the Bible (see Neubauer, *Mediaeval Jewish Chronicles*, ii, 239). Moses Rieti, in the early part of the fifteenth century, places him in Paradise in the good company of the Ibn Tibbons and the authors

לבקש הצטדקות פילוסופית בעד הדת, ואותה בסס על עקרים יסודיים ידועים שכשהם לעצמם הם הם מצוות התורה. כמו סופרים יהודיים שחיו לפני התקופה הנוצרית טען אבן כספי שאריסטו קבל את דעותיו ממקורות יהודיים, ויאמין גם בהאגדה של ימי הבינים שבקץ ימי חייו התחרט אריסטו על דעותיו המתנגדות לכתבי הקדש (ראה את העתון Mind לירח יולי 1888; מאנאטסשריפט, כרך ארבעים וחמשה, דף תנ"ג).

יש גם טעם אחר, טעם נפלא וזר, להתנפלות זו על אבן כספי, וזה הוא צחות לשונו ובהירות סגנונו. קלונימוס, המשורר האיטלקי המפורסם, אף כי הוקיר מאד את ערכו של אבן כספי, בכ"ז האשים אותו בעד נטיתו לכתוב בסגנון העלול לבטל את „האמונה הפשוטה" של ההמון (ראה קלונימוס, זענד־שרייבען אן יוסף כספי, הוצאת פרלס, מינכען תרל"ט, דף ג' וגם ו'). לאחרונה הלשינו עליו על אבן כספי שהאמין בעקר אריסטו של נצחיות העולם (כנגד בריאת העולם של היהודים); אבל, כנראה, לא שנה בזה ממורו אשר העריץ, הרמב"ם ה„קדוש", ה„מושלם", „אור העולם", כמו שהוא מכנהו בחבה.

נחוץ להעיר עוד שיעבץ מביא צואה בלתי נודעת מתלמיד של שלמה בן אדרת, הקורא על הפילוסופים את הכתובים האלה של כתבי הקדש: „אם יהלך איש על הגחלים ורגליו לא תכוינה?" (משלי ו' כ"ח); „אבות יאכלו בסר ושני הבנים תקהינה (יחזקאל י"ח ב').

אבן כספי היו לו מגנים (ראה את האנציקלופדיה היהודית האנגלית, במקום הנזכר לעיל), אבל הוא רכש לו גם מכבדים ומעריצים רבים. בשנת קל"ב המליץ רבי יצחק לאטעס על פירושיו לספרי הקדש (ראה נייבויער, סדר החכמים וקורות הימים, כרך שני, דף רל"ט). בתחלת המאה החמש עשרה מיהר לו משה ריאטי מקום בגן עדן יחד עם יהודה ושמואל

of the Rokeaḥ and the Book of the Pious. Gross well sums up the truth about him when he says (*Gallia Judaica*, p. 68); "En effet, ses ouvrages ne contiennent pas que de l'argent pur, on y trouve aussi des scories, mais, dans tout se révèle un esprit net, pénétrant, épris de vérité."

INTRODUCTION

Saith Joseph ibn Kaspi: All my days I have toiled to live in the society of the wise, but I have found no rest. Twenty years ago, I became an exile to a place reputed for learning. I dwelt in the uttermost part of the sea, I crossed to Egypt, where I visited the College of that renowned and perfect sage, the Guide.[1] I found there the fourth and fifth generations of his holy seed, all of them righteous, but none of them devoted to science. In all the Orient there were no scholars, and I applied to myself the text,[2] "Woe to them that go down to Egypt for help."

I returned to my country disappointed, after having spent five months in going and coming. Then I passed a considerable interval at home, studying philosophy, and the commentaries on the Pentateuch and the whole of the Bible. A day came when the spirit of the Lord moved me to search among the capitals of the West; so I travelled through Catalonia and Aragon, and at

[1] i. e. Maimonides, so called from the title of his book, *Guide of the Perplexed*.

[2] Isa. 39.1.

אבן תבון ומחברי ה„רוקח" ו„ספר החסידים". גראס חדר לתוך האמת באמרו עליו (Gallia Judaica, דף ס"ח): „באמת חבוריו מלאים כסף טהור, אף כי נמצאת בהם גם פסולת; אבל בכלם מתגלה לב טהור, חוקר ודורש, ומשועבד אל האמת".

אמר יוסף אבן כספי:[1] כל ימי יגעתי להתגדל[2] בין החכמים ומנוחה לא מצאתי. זה לי עשרים שנה גליתי למקום תורה לפי הנשמע. שכנתי באחרית ים. ירדתי מצרים[2a] בית מדרשו של הרב הגדול החכם השלם המורה. ומצאתי שם זרעו זרע קודש דור רביעי ובניהם חמישי. כלם צדיקים אבל בחכמות לא היו מתעסקים. וגם בכל המזרח[3] לא היו שם חכמים. וקראתי על עצמי הוי היורדים מצרים לעזרה:

ואשוב אל ארצי בבשת פנים. וכל זמן עמידתי בהליכה ובחזרה היו חמשה חדשים: אחר כן שקדתי ימים רבים בארצי ובביתי[4] בחכמות ובפרושי התורה והמקרא כולה: ויהי היום רוח ה' העירני לחפש בבירות[5] ארץ המערב. ואסובי[6] קטלוניא

[1] H omits the introduction and begins with פרק א.
[2] L omits. [2a] B בארץ מצרים.
[3] So B. L reads המורה or התורה suggesting the correction to המדינה. [4] L ובניתי. [5] B Omits. [6] B ואשוב.

this moment[3] I am living in the great city of Valencia. If the Quickener of the dead grant me life, I will again traverse the whole of Aragon and Spain. I will cross to Fez, for I have heard that it is a seat of learning. Wherever I may go, wealth and honor are with me, thanks be to God! Perchance once in my life-time I may happen upon a teacher or companion in my studies. Or the Lord may work a miracle for me and I may find a disciple after my mind, to whom I may bequeath my inmost thoughts and opinions, —weak and poor though they be. Therefore I have resolved, before departing to distant shores, to write this Admonition, and to despatch it to my younger son Solomon, who is settled in Tarascon. I hope that it may be a memorial constantly between his eyes, so that he may order his ways aright. Peradventure the spirit of God may carry me to a far-off land, or death may cut me off, and I and my son be found sinners.[4] This Admonition may prove useful also for the instruction of many of the inhabitants of the land. Therefore I have called it: *A Guide to Knowledge*, and in the help of God may I find support (to accomplish my purpose).—

Chapter I

Solomon, my son! Know thou the God of thy father and serve Him. He will cause thee to ride in His "second chariot"[5] and thine own conduct

[3] Autumn of 1332.

[4] The father because he failed to admonish, the son because of the father's neglect.

[5] i. e. in the angelic rank.

וארגון והנני היום העיר הגדולה בלנציאה[7]. ואם
יחייני מחיה המתים אסוב עוד כל ארגון וספרד
ואעבור פאס. כי שמעתי שמה ישבו[8] כסאות
לחכמים: ובכל מקום אשר אני הולך עושר וכבוד
אתי תהלה לאל. אולי פעם אחת בימי אעשה לי
רב או אקנה לי חבר או בריאה יברא ה' תלמיד
הגון אנחילנו ירושת סודותי ודעותי החלושים
והדלים: לכן טרם ארחיק ללכת אמרתי בלבבי
לעשות זה המוסר ולשלחו לשלמה בני צעירי[9]
היושב טרשקון[10]. יהיה לו לזכרון בין עיניו
תמיד והוא יישר אורחותיו. פן רוח ה' ישאני
בארץ[11] רחוקה או יפסקני המות. והייתי אני
ושלמה בני חטאים: ואולי יועיל זה המוסר להבין
ולהורות לרבים מיושבי הארץ. ולכן קראתיו
יורה דעה[12] ובהשם אעזר:

פרק א

שלמה בני! דע את אלהי אביך ועבדהו. והוא
ירכיבך במרכבת המשנה אשר לו וגם המעשה[13]

[7] L בלנסייא. [8] L omits.
[9] So B. Other readings: A בעירי, L בחורי, W. בכורי.
[10] B טרשקו, L טרסקון. [11] L omits, adding from A.
[12] B omits these four words. [13] B, H omit.

must raise thee in its chariot[6], drawing thee as near as thy faculty avails unto Him. Even so David said to his son Solomon, "If thou seek Him He will be found of thee."[7]

Now, the knowledge of God is the primary precept of all our 613 laws, as may be seen from the texts enforcing this knowledge.[8] It is the basis of the four precepts enumerated by Maimonides at the beginning of his Code. He specifically terms them the Foundations of the Torah. These four[9] precepts are (1) to know that there is a First Cause, (2) to recognize that He is One, (3) to love Him, and (4) to fear Him. They are designated the Foundations of the Torah, for they are at once the purpose and the root of all the commandments, the observance of which is the whole end of man.

Chapter II

Beware, however, lest thou draw from this a wrong inference, arguing: "Seeing that these four precepts are root and end, what concern have I with the rest of the precepts? Surely it is good for me to lighten myself of the other 609 laws." God forbid that thou shouldst act thus! As the Lord liveth, *all* the precepts are of great profit,

[6] Or, according to the other reading, "and He will raise thee in His chariot," etc.

[7] I Chron. 28.9.

[8] E. g. Exod. 20.2, Deut. 7 9; Ibn Kaspi (or the copyist) confuses two texts.

[9] Maimonides really includes 10 precepts as the "Foundations". But the four to which Ibn Kaspi reduces them are not unjustifiably selected.

יעלה אותך במרכבתו להתקרב אליו בכל אשר בכחך. אך כמו שאמר דוד ע"ה לשלמה בנו[14] אם תדרשנו ימצא לך:

ודע כי ידיעת ה' הנכבד שזכרתי לך היא המצוה הראשיית לכל תרי"ג מצות שלנו כמו שכתוב וידעת את[15] ה' אלהיך. וזה יסוד לארבע המצות שסדר המורה בראש ס' המדע. וקראם יסודי התורה. והם לדעת שיש מצוי ראשון. ושהוא אחד. ולאהבו[16] וליראה ממנו. ונקראו אלה יסודי התורה כי הם תכלית ועיקר לכל המצות. וזה סוף כל האדם:

פרק ב

השמר לך פן יהיה עם לבבך בליעל לאמר. אחר שאלה הד' מצות הם העיקר והתכלית מה לי וליתר המצות? הלא טוב לי שאקל מעלי תר"ט[17] מצות! חלילה לך מעשות כדבר הזה: חי ה' כי יתר המצות[18] כולם מועילות תועלות גדולות מצד

[14] L לבנו.
[15] So the MSS. read.
[16] A, L ולאהבה.
[17] L תרינ.
[18] A omits these three words.

both in and for themselves and as reinforcements of the four basic rules. Thou canst not truly fulfil these four, unless thou fulfillest all the rest. If thou becomest proficient in philosophy, thou wilt understand that man is compounded of body and soul, and that the rational faculty, which belongs to the soul, is itself partly practical, partly speculative. Neither of these can exist without the other, just as the soul cannot exist without the body. For this reason the Commandments are divided first into those which effect the well-being of the body and those which effect the well-being of the soul, and secondly into the practical and speculative.

Maimonides has fully explained this in his Code and Guide.[10] Our honored Sages were the first to point this out in several passages, and Aristotle expounded their words with perfect lucidity in his *Ethics*. The Greek philosopher lived during the Second Temple, and he learned from the Jewish Sages all the true things that he wrote. Nor do I remember that Aristotle departed from the tenets of the Rabbis except with regard to the eternity of the world and the question whether the sphere or the stars move. In the second case, the Rabbis admitted[11] that the heathen Sages had the correct opinion, [in the first Aristotle retracted his opinion]. And, in general, if thou livest and acquirest a knowledge of these matters, it will become clear to thee

[10] In the Hilkot Madda' and in the *Guide for the Perplexed*, e. g. III, ch. 27.

[11] T. B. Pesaḥim 94; Shabb. 54.

עצמם ומצד הישרתם לאלה הארבע. ולא תוכל לקיים אלה הארבע קיום אמיתי אלא בקיום כל המצות: ואם תזכה לדעת החכמות על השלמות. אז תבין כי האדם מורכב מגוף ומנפש. ותדע כי הכח הדברי מן הנפש ממנו מעשי וממנו עיוני. ואין לאחד מאלו השנים קיום בלעדי חבירו. וכן אין קיום לנפש בלעדי הגוף: ולכן נחלקו המצות תחלה לתקון הגוף ותקון הנפש ואחר למעשיות ולעיוניות:

וכבר ביאר זה המורה באור שלם בס' המדע וכן בס' המורה: וזכרו זה תחלה רבותינו המכובדים במקומות מפוזרים. ובאר דבריהם אריסטו בס' המדות ביאור שלם: כי בזמן בית שני היה זה החכם[19] ומהם למד בכל[20] מה שאמר אמת. ואין אני זוכר שיצא מגדר דבריהם רק בענין הקדמות ובענין מזלות חוזרין וגלגל קבוע[21] שהודו הם בעצמם שבזה[22] נצחו חכמי אומות לחכמי ישראל: ובכלל אם תחיה[23] ותזכה להבין הדברים

[19] L הדבר.
[20] So H, B. L and A read וכל.
[21] L גלגל חוזר ומזלות קבועים. H as in text but reverses order.
[22] H ובזה.
[23] L תרצה.

that not "in vain has the pen of the scribe made books!"[12]

CHAPTER III

I will give thee two simple illustrations in support of my injunction that thou must be diligent in fulfilling all the practical precepts.

The first example is this: Concerning the wearing of fringes the reason is given, "that ye may look upon it, and remember all the commandments of the Lord."[13] How, you may ask in bewilderment, can the sight of fringes on a garment call to mind all the Lord's commandments, among them the four named above? The reply is, Certainly this is so. Let me explain briefly, and in terms suited to thy youthful capacity. Man is not an angel that his reason should always be working perfectly. Nor is he a mule, that his reason should never be active at all. He may be termed hermaphrodite, metaphorically speaking, half angel, half mule. Hence neither angel nor mule was bidden to wear fringes! As our honored Rabbis said, God asked the angels, What have ye to do with the Torah?[14] Man, however, received this and similar commandments, because he occupies an intermediate position, with his mind sometimes active, sometimes quiescent. The investiture of the fringed garment does recall all the precepts, until ultimately he remembers that God, blessed be He,

[12] Jer. 8.8.

[13] Num. 15.39.

[14] T. B. Shabb. 88, Ber. 28b.

תדע כי לא לשקר עשה עט סופר[24] ספרים:

פרק ג

אתן לך שני משלים קלים בחוזק מה שצויתיך להיות זהיר בכל המצות המעשיות:

המשל הראשון. כתוב בתורה במצות ציצית שהטעם הוא וראיתם אתו וזכרתם את כל מצות ה'. אולי תגע עדיך ותבהל איך בראיית הציצית נזכור כל מצות ה' שבכללם הארבע שקדם זכרם? התשובה כן הענין בלי ספק. ובאור זה בקצרה וכפי כחך היום. כי האדם אינו מלאך שיהיה שכלו[25] גמור בפעל תמיד. ואינו פרד[26] שלא יהיה שכלו[27] בכח[28] כלל. אבל הוא כמו אנדרוגינוס חציו מלאך וחציו פרד על צד הקרוב. ולכן לא נצטוה בציצית לא המלאך ולא הפרד. ואמרו רבותינו המכובדים כי השי"ת אמר למלאכים תורה מה תהא לכם? אבל נצטוה בזה וכדומה[29] לזה האדם. להיותו[30] ממוצע כמו שאמרנו. והוא פעם שכל ופעם אינו שכל בפעל. וההתעטפות בציצית יזכירהו כל המצות. עד שיזכור באחרית כי השם

[24] Jer. 8. 8; The quotation is not exact. So H. reads עט שקר סופרים. [25] H שכל. [26] L פרא throughout. [27] H שכל. [28] A, L נכח. [29] H ובדו מר. [30] H adds כמו.

is the First Cause. For the section relating to the fringes ends with the words: "I am the Lord thy God"—a truth thus made clear! This precept has other advantages, but above all is the statement of Scripture sure: "And ye shall look upon it, and remember all the commandments of the Lord," the text ending with the result: "that ye go not about after your own heart and your own eyes." It was by neglect of such warnings that Solomon, of blessed memory, erred, for he said: "I will multiply horses and yet I will not turn aside from God."[15] Take warning from this example.

My second example shall be a "light precept", to use our Sages' term[16]. I refer to the command to dwell in booths. The Torah assigns both the motive and the end: "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the Land of Egypt."[17] Observe how truth is a testimony to itself! The text does not say, because the children of Israel *dwelt* in booths, nor does it say when they *came* out. But it does say, "because *I made them dwell*" and "when *I brought* them out." Thus there is a reference back to God, the First Cause; as though to indicate that this precept was not merely intended to recall the facts of the departure from Egypt and dwelling in tents but to recall Him who brought out, Him who made to dwell! In other words the intention was that they should practically realize this truth, just as the four primary precepts enforce it in theory.

[15] Deut. 17.16. Cf. T. B. Sanh. 21b.

ית' הוא[31] הסבה הראשונה כמו שכתוב אנכי ה' אלהיך הוא אמת וברור: ולזאת המצוה תועלות אחרות. אבל על כל פנים אמת מה שכתוב בתורה וראיתם אותו וזכרתם את כל מצות ה'. וסיים ולא תתורו אחרי לבבכם ואחרי עיניכם: ובזה טעה שלמה ע"ה שאמר אני ארבה ולא אסור. והקש על זה:

והמשל השני במצוה קלה כמו שאמרו רבותינו. והיא מצות סוכה. ונתנה התורה טעמה ותועלתה ג"כ. ואמר[32] למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל בהוציאי אותם מארץ מצרים. וראה איך האמת עד לעצמה כמו שפירשנו. כי לא אמר בסוכות ישבו בני ישראל ולא אמר ג"כ בצאתם. אבל אמר הושבתי וכן בהוציאי. שהוא כינוי להשי"ת שהוא הפועל הראשון. כלומר אין הטעם בזה כדי שנזכר היציאה והישיבה לבד. רק שנזכור[33] המוציא והמושיב:[34] והטעם כדי שידעו זה בפועל. וזה ענין ארבע מצות שזכרנו:

[31] H שהוא. [32] L, A omit.
[33] B, A שנזכיר. [34] So H. Others והמשיב.

[16] T. B. 'Abodah Zarah 3a. [17] Levit. 23.43.

So, in general, all the practical precepts, positive and negative, are helpful in many ways; but one of their most comprehensive services is that they bring to their doer's consciousness the four basic precepts summed up in the idea of Knowing God; sometimes keeping this knowledge with him, at others restoring it if he momentarily lose it. For these two operations both fall within the scope of the physician's art; to maintain health if it be present, to restore it if it be absent. And it is a familiar truth that sickness of the soul and its cure are analogous to the disease and healing of the body.[18]

Chapter IV

The thought may occur to thee: "I will perform all the practical commandments, and I will also uphold the four inner, rational principles, knowing them by way of tradition on the authority of Scripture." Well, one who so acts is righteous and sincere, and belongs to the category of the good man. But there is a better than he. For the idea of the Good is susceptible of the less and the more, as in the proposition: "Gold is better than silver." Pure gold, in the case before us, is he who performs all the practical laws, and who maintains the inner, rational principles in the manner befitting them, that is to say, he knows them by way of demonstration. Although the

[18] Cf. Maim. *Eight Chapters*, 3; *De'ot* 2.

ובכלל כל המצות המעשיות הן עשה הן לא תעשה כולם מועילות תועלות רבות. ואחת מתועלותיהם הכוללות[35] היא כדי שנדע בפועל הד' מצות היסודיות שהסוג לכולם ידיעת ה'. וזה אם לשמרו עמנו תמיד אם להשיבו אלינו[36] אם נשמט ונשכח כרגע מה. כי אלו השתי פעולות הן בגדר הרפואה. רצוני שמירת הבריאות העומדת וההשבה אם סרה. וידוע כי חלי הנפש ורפואתה הולך על דרך חלי הגוף ורפואתו:

פרק ד

כי תאמר בלבבך אקיים[37] כל המצות המעשיות וגם אקיים[38] אלו הארבע מצות הלביות והעיוניות כי אדעם דרך קבלה כמו שכתוב בתורה. דע כי עושה אלה הוא צדיק תם[39] וישר ובכלל איש טוב הוא. אבל יש יותר טוב ממנו: כי הטוב מקבל פחות ויותר. ואין זה אלא כמו שנאמר שהזהב טוב מן הכסף. והנה הזהב הטהור הוא המקיים כל מצות המעשיות והמקיים הלביות והעיוניות כראוי להם. רצוני שידעם במופת. וכבר מנה המורה כי

[35] H הכוללת. [36] So B, H. L להשיב אליו. A להושיבו אליו. [37] L נקיים. [38] A, L omit.
[39] A omits.

total number of the precepts is 613, Maimonides estimated that only sixty are of regular and general application[19]. This may be indicated symbolically by the verse: "Threescore are the queens."[20] Nay, if thou wilt probe the matter more deeply, thou wilt discover that the number of obligatory commandments is even less than sixty. Examine the *Book of the Commandments*, and thou wilt understand what I mean.

While he who fulfils all the precepts in the manner befitting them is perfectly good, he who does less than this attains by so much a lesser degree of good. Our Sages accordingly declared that "Every Israelite has a portion in the world to come."[21] But the portions are unequal, else were God unjust.

Chapter V.

Hear, my son! the instruction of thy father— and hold firm to my injunction to perform the practical precepts, doing so in the manner befitting them—i. e. by practice. These laws thou must derive from the Bible, from the encyclopedic Code of Maimonides, and also from the Compendium of Alfasi. "Give a portion unto seven"[22] and fix times for the study of the Talmud, as I shall further explain.

[19] Maim. *Book of the Commandments*, end of section on "Affirmative Precepts".

[20] Song of Songs 6.8.

[21] Mishnah, Sanh. 10.1.

[22] Eccles. 11.2. The expression in the text refers no doubt to the seven liberal arts.

אעפ"י שהמספר הכולל הוא תרי"ג אין[40] מהם תמיד וכולל רק ששים. וסימן להם ששים המה מלכות. והנה כאשר תדקדקי[41] תמצא ההכרחיות יותר מעט מזה. תעיין בס' המצות ותבין זה:

ובכלל כל[42] המקיים המצות כלם כראוי להם הוא הטוב השלם. והפוחת מזה תהיה פחיתות מעלתו כפי פחיתות פעולתו. ולכן ארז"ל כל ישראל יש להם חלק לעה"ב. אבל אין החלקים שוים. כי אם אינו כן לא יהיו כל דרכיו משפט[43]:

פרק ה

שמע בני מוסר אביך. החזק במוסר לקיים המעשיות[44] כאשר צויתיך. ואלה תקיימם כראוי. והוא המעשה. ותעמוד על אלה ממה שכתוב בתורה. ופירשם רבינו משה בס' הכולל משנה תורה וגם מה שחבר רב אלפסי. ותן חלק לשבעה[45] וקבע עתים לגמרא כמו שאודיעך עוד בע"ה[46]:

40 So B, H. A. L איזה.
41 H adds יותר.
42 H כי.
43 L omits from אבל to end of paragraph.
44 A המצות.
45 B, H omit.
46 B, H omit.

But "if there arise a matter too hard for thee in judgment," as regards any of these practical laws, follow the ordinance of Scripture[23], "Arise and get thee up into the place which the Lord thy God shall choose." Note the selection of terms. "Thou shalt come unto the priests the Levites and unto the judge," "and thou shalt *do* according to the tenor of the sentence which they shall declare unto thee." It is written, "thou shalt *do*", and not, "thou shalt *know*". The Scripture had previously defined the kind of law to which this rule –(of seeking expert advice) was to apply. It starts with a very wide category, "between blood and blood", and further adds "between plea and plea", another general category, and then qualifies by the phrase "even matters of controversy within thy gates." The implication is that we are not all bound to know every detail of the law of the "four bailees"[24], of "claimant and respondent", of "loan and deposit". Acquaintance with such matters is commendable, yet is it enough for us if there be available in our age a judge or judges familiar with the law, who "shall judge the people at all times."[25] That is to say, if I am able to pass my whole life without litigation, then ignorance of the law as to disputes is no defect in my soul. And if, God forbid, contention should arise between me and another and I go before one of the Rabbis expert in these affairs, again it is no defect at all

[23] Deut. 17.8.

[24] Mishnah Baba Mezi'a 7.8, etc.

[25] Exod. 18.22.

וכי יפלא דבר ממך מאלה המעשיות עשה כמו שאמרה תורה. וקמת ועלית וגו' ובאת אל הכהנים הלוים ואל השופט אשר יהיה בימים ההם וגו' ועשית על פי הדבר אשר יגידו לך וגו': ראה הפלגת זה הלשון. כי אמר ועשית ולא אמר וידעת. וכן פרט תחלה על איזה מצוה יתנהג כן. ואמר סוג כולל מאד והוא בין דם לדם ואמר עוד בין דין לדין שהוא כלל אחר ואמר דברי ריבות בשעריך: והמשל בזה כי אינו הכרח שנדע כולנו על כל פנים דין ארבעה שומרים. או כל הלכות טוען ונטען שאלה ופקדון. ואם הידיעה הזאת טובה. רק[47] די לנו אם יש לנו בימינו שופט או שופטים ידעו זה ושפטו את העם בכל עת: וזה כי אם אוכל לשבת כל ימי ודבר אין לי עם אדם מענין ריב ומדון לא יהיה חסרון בנפשי כי לא ידעתי אלה הדינים. ואם ח"ו יארע לי ריב עם זולתי אלכה לי אל אחד מהרבנים היודעים דינים אלו. אין זה חסרון בנפשי

[47] A omits רק, L omits that and following 3 words.

in my soul. As the Sage Ibn Ezra remarks: "If all men were righteous, there would be no need for the tractate concerning Torts." Yet it would certainly be a defect in my soul if, when occasion arose for applying the law, I transgressed it.

On the other hand, as God liveth, the case is quite different with regard to the inner, speculative precepts. For their whole substance and being consists in the knowledge of them personally, by every individual, and this knowledge must be a continuous, rational apprehension. Nor does this of itself constitute perfection of fulfilment. This rational apprehension must be fortified by irrefutable proofs. For the knowledge of God, of His existence and His unity, means proven knowledge. Otherwise the term used ought to be "thought," "opinion," or "think," and not in the true sense unqualified "knowledge." Thus Maimonides avoids the terms "believe," "opine" and uses the term "know," after the Scriptural analogy: "Know therefore that the Lord thy God, He is God."[26]

Chapter VI

[When elsewhere Maimonides does use the term *faith*, the sense in which he employs it is clear]. In his *Guide for the Perplexed* Part I, ch. 50, he writes: "When reading my present treatise, bear in mind that by *faith* we do not understand that which is merely uttered with the lips, but that which is apprehended by the soul, the

[26] Deut. 4.39. Compare and contrast Mendelssohn's view in his *Jerusalem*. Cf. also Schechter, *Studies in Judaism*.

כלל. ואמר החכם אבן עזרא. אלו היינו כלנו צדיקים. לא נצטרך למסכת נזיקין. אבל יהיה חסרון בנפשי אם אעבור על זה[48] הדין:

ואמנם במצות הלביות והעיוניות לא כן חי ה׳! כי כל עצמם ומהותם[49] הידיעה הנפשיית אשר[50] לאיש ואיש וזה בפועל תמיד ציור שלם ודבוק שכלי. וגם זה אינו שלימות גמור אלא אם כן תדע זה במופתים והקשים הכרחיים. ולכן אמרה התורה וידעת את ה׳ אלהיך. ואמר המורה לדעת שיש שם מצוי ראשון ולדעת שהוא אחד: וגדר שם הידיעה הוא הידיעה המופתית. כי זולת זה יקרא מחשבה או סברא לא ידיעה בסתם על דרך האמת: והנה המורה לא אמר להאמין או לסבור או לחשוב רק לדעת כלשון התורה וידעת:[51]

פרק ו

אמר המורה בפרק נ׳ מראשון. דע אתה המעיין במאמרי זה כי ההאמנה אינה הענין הנאמר בפה[52] אבל הענין המצוייר בנפש כשיאמינו בו שהוא כן

[48] B, A, H omit על זה. [49] A, L ומתוכם.
[50] H. omits. [51] L בידיעת התורה וכונתה.
[52] B, H omit.

conviction that the object of belief is exactly as it is apprehended." To which he adds: "If in addition to this we are convinced that the thing cannot be different in any way from that which we believe it to be, and that no reasonable argument can be found for the negation of the belief or for the admission of any deviation from it, then the belief is true." When, again, in ch. 55, Maimonides discusses the kinds of attributes which are inapplicable to God, seeing that their application implies imperfection, he uses these expressions: "He who knows these things, but without their proofs, does not know the particulars which logically result from these general propositions; he will not be able to prove that God exists." Further Maimonides remarks in ch. 60: "But you must be careful in what you negative, to negative by proof, not by mere words, for each time you ascertain by proof that a certain thing, imagined to exist in the Creator, must be negatived, you have undoubtedly come one step nearer to the knowledge of God." In fine, Maimonides here and in many other passages, and in agreement with all authoritative philosophers, asserts that perfect knowledge is only attainable when the mind's apprehensions are *demonstrated*.

כמו שיצוייר: ועוד אמר ואם יגיע[53] עם זאת האמונה שאי אפשר חלוף זאת האמונה בשום פנים ולא ימצא בשכל מקום דחיה לאמונה ההיא ולא לשער אפשרות חלופה תהיה אמיתית: עוד פרק נ"ה על ידיעת הדברים שראוי שירוחקו מהאל להיותם מונעים השלימות מאתו ית' אמר דבר זה לשונו. ואם ידע אלו הדברים ולא ידעם במופתיהם לאי[54] ידע הפרטים המתחייבים מאלו ההקדמות הכלליות חיוב הכרחי. ולזה[55] לא יהיה אצלו מופת במציאת האלוה: עוד אמר בפרק פ' והשמר מאד שתוסיף שלילת מה שתשלול במופת לא שתשלולי[56] בדבור בלבד. כי כל אשר תתבאר[57] לך במופת שלילת דבר שיחשב מציאותו לשם ממנו תקרבי[58] אליו מדרגה בלא ספק. ובכלל הנה המורה בזה ובמקומות רבים וכל הפילוסופים השלמים הסכימו שלא יקרא ידיעה שלימה רק בידיעת אלו הציורים השכליים במופת:

[53] L יהיה.
[54] H has ולא.
[55] H לזה.
[56] H omits three words.
[57] H כאשר התבאר.
[58] B, H קרבת.

Chapter VII

When then we are bidden to know that there is a First Cause, how can this knowledge be obtained except by arguments and proofs which no sceptic can dispute? Our Sages ordained that the duty of studying the Torah is to be pursued to that very extent.[27] Again, how can I know that God is One, as is constantly proclaimed in our prayers, unless I know what constitutes unity, as it is expounded in the *Guide* and in the Metaphysics [of Aristotle]? Maimonides explains that the idea of unity does not attach to the sphere, nor to any of the separate Intelligences, nor even to the highest Intelligence which moves the diurnal sphere. Unity applies to God alone, who is above this highest Intelligence. Aristotle proved all this irrefutably; hence Maimonides burned with a mighty zeal when he saw that Aristotle had presumed to interpret our precious truths, attributing the exposition to himself, while he stole it all from the books written on the subject by King Solomon and others.[28] Maimonides was therefore impelled to compose his comprehensive treatise, the *Guide*, in which he includes these precepts

[27] Obviously Ibn Kaspi (with Maimonides) had before him the version of Mishnah Abot 2.14 (in which the imperative ודע is omitted, and which ran:—"Be diligent to learn Torah wherewith thou mayest make answer to Epicurus"). Cf. the Notes of the Tosafot Yomtob and C. Taylor to the passages.

[28] For this notion that Greek philosophy was derived from Hebrew sources, see above p. 129.

פרק ז

והנה צונו שנדע שיש שם מצוי ראשון. ואיך ארע[59] זה שהוא אמת אלא אם כן ארע זה בטענות וראיות שלא יוכל אפיקורוס לחלוק עלי[60]? כמו שצונו רבותינו ז"ל. שעד זה הגבול הוא חיוב למידתנו את התורה[61]: וכן איך ארע שהוא אחד שנאמר תמיד בקריאת שמע אלא אם כן ארע מהו האחד כמו שהתבאר בספר המורה וספר מה שאחר הטבע? כי שם התבאר שהגלגל אינו אחד. וכן אחד מן[62] השכלים הנפרדים[63] אינו אחד. ואף לא השכל העליון המניע הגלגל היומי. ואין שם אחד רק האל ית' לבדו שהוא למעלה[64] מזה השכל: וכל זה התבאר במופתים שאין בם ספק בספרי[65] האלהות לאריסטו: על כן קנא הרב השלם להשם[66] קנאה גדולה כאשר ראה שאריסטו התנשא לפרש המצות היקרות שלנו. וייחס פירושם לעצמו תחת אשר גנב כל זה מספרי שלמה וזולתו שחוברו בענין זה: ולכן חבר השלם ס' המורה שהוא כולל פי'

[59] H, B נדע [60] A, L עליו [61] A, L לימודתנו בתורה.
[62] A, L omit. [63] H omits. [64] L השלם.
[65] B, H בדברי. In other contexts the readings vary between ספר and ספרי. [66] B, A omit. H לנו.

and their proofs, just as he had previously given in his Code a survey of all the other precepts.

Now how can any of us be said to appreciate the meaning of Unity as applied to God unless we have an inner understanding of the declaration so often on our lips that The Lord our God is One; unless we know, and know by demonstration, that this One is not the mover of the diurnal sphere but a power above it? So, too, with the precepts to love God and to fear Him. We are not to love God as a man loves his wife and children; not to fear Him as we fear a human being. But these emotions, as applied in our relation to God, need definition, of the kind supplied in the works of Maimonides. But to acquire the necessary knowledge a study of the natural sciences and metaphysics is indispensable.

Abraham, our first father, whom God termed His friend,[29] was the man who discovered for himself, by aid of his fine intelligence, this universal principle of ours: that above the celestial sphere there is a Unique Being. So, our Sages said, Abraham recognized His Creator when he was forty years of age.[30] This recognition, they would have us understand, was made by Abraham from actual demonstration; for it was not a tradition from his father, nor did he acquire it from his contemporaries. He originated the idea, while his contemporaries believed the physical sun to

[29] Isa. 41.8.

[30] The common reading in Genesis Rabbah, ch. xxx, is "forty-eight years of age", but Ibn Kaspi, like Maim., had the reading "forty". Cf. Theodor's note, p. 274.

אלו המצות ומופתיהם כמו שקדם לו ס' משנה תורה שהוא כולל פי' שאר המצות:

ואמנם מי מכולנו מבין ענין היחוד[67] באל ית' עד שנדע בלבנו מה כוונת אמרנו תמיד שמע ישראל ה' אלהינו ה' אחד. עד שנדע שזה האחד אינו הגלגל המניע היומי אבל הוא מה שהוא למעלה מזה כל שכן כשנדע זה במופת: וכן מצות לאהבה את ה'. כי אין הטעם שנאהוב אותו כדרך אהבתינו אל נשינו ובנינו. וכן שנירא ממנו כמו שנירא מאחד מן האנשים. אבל כמו שפירש[68] המורה במדע ובמורה. ואין מי שידע[69] זה או יבין זה אלא היודעים ספרי הטבע ומה שאחר הטבע:

והנה אברהם אבינו הראשון שקראו השם אוהבו[70] הוא המציא מעצמו בדקות שכלו זאת האמונה שלנו הכוללית. שעל הגלגל יש מצוי שהוא אחד. ולכן אמרו בן ארבעים שנה הכיר אברהם את בוראו. והכוונה בפעל במופת. כי זאת ההכרה לא היתה לו בקבלה מאביו תרח או מזולתו מבני דורו. כי הוא היה המחדש[71] אותה. וכולם[72]

[67] B האחד. [68] B, H שפירשם. [69] B, H ומי ידע.
[70] A, L אוהבי. [71] H מחדש. [72] H כי כלם.

be divine. Abraham, in the rabbinical story, appealed to argument and proof; he did not say to the others, I believe it, I have been told in a dream that I ought to think so and so true. "Look unto Abraham your father," cries Isaiah.[31] Assuredly it becomes us to imitate him. I am far from asserting that all men can reach the level of Abraham, but I do say that his level is the highest and most excellent though, as I have admitted above, those who stand below it are also good.

Chapter VIII

But I command thee, dear son of mine, to rise up, if thou canst, to this, the highest level. My son! be wise and make my heart glad![32]

Chapter IX

Yet, let not the fact that these works expound those four precious precepts, hurry thee to a premature study of the *Guide* or of Aristotle's *Metaphysics*. Not so my son! By gradual steps shalt thou rise to Truth. Not in a rush canst thou compass the whole ascent; slips and setbacks may impede thy progress. This is pointed out in the *Guide*, I 34, and in other places, as thou wilt hereafter see.

[31] Isa. 51.2.

[32] Prov. 27.11. The author intimates the importance he attaches to this counsel by devoting a whole chapter to it.

זולתו היו מאמינים שהגלגל שהוא גשם היה אלוה. ולכן טען כנגדם טענות מופתיות. לא שאמר להם אני מאמין כך וכך או חלום חלמתי שראוי להאמין כך וכך: לכן ראוי לנו שנתדמה אל אבינו הראשון. הביטו אל אברהם אביכם: ואין אני אומר שכל בני הזמן יוכלו להגיע אל זאת המדרגה. אבל אומר אני שזאת המדרגה היא היותר טובה והעליונה. ואשר למטה מזה טובים גם כן כמו שקדם לנו:

פרק ח

אבל אצוך בני היקר לי שתעלה אם תוכל אל המדרגה[73] היותר עליונה. חכם בני ושמח לבי!

פרק ט

לבך אל ימהר להתחיל[74] בלימוד ספר המורה וס' מה שאחר הטבע לאריסטו. בעבור שאלו הספרים מודיעים אלו הארבע מצות היקרות. לא כן בני! מעט מעט תעלה אל האמתיות. לא תוכל כלותם מהר פן תרבה עליך הטעיות והשבושים. וכבר באר זה המורה בספרו הנכבד פרק ל"ד מראשון. ובמקומות אחרים כמו שתראה עוד:

[73] H המעלה. [74] H, B omit.

Chapter X

My son! Keep my words![33] To-day thou art twelve years of age. For another two years be a diligent student of the Scriptures and Talmud. When thou art fourteen, fix regular hours for continuing thy previous studies, and give also a good part of thy time to mathematics; first Ibn Ezra's Arithmetic, then Euclid, and the Astronomical treatise of Al-Fergani and [Abraham b. Ḥiyya][34]. Besides, appoint set times for reading moral books, which will introduce thee to all good qualities—viz. the Books of Proverbs and Ecclesiastes, the Mishnaic tractate *Fathers*, with the Commentary of Maimonides and his preface thereto, and the same author's Introductory chapters to the Code. Also read Aristotle's *Ethics*, of which I have made a digest. There is also available among us the Collection of the *Maxims of the Philosophers*.

This course should occupy thee for two years. Then, when thou art sixteen, appoint times for the Scriptures, for the writings of Alfasi, Moses of Coucy, and the Code of the perfect teacher (Maimonides). Also give much time to Logic. With the help of God I will make a compendium on this subject, sufficient for thy needs, as I did with the *Ethics*.

[33] Prov. 7.1.

[34] On the works named in the context see Steinschneider, *Hebr. Uebersetzungen*, §§ 343, 350, 502. On the Jewish educational schemes, cf. I. Abrahams, *Jewish Life in the Middle Ages*, chs. xix, xx.

פרק י

בני שמור אמרי! הנך היום בן שתים עשרה שנה. לכן שקוד בתורה במקרא ובגמרא עוד שתי שנים אחר כן.[75] ואתה בן י"ד שנה קבע עתים לכל מה שקדם. ותן חלק גדול לחכמות הלמודיות. וזה תחלה ס' המספר מאבן עזרא ואחריו ס' האקלידס ואחריו ס' אלפרגאני וחשבון המהלכות. עם קבעך[76] עתים בספרים המוסריים[77] המישרים אורחותיך במדות[78]. והם ס' משלי וקהלת ומס' אבות עם פרוש המורה והקדמתו. וכן הלכות דעות מס' המדע וכן ס' המדות לארסטו אשר עשיתי ממנו קיצור. וכן ס' אחר נמצא אצלינו המקבץ מוסרי הפלוסופים:

הנה כל זה תבין בב' שנים. ואתה בן י"ו שנה תקבע עתים לתורה ולמקרא ולספרי הרב אלפאסי וס' רבינו משה מקוצי וס' משנה תורה מן הרב השלם: ותן חלק גדול למלאכת ההגיון. ובע"ה אעשה לך קיצור מזאת המלאכה יספוק לך[79] כמו שעשיתי קיצור מס' המדות:

[75] H puts stop at שנים and omits כן, begins new clause with אחר, and so in all similar contexts.

[76] A and L read וגם קבע. [77] B במוסריים. [78] A, L בכל המדות. [79] B, H omit.

In this way thou shouldst pass another two years, by which time thou wilt be eighteen years old. Then review all thy former work, and study natural science. By that date, being twenty years of age, "build thy house". Do not intermit the reading of moral books, but also take up theology, i. e., the *Metaphysics* of Aristotle and his disciples, as well as the *Guide* of Maimonides.

Marry a wife of good family, beautiful in form and in character. Pay no regard to money, for true wealth consists only of a sufficiency of bread to eat and raiment to wear. Why weary thyself to gain great riches, when neither thou nor any other could equal the vast store accumulated by the great mountain in our native city l'Argentière[35], even though that mountain is but a soul-less heap! Rather occupy thy mind continually with books of morals; I need not here repeat their lessons, but they will instruct thee as to the meaning of real wealth and as to other matters. Observe their injunctions faithfully. Above all things be chaste, just as thy father has been before thee. And use thy endeavors to live a virtuous life, and to order well thy home with thy wife and the children whom, God willing, thou shalt beget; in all things obeying the injunctions of the moralists. Never fail to read

[35] See above, p. 127.

ובזה תתמיד שני שנים אחרים. ואתה בן י"ח שנה תקבע עתים לכל מה שקדם. ושקוד בחכמת הטבע ובזה תתמיד שתי שנים אחר ובנית ביתך. ואתה בן עשרים שנים. אל תרף ידך מן העיון במוסרים[80] ותתחיל באלהיות.[81] הם ספרי[82] מה שלאחר הטבע לארסטו ותלמידיו וס' המורה:

אך קח לך אשה מבנות היחס. נאה בגופה ובמעשיה. ולא תתן עיניך בממון. כי העושר אינו רק ההסתפקות לחם לאכול ובגד ללבוש. ולמה תיגע בני להשיג כסף רב ולא תוכל אתה ולא זולתך להגיע אל הגבול שהשיג מזה ההר הגדול אשר בכספיא המקום עיר מולדתנו. עם היות ההר ההוא דומם שאינו בעל נפש כלל: על כן צויתיך להגות תמיד במוסרים. ואין רצוני להעתיקם בכאן. הלא הם יורוך על זה ועל כל הראוי. ועל כל פנים שמור כל הכתוב בהם: ועל הכל בני השמר לך מהסתכל בנשים כאשר נשמר אביך: אך בכלל תכלכל דבריך במשפט בסדור ביתך עם אשתך ובניך אשר תוליד אם ירצה הבורא על פי הדברים אשר יגידו לך הספרים[83] המוסרים. ועל כל פנים

[80] A, L בספרים. [81] B here and elsewhere spells באלו היות. So H, though not so consistently. [82] A, L ספר.
[83] B, H omit.

a section of some ethical book daily after every meal, having first blessed the Lord. Above all set thy thought on that highest of attainments, the Knowledge of God, as expounded in the *Guide*, and in the *Vessels of Silver*, which, if God grant me life, I will make for thee.[36] "Then shalt thou understand the fear of the Lord, and find the knowledge of God."[37] In this course persist until the day of thy death. Ascending above the heavens, thou shalt then find entry into the company of the angelic spirits, into a delight which cannot be measured!

Chapter XI

There are, my son! two dispositions among contemporary Jews which must be firmly avoided by thee.

The first class consists of sciolists, whose studies have not gone far enough. They are destroyers and rebels; scoff at the words of the Rabbis of blessed memory, treat the practical precepts as of little account, and accept unseemly interpretations of biblical narratives. These men are false, through and through. They testify unmistakably against themselves that they are ill-acquainted with the philosophical writings of Aristotle and his disciples. This is obvious to those who are really familiar with those writings. I call heaven and earth to witness that I may

[36] Ibn Kaspi's *Ten Vessels of Silver* have been published by Isaac Last in 2 vols. (Pressburg, 1903).

[37] Prov. 2.5.

תקרא חלק מה מהם כל ימי חייך אחר גמר כל סעודה אחר וברכת את ה׳ אלהיך: ובכלל שקוד על טוב המדות. והם הדעות האלהיות כאשר תבין מספר המורה ומן הספרים כלי כסף אשר אעשה לך אם יחייני האל. אז תבין יראת ה׳ ודעת אלהים[84] תמצא: ובזה תתמיד עד יום מותך. ותעלה אז מעל לשמים. ותכנס בכת המלאכים הרוחניים בתענוג לא ישוער:

פרק יא

בני! שתים המה קוראותינו בתכונות בני הזמן מעמנו. בני אל תלך בדרך אתם. מנע רגלך מנתיבתם. המין האחד המתפלספים מבני עמנו. תלמידים אשר לא שמשו כל צרכם. הורסים בעיונם. ופורצים בלמודם. ומלעיגים על דברי חכמינו ז״ל. ומקילים במצות המעשיות ועושים ציורים לספורים בלתי ראויים. ואלו מזוייפים מתוכם ומעידים עדות נאמנה על נפשם שאינם יודעים ספרי החכמות שחבר ארסטו ותלמידיו כמו שמבואר זה למי שידעם: ואני מעיד עלי שמים

[84] So H. Others קדושים.

claim some not[38] inconsiderable scientific attainments. That being so, I swear by Him who lives eternally that Aristotle, his fellows, and his disciples, advocate all that is contained in the Torah and the Prophets, and particularly the performance of the practical precepts. For Plato said: "Slay him who is without Law[39];" and again, "Prayer is a halter to the lustful soul;" and yet again: "We cannot [by reason alone] reach the level of the prophets." Aristotle observes: "The end is not merely to know, but to know and do, receive and believe, all that is contained in the true Torah;" pry not too closely into possible causes and senses of the commands and prohibitions, nor dispute over them, for the Prophets, on whom be peace, knew all things from God, which is not the case with metaphysicians. This is the gist of their pronouncements; they said much more of the same kind.[40] Against these famous Saints of the Gentiles we have no possible complaint, and therefore our Sages asserted concerning them that they have a portion in the world to come.[41]

And note further how Aristotle, who at first derived his theory of the eternity of the world rationally, afterwards adopted the belief in Creation, expounded as it is in the Torah by those possessed of the prophetic soul, which is higher than the

[38] Some texts omit "not".

[39] Or: "religion."

[40] On these "quotations" from Plato and Aristotle see above, p. 129.

[41] Tosefta, Sanh. 13.2.

וארץ כי אין[85] אני מקטני חכמי הזמן. ואני נשבע בחיי העולם כי ארסטו וחביריו ותלמידיו כולם מזהירים לשמור כל מה שבתורה ובדברי הנביאים ובפרט להזהר במעשיות: ואמר אפלטון הרגו מי שאין לו דת. ואמר עוד התפלה[86] רסן הנפש המתאוה. ואמר עוד אנחנו לואים להבין מה שבא בתורה על ידי הנביאים: ואמר ארסטו אין הכונה[87] שתדע לבד אבל שתדע ותעשה ותקבל ותאמין כל מה שבא בתורה האמיתית. ולא תעמיק מאוד[88] לבקש טעמים וסבות למצותיה ואזהרותיה ולא תקשה לדבר שיונח בה. כי הנביאים ידעו הכל מאת אדון הכל. ולא כן אנחנו הפילוסופים חכמי העיון: זהו תורף דבריהם וזולת זה כהם וכהם. ולא נשאר[89] על אלה הנכבדים חסידי אומות העולם תרעומות אחרי כל זה. ולכן אמרו רבותינו ז״ל עליהם שיש להם חלק לעוה״ב:

והנה הקדמות הניח ארסטו מצד עיון הנפש. ואחר נכנע לאמונת החדוש כי בא בתורה מצד

[85] B, H omit.
[86] B התעלה.
[87] So H adds. [88] B תמיד.
[89] B, H omit ולא and read הנשאר.

rational faculty. The text says: "Whoso confesseth and forsaketh his transgressions shall obtain mercy."[42] But the sciolists who lightly esteem the precepts and the words of our Sages, will have to pay the penalty for their offence. They will be called to account, too, for the occasion they have given to the ignorant to scoff at philosophy, thereby profaning the name of heaven!

The second class referred to above includes those of our people who hold in contempt genuine philosophy as presented in the works of Aristotle and his like. They know not that they are speaking against their own soul! For these sciences were originally *ours*. Witness, how these sciences interpret and verify the precepts of our Torah; and further, how many of them are scattered in the haggadot of the Talmud, and the other rabbinic books, above all in the *Guide*, composed by Rabbi Moses, the father in Torah, the father in wisdom. And whom have we greater than Moses?[43] Now, my son! I do not blame this class because they devote all their time to the talmudic argumentation, for as Ibn Janaḥ said: "Every man deserves praise for his labor, eulogy for his effort." But I do blame them because they despise science and those engaged in its study.

[42] Prov. 28.13.

[43] Ibn Kaspi's whole-hearted esteem of Maimonides is noticeable throughout the Testament.

בעלי הנפש הנבואית.[90] שהיא למעלה מן העיונית. והכתוב אומר ומודה ועוזב ירוחם: ובכלל השחיתו התעיבו עלילה אלה התעלולים המקילים במצות ובדברי רבותינו ז"ל. ועתידים הם ליתן את הדין על זה ועל אשר נתנו יד להמון[91] לבזות החכמות וחללו שם שמים:

המין האחר הוא הנמצאים מעמנו שיבזו החכמות המיוסדות בספרי[92] ארסטו וחביריו. ולא ידעו כי בנפשם ידברו[93]. כי אלה החכמות היו שלנו מקדם והעד על זה כי הם פירוש ומופת למצות תורתינו. ועוד כי רובן מפוזרות בהנדות[94] בנמרא ובשאר ספריהם. וכל שכן בס' המורה שחבר רבינו משה אב בתורה אב בחכמה. ומי לנו גדול ממשה? והנה בני זה המין אין אני מגנה אותם בהיותם משימים כל ימיהם בשקלא וטריא מן הגמרא. וכל אחד כמו שאמר אבן נאנח מהולל על טרחו ומשובח על יגיעו. אבל אני מגנה אותם כי יבזו החכמות ולומדיהם:

90 B, L הנביאית.
91 B, H להאמין.
92 L המיוחסות לספרו. A וספרי המיוחסות.
93 L זדו. 94 B omits. H inserts before מפוזרות.

CHAPTER XII

My son! When thou meetest such men, address them thus: My masters! What sin did your fathers detect in the study of logic and philosophy? First as to logic. This art does not touch precepts or faith. As its name implies, it simply regulates and gives precision to the use of language. Is it a terrible crime to use words with accuracy? Do thistles grow on fig trees? 'Tis absurd to imagine that our Rabbis in their warning against logic[44], were thinking of this genuine discipline. For our Sages never laid an embargo on the good. Yet those who would fain evade the trouble of thinking "are glad when they can find the grave"[45] of sloth! And then, what say ye of the work of Aristotle and Maimonides? Have you examined the inside of their books? If ye know more than their covers, ye know of a surety that the books are an exposition and justification of our precious precepts. And if, God forbid, ye find something indigestible in these works, cast it out while eating the wholesome rest. So is it recorded of R. Meir: He ate the kernel, and threw away the husk.[46] This is the method pursued nowadays by Christian scholars. They highly esteem the

[44] T. B. Berakot 28b.

[45] Job 3.24. [46] Hagigah 9b.

פרק יב

בני כי תבא באנשים אמור להם. רבותי! מה מצאו אבותיכם עול במלאכת ההגיון ובמלאכת[95] העיונית? וזה תחלה בהגיון שאין בהם[96] דבר נוגע למצוה ואמונה רק דקדוק הדבור והישרתו כמו שידוע מגדרה[97]. היש בהישרת הדבור עול ועוות? האם יש קוצים בתאנים? וחלילה כי מזאת החכמה האמתית אמרו[98] רז"ל מנעו בניכם מן ההגיון. כי הם לא מנעו הטוב[99] ממנו[100]. אמנם השמחים להקל מעליהם טורח הידיעה ישישו כי ימצאו קבר העצלה: ואחרי כן מה תאמרו מספר הטבע[101] ומה שאחר הטבע וספר המורה? ואין אחד מהם להם נראה[102] מבחוץ אף כי שוה מבפנים[102a]. ואלו ידעתם אותם תמצאו בם פירוש ומופת על מצותינו היקרות כמו שקדם: ואם ח"ו יש באחד מאלה דבר קשה אליכם השליכו אותו וקחו טוב השאר[103]. כי כן נאמר על רבי מאיר תוכו אכל קליפתו זרק. וכן יעשו חכמי הנוצרים.

[95] H omits these two words.
[96] A, L omit these 5 words and read כי אין בהם.
[97] H מגזרה. [98] L לא אמרו, A יאמרו. [99] H adds והאמת.
[100] A מעמנו. L ממנו מעמנו. [101] A, L השמע.
[102] A, L לפי הנראה. [102a] Read מה שבפנים, as the text seems corrupt [103] A ואכלו טוב. L ואכלו הטוב. H omits וקחו.

Guide, although it contains certain passages opposed to the Christian faith.[47]

Chapter XIII

Continue thy argument with them in these terms: I beg you to hear me, my masters! If ye are advanced in years, and have not yet read the words of the philosophers who demonstrate, clearly and indisputably, the four primary precepts, of which I have spoken, then open your eyes before the sun be darkened! Men asked the Sage whether it was becoming to an old man to learn; and he answered, "If ignorance is discreditable to him, learning is an ornament."[48] Should such a course involve any shame, our honored Rabbis have already given the admonition: Better be ashamed here than hereafter![49] Why, my masters, do ye regard the jibes of women, or of men who play the woman, when they cry: See this grey-beard gone again to school! What have ye in common with such people? Will they go with you, and take you on your way to the future world whose duration is eternal? Or shall a man redeem his brother? What concern have we with those children of this age who must die tomorrow, and who even now, in their lives, are called dead? How are we affected by the respect or scorn of the ignorant?

[47] On the vogue of Maimonides in Christian and Mohammedan circles see Yellin and Abrahams, *Maimonides*, ch. xii and the references in note 92.

[48] *Choice of Pearls*, ch. i (end).

[49] T. B. Ḳidd. 81a.

כל שכן שהם מנשאים ספר המורה ואם יש בו דברים סותרים לאמונת הנוצרים:

פרק יג

עוד תשוב ואמרת אליהם. שמעו[104] רבותי! אם באתם בימים ולא ראיתם עדיין דברי החכמים המודיעים במופתים וראיות ברורות ואמיתיות[105] אותן הארבע מצות הנכבדות. פקחו עיניכם בם[106] עד אשר לא תחשך השמש: ושאלו לחכם אם נאה לזקן שילמוד? והשיב אם הסכלות גנאי לו הלמוד נאה לו: ואם בשום פנים יש בושת מה בענין זה כבר יסרונו רבותינו המכובדים מוטב ליכסיף בהאי עלמא ולא ליכסיף בעלמא דאתא. ולמה רבותי תשימו[107] לב לדברי הנשים או האנשים אשר דרך נשים להם. כי יאמרו ראו זה הרב והרבן גם שב גם ישיש האדם הגדול חשבנוהו[108]. ועתה הוא לומד ועושה לו רב? מה לכם ולהם? האם ילכו אלה וילוו אתכם לעולם הבא שכולו ארוך? או אח פדה יפדה איש? ומה לנו ולדברי בני הזמן שמחר יהיו כולם מתים ומה גם עתה בחייהם קרויים מתים? ומה לנו

104 L, H בבעו. 105 B, H אמתת. 106 A, L omit.
107 B, H חשיתו. 108 A, L וחשבנוהו.

As our Rabbis of blessed memory have said: "Words neither kill nor quicken!"[50]

Chapter XIV

I will confess to thee, my son! that though in my youth I learned a great portion of the Talmud, I did not acquire (for my sins!) a knowledge of all the poseḳim.[51] Now that I am old and grey, I have often to consult rabbis younger than myself. Why should I be ashamed of this? Can one man be skilled in every craft? If, for instance, I want a gold cup, I go to the goldsmith, and I feel no shame; and so with other products, I turn, in case of need, to those whom God has gifted with the requisite skill.

Once I made a great feast at which all kinds of delicacies were served. I had the table prepared, I invited my friends to eat and drink with me, for it was a family party. Then the luckless handmaid put a milk spoon into the meat pot. I did not know the ritual law, how one ought to estimate the lawfully permissible proportion of intermixture.[52] Perturbed in mind, as well as famished in body, I went to one of the rabbis,

[50] This saying does not seem to occur in extant rabbinic books; Ibn Kaspi quotes the saying more than once in his works.

[51] Authorities on practical law.

[52] T. B. Ḥullin 97b. Literally: "The law was hid-

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113 L reads ולא אבוש כי לכל איש ואיש אומנותו יפה בעיניו.

114 B טבחתי את טבחי ומרי ת'. H טבחתי את טבחי צאן ובקר ומרי תרנגולות.

115 L משערין אם כמה תפוק מיניה.

לאנשים החסרים כי יכבדונו וכי יבזונו? ואמרו רבותינו ז"ל לא דברים ממיתים ולא דברים מחיים:

פרק יד

אודיעה דברי לך בני אמת כי[109] בבחרותי למרתי מן התלמוד חלק גדול. אבל בעונותי לא עלה בידי ידיעת הפוסקים כולם. והיום זקנתי ושבתי ואצטרך כמה פעמים לשאול הוראה[110] מהרבנים ואם הם צעירים ממני לימים. ולמה אבוש מזה? האוכל להיות בקי בכל המלאכות? הנה כשאצטרך אל כוס[111] זהב על דרך משל אלך אל צורפי זהב והאומנים ולא אבוש. וכן כל המצטרך אלכה לי לאיש ואיש[112] שהאל יפה לכל אחד אומנתו בפניו:[113]

ויהי היום זבחתי את זבחי. ותרנגולות[114] מפוטמות וברבורים אבוסים. אף ערכתי שולחני. קראתי למאהבי לאכול ולשתות עמי. כי זבח משפחה היה לי. והלכה השפחה הארורה והכניסה כף חולבת לתוך היורה. ונעלמה ממני הלכה. אם בכולה משערינן אם במאי דנפק מנה משערינן[115]: ואלך מר בחמת רוחי רעב וצמא לאחד מהרבנים

[109] A, L אודיעך בני דבר אמת.
[110] L omits. [111] L טס. [112] A omits.

held high in popular repute. He was (for my sins!) at table with his wife and family, eating, and drinking wine. I waited at his door until the shades of evening fell, and my soul was near to leave me. He then told me the law, and I returned home where my guests and the poor were awaiting me. I related all that had happened, for I was not ashamed to admit myself unskilled in that particular craft. In this I lack skill, but I have skill in another craft. Is not the faculty of expounding the existence and unity of God as important as familiarity with the rule concerning a small milk spoon?

Chapter XV

And thus further shalt thou speak unto them: My father solemnly impressed on me that neither timidity not diffidence is in place where truth is concerned. Why, then, should I deal insincerely with the Torah? My heritage of time I will share only with my Creator, the Giver of my soul; my heart shall seek its honor or find shame from Him alone! Hear me then,

den from me, whether we calculate the proportions by the actual amount of the admixture or by the quantity that has come out of it (has been absorbed by the dish)". See Jastrow, *Dictionary*, p. 1612.

הנכבדים שבעם[116]. והיה הוא בעונותיי[117] מסב על שולהנו עם אשתו ובניו ואוכלים ושותים יין. ואוחיל לו על פתח ביתו עד נטו צללי ערב. כמעט לא נותרה בי נשמה. ויורני ויאמר לי הדין כך וכך. ואשוב[118] אל ביתי והקרואים העניים[119] והאביונים וכולם שם[120] היו יושבים ומצפים לי. ואגידה אליהם כל המאורע לי[121] כי לא אבוש לומר אינני בקי בזאת[122] המלאכה. אבל אני בקי במלאכה אחרת. ולמה לא ישוה פסק או הוראה ממציאות הבורא או אהדותו[123] הגדולה ככף חולבת הקטנה?

פרק טו

בני! עוד דבר ואמרת אליהם. אבי השביעני לאמר. אין ראוי[124] לאמת שתהיה לא פחדנית ולא ביישנית. ולמה אשא פנים בתורה? ואין לי לחלוק נחלת זמני רק עם בוראי נותן נשמתי. חלילה לי משום לבי לכבוד או להפכו מכל בני הזמן זולת

[116] B, H שבעירי. [117] A, L omit. [118] A, L ואשיב.
[119] A, L והעניים. [120] A, L omit. [121] A, L omit.
[122] A, L בהלכה זאת או בזאת. [123] A מידיעת הבורא
אחרותו. L מידיעת הבורא או אחדותו. [124] A, L אין ראויה.
B. omits אין.

my Masters, and God will hear you. I observe that those of you who are devoted to the Talmud, its glosses and commentaries, do so in order to probe the reasons of the practical precepts. You are not content to take the law from Maimonides' Code, though he asserted that no other book was necessary.

Take as an example the law formulated by Maimonides that a Sukkah (tabernacle) more than 20 cubits high is unfit for use on the festival. But ye regard this as ridiculously inadequate until ye ascertain the ground of the law, and satisfy yourselves whether it is because too high a roof is out of the line of vision, or because in such a case a man sits in the shade cast by the walls rather than by the roof, or because a Sukkah must be a slightly built structure, as the Talmud explains.[53] The keenest students are not content even with this, but feel impelled to exercise themselves in more penetrating questions, and to follow out the most detailed suggestions and inferences.

Of a verity, I admit that this is good. But why should a knowledge of the reasons for the practical precepts be obligatory, while the in-

[53] T. B. Sukkah 2a.

היחידי סגולה[125]. לכן רבותי שמעו אלי וישמע אליכם אלהים! רואה אני כי כונת המתעסקים מכם בגמרא וחדושים ושיטות היא[126] רק לדעת ראיות על המצות[127] המעשיות. כי לא יספיק לכם[128] הקבלה מספר משנה תורה שחבר רבינו משה ואעפ"י שאמר הוא ז"ל ואינו צריך לספר אחר ביניהם:

והמשל בזה. הרב המורה כתב בהלכותיו סוכה שהיא גבוהה[129] למעלה מכ' אמות פסולה. ותאמרו נואש! ולא ינוח לבכם עד שתדעו אם הוא משום דלא שלטא ביה עינא. או משום דאין אדם[130] יושב בצל סכך אלא בצל דפנות. או משום דסוכה דירת עראי בעינן. כמו שכתוב בגמרא: והמהדרין מן המהדרין לא יספיק להם גם זה. ולא ישבעו עד אשר יוסיפו על זה קושיות ושיטות ואם תמצא לומר ויש לומר וכאלה רבות:

ובאמת מודה אני שזה טוב הוא. אבל מדוע ידיעת הראיות במצות המעשיות חובה וידיעתם

125 B, H היחידים סגולות. L היחידים סגולת השם.
126 B ומשניות הן. H ושניות הן.
127 L omits. 128 L יסופק. 129 L omits.
130 B, H אתה.

vestigation of the grounds for the spiritual precepts is not even permitted but is absolutely barred? What is the sin of the four inner laws that ye treat them so differently, being content to take them on authority, without specification, without even an understanding of their terms? Woe unto us that we have sinned! Jews despise or neglect the *Guide* nowadays, though the purpose of that treatise is to demonstrate the existence and unity of God. The Christians [54] honor the work, study and translate it, while even greater attention is paid to it by the Mohammedans in Fez and other countries, where they have established Colleges for the study of the *Guide* under Jewish scholars![55]

CHAPTER XVI

But, my son, why should I attribute this good advice to my own initiative? Say to them: Seek from the *Guide* and particularly from ch. 51 of Part III. Then you will all know what course to follow. Maimonides was a qualified authority on whom to rely, it being recognized how he excelled all his contemporaries as accomplished rabbi and expert philosopher, especially as he adduced evidence for his view from our Sages. Far be it from you to neglect their

[54] Another reading "Egyptians". This variation between מצרי and נוצרי is not infrequent in medieval texts.

[55] See note 47 above.

במצות הלביות אינה רשות[131] או מקום פטור
אבל[132] הוא אסור גמור: ומה חטאו אלו הארבע
מצות הלביות שזכרתי שלא תעשו להם כמו זה
הדרך אבל יספיק לכם הקבלה החלושה במעט
דברים וגם עם העדר הבנת הענינים כמו שזכרתי.
אוי נא לנו כי חטאנו[133] היהודים מואסים או
עוזבים היום את ספר המורה שכל עצמו להביא
מופתים על מציאות אלהינו ואחדותו וקדמותו[134].
והנוצרים[135] יכבדוהו וינשאוהו והעתיקוהו. וכל
שכן הישמעאלים בפאס ובשאר ארצות אשר[136]
קבעו שם מדרשות ללמוד ספר המורה מפי סופרים
יהודים:

פרק טז

בני! למה איחס כל אלה דברים הטובים לעצמ ?
אמור אליהם! דרשו מעל ס' המורה וקראו ובפרט
[137]פרק נ"א מחלק שלישי. אז תרעו כולכם מה
תעשו. וכדאי הוא ז"ל לסמוך עליו עם היות מפורסם
שהוא היה רב ורבן וחכם שלם מכל הנמצאים היום.
כש"כ שהוא ז"ל מביא ראיות מדברי רז"ל. וחלילה

[131] A, L וידיעת הראיות במצות הלביות רשות.
[132] L או. [133] B, H אנו. [134] B omits.
[135] A והמצרים. [136] L omits. [137] A, L בפרט.

words; but let your principle be to regard the speech not the speaker. "Take with you words"[56] —as the Sage enjoined: Take the truth from whoever uttereth it. This must be the guiding rule. Or to put the thought in fanciful terms: Receive my instruction and not Silver (the name of him who addresses you).[57]

Chapter XVII

I have shown thee, my son, the way to wisdom. Yet I will call to thy mind one matter, which must never be forgotten, seeing that, whilst still a boy, thou hast read the Talmud, and particularly the opening tractate. There are many haggadot the literal wording of which posits ideas inadmissible rationally, or attributes to God corporeality, change, or any other affection. Perchance thou mayest eat to satiety from these evil viands, these deadly poisons—I refer to the before-mentioned haggadot as literally interpreted, God deliver thee! Therefore my son, understand that most of the haggadot found in the Talmud and other rabbinic books, which on the surface seem to imply the ideas I have named, are figures of speech, with an inner meaning, which we can sometimes discern, sometimes not.

Ours it is to realize that he who is of the seed of Abraham our father,—who endangered his life to dissociate himself from all the people and the

[56] Hosea 14. 3. See Maimonides, Intro. to Mishnah Abot.

[57] Prov. 8.10. The author means by this play on

שתעברו על דברי חכמים ז"ל. וכלל[138] הדבר אל תביטו אל אומר הדברים. קחו עמכם דברים. כמו שצוה החכם. קבל האמת ממי שאמרו. ועל דרך מליצת השיר אומר אני קחו מוסרי ואל כסף!

פרק יז

בני! בדרך חכמה הוריתיך. אכן עוד אזכירך דבר[139] אחד פן תשכח בעבור היות לך גירסא דינקותא בגמרא. ובפרט במס' ברכות שהיא ההתחלה. ובאו בה כמה הגדות יורה פשוטם מציאת ענינים נמנעים[140] אצל השכל. או ענינים מיחסים גשמות או שינוי או הפעלות מה לשם. פן תאכל ושבעת מאלו המאכלים הרעים סמי המות. רצוני אותם הפשטים האלהים יצילך! לכן דע בני כי רוב ההגדות הנמצאות בגמרא וביתר ספריהם. אשר פשוטם יורה אלו הענינים אשר זכרתי. יש בהם תוך והסתר והם כולם משלים. הן שנבין אנחנו הנסתר הן שלא נבין:

ולנו יש לדעת כי מי שהוא מזרע אברהם אבינו. אשר השליך את נפשו לחלוק עם כל בני ארצו

138 A, L ובכלל. 139 So H. The other texts read דרך.
140 L שאינם נמצאים.

king of his country, believers in the corporeality of God—, we who are of Abraham's seed must share Abraham's principles! Whoever believes the contrary, who regards God as corporeal, testifies of himself that he is not of the seed of Abraham, but of the seed of Nimrod or the other Chaldean disputants with Abraham. Should any of thy rabbinic teachers desire to explain literally and not metaphorically any of the haggadot which are opposed to reason, or attribute corporeality or other inadmissible quality to God, as in the instance when "the children of Israel did impute things that were not right unto the Lord their God,"[58] do not assent to such a teacher, accept not the saying nor its utterer, for it is the opinion of a single unsupported authority. In fact, concerning the practical precepts there were just as various opinions, one prohibiting and another allowing, and the final decision necessarily adopted one view and rejected another, —so with the spiritual precepts, and particularly those which need intellectual assent, there were different points of view, as Maimonides often indicates.[59]

CHAPTER XVIII

But thou mayest be led on to think of similar difficulties in the case of the Scriptures where

words, take my instruction without any regard to me, Ibn Kaspi, who provide it. See above p. 127.

[58] See T. B. Mo'ed Katan 18b; Kimḥi on II Kings 17.9; Maim. *Guide*, III, ch. 19. Ibn Kaspi quoted the first words: "This pillar neither sees nor hears", not very aptly. Maim. uses it against the deniers of Providence.

[59] This principle that the *haggadot* were not neces-

ומלכם שהיו מאמינים גשמות באל יתברך. הוא מאמין באמונתו. ומי שמאמין חילוף זה בגשמות[141] הוא מעיד על עצמו שאינו מזרעו של אברהם אבינו. אכן הוא מזרע נמרד או מיתר בני כשדים בני מחלוקות של אברהם אבינו: ואם על כל פנים[142] ירצה אחד מרבותיך התלמודיים שקצת ההגדות אין להם תוך אבל הם כפשוטם. עם היותם אומרים דברים נמנעים או מיחסים גשמות או דבר מרוחק אצל הי"ת כמאמר האומר העמוד הזה אינו רואה ואינו שומע. לא תאבה לו ולא תשמע אל דברי[143] המאמר ההוא ולאומרו כי יחידאה הוא. והאמת כי כמו שהיה מחלוקת ביניהם במצות המעשיות זה אוסר וזה מתיר. זה מחייב וזה פוטר[144]. ונפסקה הלכה כאחד מהם בהכרח והאחר נדחה. כך הענין[145] במצות הלביות. ובכלל בדעות העיוניות כמו שזכר הרב המורה רבים מזה המין:

פרק יח

כי תאמר בלבבך מה נעשה לכתובי התורה

[141] B, H omit.

[142] A omits these three words. [143] H omits.

[144] H מוכה. [145] B העיון.

the Law and the Prophets attribute corporeality to God. Such phrases as "in our image, after our likeness," may occur to thee; or the texts in which face and back, hands and feet are ascribed to God.[60] Understand that there is an explanation for all this, which must not be taken literally. But how canst thou realize it, while thou art a boy of twelve? For thou wilt find the explanation in the *Guide*,[61] and I have already directed thee not to study that work till thou art twenty. But in the freshness of thy childhood, and while the dew of thy young manhood is as the dew of light,[62] observe my commandments and live! Believe, as a tradition from me, that these matters can all be explained, that, in verity, unto God one cannot attribute body or bodily qualities or plurality of any kind, exalted as He is above all material and all angelic beings.

How all this is true, what is its significance, lo! as thou knewest not in the hour of thy entrance into the world, so thou wilt not know it until thou art twenty and over. Then wilt thou rise to this all-important knowledge, then wilt thou enter within the precincts of Pleasure and Delight, the Paradise of all dainty fruits, eating unto satisfaction of the Tree of Life, for as Solomon said of Wisdom: "She is a tree of life to them that lay hold of her, and happy is everyone that holdeth her fast."[63]

sarily unanimous or true expressions of Jewish opinion was strongly maintained by Naḥmanides in his famous Disputation. [60] Gen. 1. 25; Exod. 33.25, 34. 10; I Chron. 21.13. [61] See the opening chapters of Part I. [62] Isa. 26.19. [63] Prov. 3.18.

והנביאים שהם מיחסים לאל גשמות. באמרו בצלמנו כדמותנו. וכן יחסו לו פנים ואחור וידים ורגלים וכל הדומה לזה? דע כי לכל זה פירוש ואינו כפשוטו: אבל איך תוכל לדעת כל זה בהיותך בן שנים עשרה שנה:[146] כי פירוש כל זה תמצא בס' המורה. וכבר צויתיך שלא תעיין בו רק אחר שתהיה בן עשרים שנה: אמנם בטל ילדותך או בטל אורות טלך בימי בחורותיך שמור מצותי וחיה! האמן בקבלה ממני כי לכל זה פירוש. והאמת הוא שאין לאל גשמות או יחוס גשמות או רבוי בשום צד. והוא נעלה[147] מכל גשם ומלאך:

אמנם איך כל זה אמת ומה כונת זה. הנה כמו שלא ידעתו[148] ביום צאתך מבטן אמך. כן לא תדעהו עד היותך בן עשרים שנה ומעלה. אז תעלה לזאת הידיעה הנכבדת. ותכנס לפני ולפנים בגן העדון והעונג. פרדס[149] כל פרי מגדים. ואכלת ושבעת מפרי עץ החיים כמו שאמר שלמה על החכמה. עץ חיים היא למחזיקים בה ותמכיה מאשר:

146 B, H add או בן עשרים שנה.
147 A, L פנים, וכי הוא נכבד ונעלה. 148 A, L דעת.
149 A, L לפנים בגן עדן ותתענג בפרדס עם.

Chapter XIX

And as I have bidden thee, my son! to maintain from thy birth this supreme faith—the faith of Abraham thy first father,— refusing to attach to God the idea of body, so I command thee to hold through life to the trust that after thy death thou wilt be found worthy of the future life, where nothing bodily is. Thou wilt be as an angel of the Lord of Hosts, a brother and comrade of the other Angels there! What good or profit, what happiness or delight, is comparable to this? Yet mayest thou after thy death attain to this level of good, if thou hast in thy earthly life won for thy soul all that I have commanded. As our honored Sages in their figurative style said, "He who toils on Friday shall eat on Saturday,"[64] or again: "Hasten, thou wise, and eat; hasten and drink, for the world to come is like a marriage feast."[65]

Chapter XX

Dost thou ask how this is? Again my son, know that this is beyond thy capacity until thou art twenty, and canst turn thy mind to metaphysical investigations, among them the holy *Guide*. Then wilt thou see this in a light as clear as the sunshine. But till then trust and

[64] T. B. 'Abodah Zarah 3.

[65] T. B. 'Erubin 54a. This is not the usual reading. The ordinary text advocates making the most of the ephemeral present.

פרק יט

כאשר צויתיך בני להיות כל ימי חייך מלידה ומבטן ומהריון בזאת[150] האמונה הנכבדת. אמונת אברהם אביך הראשון. והוא העדר כל גשמות מהשם. כן אצוך להיות כל ימיך להאמין שאחרי מותך תזכה לחיי העולם הבא. ויהיה שם העדר כל גשמות. ותהיה[151] כמלאך ה' צבאות. אח וריע[152] עם יתר המלאכים אשר שם. ומה יש טובה והנאה ועדון ושמחה ועונג זולת זה? אך תזכה למעלה העליונה והגבוהה מזה הטוב אחרי מותך. אם זכית בחייך לקנות לנפשך כל אשר צויתיך. כמו שאמרו רבותינו המכובדים במשליהם. מי שטרח בערב שבת יאכל בשבת. ואמרו שיננא חטוף ואכול חטוף ושתה דהאי עלמא דאתי לבי[153] הלולא דמיא:

פרק כ

כי תאמר איך זה? דע בני כי לא תוכל לדעת גם את זה עד היותך בן עשרים שנה ותשים עיונך[154] באלהיות שמכללם ספר המורה הקדוש. ואז תדע זה ברור כשמש. ואולם בין האי ובין האי ראוי לך

[150] A, L על זאת. [151] B, A, H אבל תהיה.
[152] B, H omit. [153] B, H דבי. L כבי. [154] L עיניך.

lean on me. I am thy surety, my son, that if thou dost fulfil all my behests, thou wilt after thy death reach the highest degree of good appointed unto us for the world to come, and the expression "after death" will be only a figure of speech, and when thy house-hold think thee dead, then wilt thou be truly alive. As our Sages say: "The righteous in their death are called living."[66] Sufficient is it for thee to be inspired now with this glorious hope of the hereafter, when thou wilt be delivered from the diseases which befall thee in this world; there no bodily pains will wrack, nor faculties decay; there slumber will not be heavy on thine eyes, nor thy nostrils suffer from assail of noisome smoke; there, wilt thou behold thy sons and daughters, with all those near and dear unto thee, partaking of the banquet in joy. And what, my son, canst thou desire more than this?

Chapter XXI

"The end of the matter, all having been heard: fear God and keep His commandments."[67] This term, "His commandments", embraces those that concern conduct and those that concern thought; neither must be omitted, but each ful-

[66] T. B. Berakot 19.

[67] Eccles. 12.13.

שתאמין בי[155] ותבטח ותשען עלי: ובכלל אני ערב לך בני. כי אם תעשה כל מה שצויתיך תשיג אחרי מותך אל היותר טוב מן המדרגות היעודות לנו לעה"ב עד שאחרי מותך הוא על דרך העברה אבל כשתחשוב או כשיחשבו בני ביתך שתמות אז תחיה. וכן אמרו רבותינו המכובדים צדיקים במיתתם נקראים חיים: והנה רב לך היום שאתה[156] בזה התוחלת הנכבדה לעולם הבא. ואז תנצל מכל המכאובים המוצאים אותך בעולם הזה. כי אז בטנך לא תאכל ומעיך לא תמלא פרש רעי וזבל וקיא ומוגלא. או לחה מוראה ונגאלה ולא יכאבו לך עינים וברכים. ולא תצטרך לעביט של מימי רגלים. ולא תנום ולא תישן. ולא יעלה באפך ריח רע ועשן. ושם[157] תראה בניך ובנותיך אוכלים ושמחים ויתר הקרובים והאחים. ומה תבקש עוד בני?

פרק כא

סוף דבר הכל נשמע את האלהים ירא ואת מצותיו שמור! והנה בכלל מצותיו הן המצות המעשיות והמצות העיוניות. אחת מהנה לא נעדרה

155 So H adds. 156 H שמחה. 157 H משם.

filled in the manner fit for each. This is the significance of the declaration of our fathers: "We will do and we will hear."[68] It is a deliberate, precise declaration, the reverse of hasty and confused as the heretic cited in the Talmud[69] pronounced it! For the two verbs "do" and "hear" are not illogically ordered, but refer to two different things. For when the word of Moses came before them, enjoining precepts of action and of mind, the people answered concerning all, "All that the Lord hath spoken we will do and hear." The term "do" applies to the practical precepts, and comes first; the term "hear" applies to the precepts involving the mind, and comes second. For practical precepts are incumbent at an earlier moment, while the others require for their understanding and fulfilment the examination of their proofs.

And this is obvious. For a child is first taught rules of conduct, among them the use of language. Thus our Sages say[70]: the father teaches his son: "Moses commanded a law", "Hear O Israel, the Lord our God, the Lord is One." That is, he initiates and teaches him to say this in Hebrew.[71] So, he teaches him to don the fringed garments and to pray; and similarly with the other practical precepts. But the acceptance by the heart, which is true knowledge, will come to thee, my son, after thy twentieth year, if God so will, though it may not come to others till they be past

[68] Exod. 24.7.

[69] T. B. Ketubot, 112a; T. B. Shabbat 88a.

[70] T. B. Sukkah 44.

[71] Some versions omit "in Hebrew".

כפי הראוי לכל אחת. וזה הלשון הוא מאמר אבותינו נעשה ונשמע! והוא מאמר מדוקדק. הפך שסבר ההוא מינאה עד שקראנו עמא פזיזא[158]. שחשב ששני אלו העניינים היו על נושא אחד. ואינו כן. אכן הוא על שני נושאים. וזה כי באשר קדם דבר[159] משה אליהם בצווי מצות מעשיות ועיוניות מאת ה׳. ענו הם על הכל. כל אשר דבר ה׳ נעשה ונשמע: והקדימו נעשה על המעשיות לנשמע[160] על העיוניות הלביות. כי המעשיות קודמות בזמן לעיוניות שידיעתם ושמועתם הוא בלימוד המופתים:

וזה מבואר. כי הנער יחונך תחלה במעשיות שבכללם הם הלשוניות. וכן אמרו חז״ל אביו מלמדו תורה צוה לנו. ושמע ישראל ה׳ אלהינו ה׳ אחד. כלומר יחנכהו וילמדהו שיאמרו[161] זה בלשון הקודש[162]. וכן יתעטף בציצית ויתפלל. ובכלל המצות המעשיות: אבל שמיעת הלב שהוא הידיעה האמיתית[163] כמו שקדם לנו זה יהיה לך בני אחר עשרים שנה ברצון ה׳ ואולי לזולתך אחר

[158] L reads פחיואה. B, H read הפך מה שסיפר ההוא אינש...פזיזא. [159] B, H כבר. [160] ונשמע in B, H, A,L. [161] H לומר for those 3 words. [162] B, H omit. [163] H omits.

forty or fifty. In any case, this kind of knowledge, the acceptance and realization of truth by the intellect, belongs to those inner duties which can only be fulfilled by a man in his maturity. Therefore the declaration: "we will do and we will hear" included the two parts of perfection, our laws which are the perfection of the two parts of the soul—the practical and the rational. And thou, my son! wilt have rest, and wilt reach the place of thy destiny at the end of days. May God hold thee worthy of a life of felicity in this world and the next. Amen and amen!

[Ended is the Book of Admonition, called "A Guide to Knowledge". Thanks be to God, who stretcheth out the heavens as a curtain!][72]

[Ibn Kaspi thy father wrote this, in the month of Elul, in the year 92 of the sixth thousand (1332), in the city of Valencia].

[From thy yearning after thy silver comes thy wrath!
Never does this care leave thee, till it make an end of thee!
Yet, will it be thy comrade when thou goest to thy grave?
Or will it be a help unto thee in the distress that then befalls?][73]

[72] See notes to Hebrew text for the authorities which contain or omit this and the next two paragraphs.

[73] There are several puns in the Hebrew which could not be reproduced in an English version.

ארבעים שנה או חמשים שנה: ובכלל על כל פנים השמיעה בלב ובשכל כמו שהוא מונח בעברי בכמה מקומות על הציור השכל כראוי[164]. הנה יהיה זה במצות הלביות העיוניות אחר זמן רב כשיגדל האדם: ובכלל היה אמרם נעשה ונשמע כולל שני חלקי שלמות. המצות שלנו שהם שלמות שני חלקי הנפש. רצוני המעשי והעיוני. ואתה תנוח ותעמוד לגורלך לקץ הימין. והשם יזכך בני לחיים טובים בעולם הזה ובעולם הבא אמן ואמן:

נשלם ספר המוסר הנקרא יורה דעה.

תהלה לאל ית' נוטה שמים כיריעה:[165]

וכתב זה אבן כספי אביך. חדש אלול שנת תשעים ושתים לפרט האלף הששי למנין. בעיר ולנסיאה[166]

מִכָּסְפְּךָ אֶל־כַּסְפְּךָ הֵן קִצְפְּךָ!
בְּסְעִיפְּךָ לֹא יַרְפְּךָ עַד יְאָסְפְּךָ!
הַיְחָבְרְךָ יוֹם עָבְרְךָ אֶל קִבְרְךָ?
אוֹ שִׁבְרְךָ אֶל שִׁבְרְךָ כִּי יְקִרְךָ?[167]

164 A, L הראוי.   165 B, H omit.
166 In B, H only.   167 B, H omit poem.


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In the deed of gift of Mr. Schiff, which was intended to make the present Series possible, a Committee was named by him consisting of the following:

Dr. Solomon Schechter, Chairman
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Rev. Dr. Samuel Schulman
The Hon. Mayer Sulzberger

Later the Committee was increased by the addition of Prof. Louis Ginzberg, Prof. Jacob Z. Lauterbach, and Prof. Henry Malter. Upon the death of Dr. Schechter, on November 19, 1915, Dr. Cyrus Adler was elected Chairman. After the tragic death of Professor Israel Friedlaender in 1920, Professor Israel Davidson was named as his successor. The Committee has since been deprived of the aid of Judge Sulzberger, who passed away on April 20, 1923; of Professor Malter, who died on April 4, 1925; and of the Rev. Dr. Kaufmann Kohler, who died on January 28, 1926. Dr. Solomon Solis Cohen was appointed to succeed Judge Sulzberger.

The plan of the Series was outlined during the Chairmanship of our distinguished colleague, the eminent scholar, Dr. Solomon Schechter.

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The Committee deemed it necessary to limit the Series to about 25 volumes, and they will endeavor to include in this number representative works of the various classes of Jewish litera-

ture under the headings of Apocrypha and Pseudepigrapha, Mishnah, Talmud, Midrash, Codes, Hebrew Poetry, Philosophy, Ethics, Mysticism, History, Epistles, Travels, Homiletics, and Folklore.

The Series was inaugurated with a selection from the religious poems of Solomon Ibn Gabirol, edited by Professor Israel Davidson, and put into English verse by Mr. Israel Zangwill; followed by a selection of the poems of Jehudah Halevi, translated into English by Mrs. Nina Salaman, based chiefly on the critical text of Doctor Heinrich Brody.

The present volume, being a selection from the Ethical Wills of Jewish worthies, is the first collection of its kind brought together. Such Wills, whose beginnings are found in the Bible, have a continuous history throughout Jewish literature and were also known in Christian and Mohammedan circles. The text and translation are from the pen of Doctor Israel Abrahams, Reader of Rabbinics at the University of Cambridge. The work of Doctor Abrahams was carried on under many difficulties and exacting labors in other directions and the proofs were read during the summer of 1925, shortly before his lamented death. Doctor Abrahams read the

first proof and while the pages did not have the advantage of his revisions, no material additions or alterations have been made by the Committee.

It is a source of great sorrow to the members of the Committee that this gifted man did not live to see the issuance of a volume which contains the fruition of studies begun by him more than thirty-five years ago. May not this work be considered as his last Testament to two generations of students and readers whom he instructed and delighted?

It is expected that the next volume to appear in this Series will be a critical edition with translation of the Tractate Taanit of the Babylonian Talmud, edited and translated by the late Professor Henry Malter. Following this the Committee expect to publish a critical edition of the Mekilta, edited and translated by Professor Jacob Z. Lauterbach, and a translation of the Maase Book, by Doctor Moses Gaster.

The Committee trust that this Series will awaken the interest and command the support of those who feel the obligation to see to it that the Jewish Classics, which, with few exceptions, have been unknown to English readers, shall come into their own, and take their rightful place among the classic literatures of all peoples.

June, 1926.

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HEBREW ETHICAL WILLS

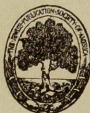
SELECTED AND EDITED

BY

ISRAEL ABRAHAMS

Reader in Talmudic in the University of Cambridge,
formerly Senior Tutor at Jews' College, London.

PART ONE



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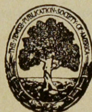
צואות גאוני ישראל

לקטו נערכו הוגהו ונעתקו

על ידי

ישראל בן ברוך בר אברהם

חלק א



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לזכרון

מוהר״ר שניאור זלמן שעכטער זצ״ל

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ
אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט
לְמַעַן הָבִיא ה' עַל אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

(בראשית יח, יט)

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice; to the end that the Lord may bring upon Abraham that which He hath spoken of him.

(Genesis 18.19)

CONTENTS

INTRODUCTION

The present volume includes specimens which, either as complete texts or as extracts, are representative of the type of literature known as Ethical Wills.

The practice of *writing* testamentary directions for the religious and secular guidance of children cannot be traced with certainty earlier than the twelfth century. The oldest, however, is usually dated as belonging to about the year 1050. But the habit of addressing *verbal* counsels is, of course, very much more ancient.

What shall he murmur with his latest breath,
When his proud eye looks through the film of death?

asks Keats when, towards the close of his brief life, he allowed his despondency to doubt the value of the poet's service. The moralist has usually been of more robust faith. Through the ages he has felt the longing to convey to his offspring at the end the ideals which he himself has striven after from the beginning. The Bible records several such instances. Prominently among these may be mentioned the blessing of Jacob, the dying requests of Joseph to his brethren, the addresses of Moses and Joshua to the people of Israel, the advice of David to his son Solomon, the ascetic restriction imposed against the use of wine or settled abodes by Jonadab son of Rechab, and such injunctions as that of the

prophet of Bethel to his sons (I Kings 13.31). The injunctions contained in the Wisdom Literature, and especially in the first nine chapters of Proverbs, are cast in the form of admonitions by the sage, in the guise of father, to the disciple, in the aspect of son. Very interesting is it to note that in the Book of Proverbs, the mother also appears in the guise of counsellor.

Hear, my son, the instruction of thy father,
And forsake not the teaching of thy mother (1.8).

There is, further, the remarkable 'burden wherewith his mother corrected' king Lemuel, in the last chapter of Proverbs. To this must be added the ever-memorable instance of the mother of the Maccabean martyrs (2 Macc. 7), whose brave encouragement of her sons in the moment of death justifies the historian's description of her (verse 20): 'but above all was the mother marvelous.' And though the Jewish Ethical Wills are predominantly paternal, the maternal genre has survived into recent time, as in the *Zeker 'Olam* of Rebekah Luria (Jerusalem, 1891).

The Apocrypha still further develops the ethical testament. The address of the dying Mattathias to his five sons is matched in pathos and excelled in beauty by the counsels of Tobit when he sent his son on a mission from which he scarce expected to live to see him return. The fourth chapter of Tobit can, indeed, no longer be described as the oldest specimen of the Jewish ethical will. Much earlier, at least as soon as 400 B. C., comes the story of Aḥiḳar, a long section of which consists of that very species of exhortation,

directly spoken to a son, which is characteristic of the type of literature which we are considering. So ingrained was the habit that the Maccabean period gives us several pseudepigraphic specimens. Thus the Book of Jubilees contains some, so does Enoch XCI, the Apocalypse of Moses, and above all the Testaments of the Twelve Patriarchs. And the death scenes in the Talmud continue the record of the fondness of the Jewish parent for this method of offering counsels of perfection from one generation to the next.

The importance of the Testaments of the Twelve Patriarchs, as a pre-Christian Jewish document, has only become realized of recent years. These apocryphal last words and admonitions of the twelve sons of Jacob were long regarded as of Christian origin; they are now generally considered to be Jewish with some later interpolations. The reader will find these points discussed by Dr. K. Kohler in the *Jewish Encyclopedia* (vol. xii, p. 113). The date usually assigned to parts at least of the Testaments is the reign of John Hyrkanus. Dr. Charles very definitely assigns the year 109–107 B. C. for the original Jewish work. The Testaments have close parallels to passages in the New Testament. Their ethical worth is high. Dr. Kohler ably characterizes the moral of the Testaments, in which "each of the twelve sons of Jacob delivers a farewell address, giving an account of such of his experiences as offer some lesson, either warning against sins that he had committed or exhorting to virtues that he had practised." Thus: Reuben's theme is Unchastity; Simeon's, Envy; Levi's, the Priesthood and Pride;

Judah's, Courage, etc; Issachar's, Simplicity; Zebulun's, Compassion; Dan's, Anger; Napthali's, Natural Goodness; Gad's, Hatred; Asher's, the Two Characters of Vice and Virtue; Joseph's, Chastity; Benjamin's, Purity of Heart. Another ancient document, the *Didachê*, is similarly of Jewish provenance with Christian changes, but the least characteristically Jewish factor in the *Didachê* is the compiler's mode of addressing the proselyte as 'my son'.

Thus the ethical testament has a long and continuous history in Jewish literature. That literature did not monopolize the genre. The Arabs held the ethical will (included under the general title "Wasaya") in such high esteem that they would ascribe documents of the kind to revered sages like Lokman. In Christian circles, too, we find similar phenomena. In 717 Bishop Egwin spent several days before his death in exhorting his monks and other disciples. Similarly with Abbot Gildas and Joachim de Flore. In the preambles of many Christian wills may be found declarations of faith, directions as to burial which belong to the same category. The letter of Sir Henry Sidney to his son Philip (written in 1566) may be also cited as an illustrative parallel. The age of the Renaissanse was rich in such products.

Despite these, and other parallels, the ethical will is in a sense a distinctive Jewish genre. The word used (צַוָּאָה from צָוָה, piel צִוָּה, *to command*) is the same as describes the ordinary will. But it derives from texts which give the ethical

key-note of the special type. Isaiah bids Hezekiah, who was sick unto death, "Set thy house in order" (literally "command thy house," Isa. 38.1). The same word is used in the charge of Moses (Deut. 32.46). But most operative of all texts in this connection has been Gen. 18.19, where God says of Abraham: "I have known him (Abraham) to the end that he may *command* his children and his household after him, that they may keep the way of the Lord." This text (which is printed in Hebrew and English as the motto of the present book) has inspired many a Jewish parent in after centuries, and it has been made the basis of an actual rubric in modern Jewish codes. It has been held to enjoin on every father the bounden duty to leave moral exhortations for his children's guidance. This feeling is well brought out in the following Midrash. "Jacob felt that his end was near, and besought the divine mercy: Ruler of the World, he cried, Take not my soul until I have exhorted my children. And his wish was granted." A similar gracious impulse led many a Rabbi to offer dying instructions to his disciples and community. In imitation of Moses it was held obligatory for a teacher, before his demise, to impart abundantly of his wisdom, a duty which Moses Recanati beautifully quotes at the end of his commentary on Deuteronomy.

These wills have been spoken of as continuous. Seeing, however, that most of them were *verbal*, it is not surprising that there are gaps in the literary records. Amid all the wealth of past lore which the Cairo Geniza brought to light,

not a single instance of an ethical will has been discovered. This merely implies that they were not written down or preserved, not that they were unspoken.

Both the occasion and the motive of these testaments differ. Sometimes they were written when the father was near death, at other times when he was separated from his family by the exigencies of travel. Especially when about to go to Palestine, or when arrived there, letters of admonition might be despatched. Sometimes the parent would write his testament at a comparatively early age, and modify and expand it as years passed by. Occasionally the testament would take the form of an elaborate treatise on ritual and ethics. Here and there a father would content himself with directions for his burial; mostly such directions would be incorporated in a longer testament. Sometimes the testament would be intended for the son, sometimes for a whole family, sometimes for the public.

The testaments give an intimate insight into the personal religion of Jews in various ages. The wills convey much information as to social life, the position of women, habits of dress and domestic economy, schemes of education, and indeed as to the many interests of business and culture.

All these topics can be studied with effect in the testaments, and the present writer may refer to an essay of his own in the third volume of the first series of the *Jewish Quarterly Review*. He hopes also to print, on a subsequent occasion, a complete bibliography and running synopsis of the

large number of wills now known to him from actual perusal. The present volume contains a small fraction of the whole, nineteenth century wills being excluded by the scheme of the series. But even so, the testaments show, in a striking manner, the popularity of just those elements of the rabbinic literature which, in a special sense, may be termed ethical. The favorite quotations are beyond question the finest passages. It is necessary to call attention to this, because the wills naturally differ very considerably in point of view. In some the outstanding influence is scholasticism, in others mysticism, in others the modernism of the Mendelssohn type. Very interesting is it to witness the gradual and constant growth of affection for Maimonides. It is superfluous, however, to enter into fuller details, seeing that the texts speak for themselves. A bibliographical descriptive note is prefixed to each. The selection is mainly the editor's own, but he received valuable suggestions from the Committee, and to them as to Prof. Reuben Levy he is indebted for assistance in correcting the proofs.

The texts themselves reflect the phases of Jewish experience and the literary and moral reactions to it through many centuries. But whatever the passing indications of contemporary manners and thought, the Jewish code of morality remains essentially the same throughout. There is never a sordid thought or hateful sentiment, though there may be occasional narrowness of horizon. Intellectually some may be comparatively low, morally all are high. Indeed

if one were writing apologetically, one could find in the confidential pronouncements which constitute the testaments a most effective vindication of the Jewish character.

לקוטים מתלמוד ומדרש

SELECTIONS FROM THE EARLY RABBINIC LITERATURE

I

SELECTIONS FROM THE EARLY RABBINIC LITERATURE

The early rabbinic literature records the passing of many heroic figures—heroic whether the scene be a restful deathbed or the martyr's stake. Both served as future models. Thus in the present volume, Nathaniel Trabotti, in his last quiet hours, follows the model of the Nasi Judah the first (cf. p. 19 with p. 264 below). On the other hand, Moses Rimos, in face of his more violent taking off, finds encouragement in Akiba's precedent (cf. p. 15f. with p. 247 below). Heroism has its message alike for times of tranquillity and agitation.

Some of the passages which follow are direct quotations of the words of dying teachers. These last words are rarely the best words their authors uttered. Some seem to show a touch of rather smug self-satisfaction, but this appearance is not always accurate. Judah the first, for instance, holds his ten fingers up and claims that he has done no wrong with them, a rather arrogant assumption of virtue. Yet the last Mishnah in Soṭah declares that with Judah the First there ceased "humility and the fear of God", so little was his nature given to self-pride. In some of the sayings we have illustrations of the Jewish view that laws of hygiene are laws of religion. Again some belong in the category of the curious and superstitious rather than to the ethical or literary. But there is more than literary worth to be considered. The ruling passion is strong still in death, and the veteran teacher, surrounded by his disciples, sometimes men more famous than himself, seeks to impart to the last both his worldly wisdom and his exposition of Torah. To impart and to receive. It is the latter consideration that has justified

א

לקוטים מתלמוד ומדרש

בספרות התלמוד והמדרש נמצאים ספורים ע"ד פטירת גבורים רבים–בין שמתו בשלוה והשקט על ערש דוי בין שנהרגו על קדוש השם. אלה ואלה שמשו בתור אנשי מופת לדורות הבאים. כמו שנראה בכרך שלפנינו, נתנאל טרבוט בשלות רגעיו האחרונים הולך בעקבות רבי יהודה הנשיא (השוה דף 19 לדף 264 למטה); ולהפך, משה רימוס, שמת מיתה חטופה ואכזרית, תולה את עצמו באילן הגדול רבי עקיבא (השוה דף 15 וכו' לדף 247 למטה). מעשי גבורה רישומם נכר גם בימי שלום וגם בימי מהומה.

יש דבורים בין אלה הבאים להלן שיצאו מפי מורים נוססים, ובכ"ז רק מעטים מהם הם מן המעולה והמובחר שיצא מפיהם. יש מהם המגלים קורטוב של ספוק עצמי מוצנע, אבל לפעמים כל זה הוא רק למראית עין. יהודה הנשיא, למשל, זוקף את עשר אצבעותיו כלפי מעלה ואומר שלא נהנה אפילו באצבע קטנה–הלא זו תפיסת יושר שיש בה משום יהירות. ובכ"ז המשנה האחרונה בסוטה סבורה כי „משמת רבי בטלה ענוה ויראת חטא", כל כך היה טבעו רחוק מן הגאוה והיהירות. יש מימרות המבליטות את השקפת היהודים שתורת הבריאות הוא תורת הדת; ויש עוד כאלה השייכות לממלכת הדברים הזרים והאמונות הטפלות יותר מאשר לדברי מוסר ועניני ספרות. אכן לא די להבחין רק את הערך הספרותי של הדברים האלה. התאוה השליטה הִיא עזה גם בשעת המות, והרבי המנוסה המיסב בחברת תלמידיו, אשר לפעמים הם יותר מפורסמים ממנו, משתדל לתת עד רגעו האחרון מחכמתו הכללית ומפירושיו על התורה. ולא רק לתת כי גם לקבל. מפני הטעם האחרון

the inclusion of one or two scenes, not necessarily final scenes, in which the Rabbi on a bed of sickness is visited by pupils and colleagues and asks for their report of the doings in the Academy. This act of receiving belongs to the testamentary category almost as fully as does the act of giving counsel.

Another series of extracts contains the explanations given by Rabbis of their longevity. Juniors inquire and the seniors answer. The answers easily fall within the scope of this volume, for they are in essence advice in the science of life by those whose tenure of life is near its end. Some of the answers are strange enough, but they have a value of their own on the moral side and as elements in contemporary folk-lore. The editor himself did not plan the inclusion of these early rabbinic passages, for they need ampler discussion than is here possible. But he acquiesced in the Committee's desire so as to make the selection more representative.

It has not seemed necessary to enter into biographical details regarding the Rabbis cited. Articles on most of them will be found in the Jewish Encyclopedia, while their teaching is displayed and expounded in Bacher's works on the Hagada. In the notes to the Hebrew text, V. refers to variant readings in the editions, and M. to the readings of the Munich MS.

1

Eleazar b. Hyrkanos and Johanan b. Zakkai.

Our Rabbis have taught: When R. Eleazar was ill, his disciples went in to visit him.[1] They said unto him: Our Master, teach us the Ways

[1] For the version given in Sanhedrin 68a, see p. 7 below.

נכללו פה ספור אחד או שנים שאין להם יחס כלל לקץ החיים, כי בהם הרבי שוכב על ערש דוי ותלמידיו וחבריו באים לבקרו והוא שואל אותם מהנעשה בבית המדרש. המעשה הזה של קבלת עצה הוא חלק מסוג הצואה לא פחות מן המעשה של נתינת עצה.

סדר אחר של לקוטים מכיל סברות רבנן לאריכות ימיהם. הצעירים שואלים והזקנים משיבים. התשובות האלה יש להן יחס ישר אל הכרך שלפנינו, יען כי בעקרן הן עצות להבנת החיים ע"י אנשים אשר חייהם קרבים אל קצם. אחדות מן התשובות זרות הן למדי, אבל יש להן ערך מיוחד מן הצד המוסרי ובתור יסודות בפולקלור של הימים ההם. העורך עצמו לא היה בדעתו להוסיף את הלקוטים האלה של חכמי התלמוד והמדרש, יען כי דורשים הם חקירה יותר עמוקה מאשר אפשר לתת פה, אבל הוא נכנע לחפץ הועד בכדי לעשות את הלקוט יותר כולל ומקיף.

לא חשבתי לנחוץ לתת פרטים מתולדות תלמידי החכמים הבאים להלן. רובם מפורטים באנציקלופדיה היהודית האנגלית, והוראותיהם נדרשות בספריו של באכער על האגדה. בהערותי לנוסח העברי V משמש לשינוים במהדורות, M למקראות של כת"י מינכען.

א

רבי אליעזר בן הורקנוס ור' יוחנן בן זכאי

תנו רבנן כשחלה ר' אליעזר נכנסו תלמידיו לבקרו. אמרו לו. רבינו. למדנו אורחות חיים

of Life, whereby we may be worthy of the life of the world to come. He answered unto them: Take heed to the honor of your colleagues; withhold your children from recitation,[2] and cause them to sit between the knees of the disciples of the wise; and when you pray, know before whom you stand. Thereby will you be worthy of the life of the world to come.

And when Rabban Joḥanan b. Zakkai was ill, his disciples went in to visit him. When he saw them he began to weep. His disciples said unto him, O Lamp of Israel,[3] right-hand pillar,[4] mighty hammer! Why dost thou weep? He answered unto them: If I were being led before a king of flesh and blood, who is today here and tomorrow in the grave, who if he were angry with me, his anger need not be everlasting,[5] who if he imprison me his imprisonment need not be everlasting, who if he put me to death the death would not be for ever, whom I could appease with words and bribe with money—even then I would weep; but now,

[2] So Jastrow, *Dictionary*, p. 331, renders; interpreting "Restrain your children from parading a superficial knowledge of the Bible by verbal memorizing." Others hold that the reference is to some debatable literature, apocryphal or metaphysical (Cf. Bacher, *Agada der Tannaiten* i. ch. vi. Comp. I. Z. Lauterbach, *Midrash and Mishnah*, New York 1916, pp. 89–90).

[3] According to another reading, "Lamp of the World."

[4] I Kings 7.13.

[5] According to another reading: "would only be in this world;" similarly in other clauses.

ונזכה[1] בהם לחיי העולם הבא. אמר להם. הזהרו בכבוד חבריכם. [ומנעו בניכם מן ההגיון, והושיבום בין ברכי תלמידי חכמים][2]. וכשאתם מתפללים דעו לפני מי אתם עומדים. ובשביל כך תזכו לחיי העולם הבא:

וכשחלה רבן יוחנן בן זכאי נכנסו תלמידיו לבקרו. כיון שראה אותם התחיל לבכות. אמרו לו תלמידיו. נר ישראל[3] עמוד הימיני פטיש החזק[4] מפני מה אתה בוכה? אמר להם. אילו לפני מלך בשר ודם היו מוליכין אותי. שהיום כאן ומחר בקבר. שאם כועס עלי אין כעסו כעס עולם.[5] ואם אוסרני אין איסורו איסור עולם. ואם ממיתני אין מיתתו מיתת עולם. ואני יכול לפייסו בדברים ולשחדו בממון. אף על פי כן הייתי בוכה.[6] ועכשיו שמוליכין

[1] M. כדי שנזכה

[2] Aboth de R. Nathan I, 19 omits the whole bracketed passage. M. omits the second clause. At the end of the paragraph M. has a considerable addition.

[3] In some texts of the Aboth de R. Nathan the reading is נר עולם (see ed. Schechter p.159).

[4] M. omits these two words.

[5] A. de R. N. (loc.cit.) אלא בעה"ז.

[6] M. מתיירא ממנו

when I am being led before the King of Kings, the Holy One, blessed be He, Who lives and endures to all eternity, Who if He be angry with me, His anger is eternal,[6] Who if He imprison me, His imprisonment would be everlasting, Who if He sentenced me to death, the death would be for ever, and Whom I cannot appease with words nor bribe with money—nay more, when before me stretch two ways, one to the Garden of Eden and the other to Gehinnom, and I know not in which I am to be led—shall I then not weep? They said unto him: Our Master, bless us! He answered unto them: "May it be His will that the fear of Heaven be upon you as great as the fear of flesh and blood." His disciples exclaimed: Only as great? He answered unto them: Would that it be as great! for know ye, that when a man designs to commit a transgression, he says: I hope that no man will see me. In the hour of his death Joḥanan said unto them: Remove the utensils because of defilement,[7] and prepare a seat for Hezekiah King of Judah, who is coming.[8] (Berakot 28b).

R. Eleazar fell ill and R. Tarphon, R. Joshua, R. Eleazar b.'Azaria, and R. 'Akiba went to visit him. R. Tarphon spake, saying: 'Rabbi, thou art dearer to Israel than the Sun, for the Sun shines in

[6] Acc. to another reading: "in the world to come;" sim. in other clauses.

[7] Caused by the presence of a dead body.

[8] To accompany him (Rashi). On the whole of this passage see *Studies in Pharisaism*, II, 46.

אותי לפני מלך מלכי המלכים הקדוש ברוך הוא שהוא חי וקיים לעולם ולעולמי עולמים. שאם כועס עלי כעסו כעס עולם.[7] ואם אוסרני איסורו איסור עולם. ואם ממיתני מיתתו[8] מיתת עולם. ואיני יכול לפייסו[9] בדברים ולא לשחדו בממון. ולא עוד אלא שיש לפני שני דרכים אחת של[10] גן עדן ואחת של גיהנם[11] ואיני יודע באיזו מוליכים אותי. ולא אבכה?[12] אמרו לו. רבינו ברכנו! אמר להם. יהי רצון[13] שתהא מורא שמים עליכם כמורא בשר ודם. אמרו לו תלמידיו. עד כאן? אמר להם ולואי! דעו[14] כשאדם עובר עבירה אומר שלא יראני אדם: בשעת פטירתו אמר להם פנו כלים מפני הטומאה. והכינו כסא לחזקיהו מלך יהודה שבא:[15] (ברכות כ״ח ב׳)

וכבר היה ר׳ אליעזר חולה ונכנסו רבי טרפון ורבי יהושע ור׳ אלעזר בן עזריה ור׳ עקיבא לבקרו: נענה ר׳ טרפון ואמר רבי! חביב אתה לישראל יותר מגלגל חמה. שגלגל חמה מאיר בעולם הזה

[7] A. de R. N. לעה״ב. [8] M. מיתתי. [9] A. de R. N. לגונבו. [10] M. לגן. So A. de R. N. p. 79. [11] M. לגיהנם. [12] Instead of this clause A. de. R. N. quotes Psalm 22.30. [13] M. 30., יהי מורא וכו׳ [14] Var. תדעו. M. עובר עבודה (עובר עבירה?) בסתר ואמר לא יראני האדם אעפ״י שידע שהכל גלוי לפניו אינו מתיירא ואינו מונע מלעשות. [15] M. omits.

this world only, but thou dost illumine this world and the next.' R. Joshua spake, saying: 'Rabbi, thou art dearer to Israel than the gift of rain; for the rain giveth life in this world only, and thou hast given life in this world and the next.' R. Eleazar b. 'Azariah addressed him in these words: 'Rabbi, thou art dearer to Israel than father and mother, for a man's parents bring him into this world, while thou bringest us into this world and the next.' R. 'Akiba shook his head, and said 'Rabbi, dear is affliction.' R. Eleazar said to his disciples: 'Support me!' He sat up and said: 'speak on, 'Akiba!' 'Akiba replied: The Scripture[9] says, Manasseh was twelve years old when he began to reign and he reigned five and fifty years in Jerusalem, and he did that which was evil in the sight of the Lord. Another text tells us:[10] These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out. Is it conceivable that Hezekiah taught all Israel law, yet neglected to teach his own son, Manasseh? But all his instructions, all his efforts failed, and the only effective teacher was affliction. For it is written further how the Lord spake to Manasseh and to his people, but they gave no heed, wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh with hooks and bound him with fetters and carried him to Babylonia. And when he was in distress he besought the Lord his God, and humbled himself greatly before

[9] II Chron. 33.1.
[10] Prov. 25.1.

ואתה מאיר לעולם הזה ולעולם הבא: נענה רבי יהושע ואמר רבי! חביב אתה לישראל ממתן גשמים. שהגשמים נותנים חיים בעולם הזה ואתה נתת להם חיים בעולם הזה ובעולם הבא: א"ל ר' אלעזר בן עזריה רבי! חביב אתה לישראל מאב ואם. שאב ואם מביאים את האדם לעולם הזה ואתה מביא אותנו לעולם הזה ולעולם הבא: נענה רבי עקיבא ואמר רבי! חביבים יסורים: ואמר להם רבי אליעזר לתלמידיו סמכוני! ישב לו ר' אליעזר אמר לו אמור עקיבא! אמר לו הרי הוא אומר בן י"ב שנה מנשה במלכו ונ"ה שנה מלך בירושלים ויעש הרע בעיני ה'. ואומר גם אלה משלי שלמה אשר העתיקו אנשי חזקיה מלך יהודה. וכי עלתה על דעתך שחזקיהו לימד תורה לישראל ולמנשה בנו לא לימד תורה? אלא כל תלמוד שלימדו וכל עמל שעמל בו לא הועיל לו אלא ייסורים. שנאמר וידבר ה' אל מנשה ואל עמו ולא הקשיבו ויבא ה' עליהם את שרי הצבא אשר למלך אשור וילכדו את מנשה בחוחים ויאסרוהו בנחושתים ויוליכוהו בבלה וכהצר לו חלה את פני ה' אלהיו ויכנע מאד מלפני

the God of his fathers. And he prayed unto Him, and He was entreated of him, and heard his supplication, and brought him back to Jerusalem into his kingdom. So, said 'Akiba, thou mayest learn that precious is affliction! (Sifre on Deut. 32).

The record is that it was on a friday, when R. Eleazar lay sick, that R. 'Akiba and his colleagues visited the dying sage. [They asked him several questions]; he answered 'unclean' concerning the unclean, and concerning the clean he answered 'clean', and his soul departed in purity at the word. (Abot de R. Nathan, ch. 25; Sanhedrin, 68a).

2

'Akabya son of Mahalalel.

'Aḳabya son of Mahalalel testified to four teachings. The Sages said to him: "Aḳabya! Withdraw the four teachings which thou hast declared, and we will appoint thee a President of the Court[11] for Israel." He answered them: "Rather would I be called a fool all my life, than become for a single hour a sinner before God." (Also,) he did not wish people to say that he recanted to gain office.

In the hour of his death he said to his son: "My son! Give up those four things which I used to declare." His son asked: "Why didst thou not thyself abandon them?" 'Aḳabya an-

[11] According to the Mishnah Ḥagigah 2.2, the Ab Beth-din was vice-president of the Sanhedrin.

אלהי אבותיו ויפן אליו ויעתר לו וישיבהו לירושלים למלכותו. הא למדת שחביבים ייסורים[16]: (ספרי דברים פ' ל״ב).

כשחלה רבי אליעזר אמרו אותו היום ערב שבת היה ונכנס רבי עקיבא וחביריו [17]לבקרו... והיה משיב על טמא טמא ועל טהור טהור עד שיצתה נשמתו בטהרה[18]: (אבות דר' נתן כ״ה. סנהדרין ס״ח א׳).

ב

עקביא בן מהללאל

עקביא בן מהללאל העיד ארבעה דברים. אמרו לו. עקביא חזור בך בארבעה דברים שהיית אומר ונעשך אב בית דין לישראל. אמר להן מוטב לי להקרא שוטה כל ימי. ולא ליעשות שעה אחת רשע לפני המקום. שלא יהיו אומרים בשביל שררה חזר בו:

...בשעת מיתתו אמר לבנו. בני! חזור בך בארבעה דברים שהייתי אומר. אמר לו, ואתה למה לא חזרת בך? אמר לו אני שמעתי מפי

[16] For notes on this text see Friedmann, *Sifre*, p. 73b.
[17] M. נכנסו חכמים אצלו.
[18] In Sanh. 68a the passage ends: מנעל שעל גבי האמום.

swered: "I heard these decisions from a majority, so did the others hear their decisions from a majority.[12] I stood by my tradition, and they by theirs. But thou hast heard (opposite views) from (me) an individual, and from (them) a majority. 'Twere better for thee to reject the words of the individual and hold to those of the majority." He said to him: "Father, commend me to thy colleagues." 'Akabya answered: "I will not commend thee." The son asked: "Hast thou detected some fault[13] in me?" "No," said 'Akabya, "but thine own deeds will bring thee near (to the Sages), or thine own deeds will thrust thee far (from them)." (Mishnah 'Eduyot V, 6–7).

3

Jose son of Kisma and Hanina son of Teradyon

Said Rabbi Jose, the son of Kisma: Once I was walking by the way, when a man met me, and gave me "Peace," and I returned him "Peace".[14] He said to me, "Rabbi, from what place art thou?" I said to him, "From a great city of Sages and Scribes[15] am I." He said to me, "Rabbi, should it be thy pleasure to dwell with us in our place, I will give thee a thousand thousand[16] golden dinars[17], and precious stones and

[12] Either the majority decided differently on different occasions or there were divergent traditions as to what *was* the majority decision.

[13] Or, according to the other reading, "cause" for complaint.

המרובים. והם שמעו מפי המרובים. אני עמדתי בשמועתי. והם עמדו בשמועתן. אבל אתה שמעת מפי היחיד ומפי המרובין. מוטב להניח דברי היחיד ולאחוז בדברי המרובין: אמר לו פקוד עלי לחבריך. אמר לו איני מפקיד. אמר לו שמא עולה[19] מצאת בי? אמר ליה לאו! מעשיך יקרבוך ומעשיך ירחקוך: (עדיות פרק ה')

ג

יוסי בן קיסמא וחנניה בן תרדיון

אמר רבי יוסי בן קיסמא. פעם אחת הייתי מהלך בדרך ופגע בי אדם[20] אחד ונתן לי שלום והחזרתי לו שלום. אמר לי רבי מאיזה מקום אתה? אמרתי לו מעיר גדולה של חכמים ושל סופרים[21] אני. אמר לי רבי רצונך שתדור עמנו במקומנו ואני אתן לך אלף אלפים דינרי זהב ואבנים טובות ומרגליות.

מהו? אמר להם הוא טהור] ויצתה נשמתו בטהרה: The bracketed words, however, are missing in M.

[19] V עילה. [20] V זקן. [21] V omits these two words.

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[14] The usual form of salutation.

[15] See *J.E.*, xi, 123. Jose's city was Caesarea Philippi, but he may be referring to Usha, the seat of learning in his age.

[16] *i. e.* a million. [17] Lat. denarius.

pearls." I said to him, "Wert thou to give me all the silver, and gold, and precious stones, and pearls in the world, I would not dwell except in the home of the Torah. And thus is it written in the Book of Psalms,[18] by the hands of David King of Israel: The Law of Thy mouth is better unto me than thousands of gold and silver."

Moreover, in the hour of a man's decease, not silver nor gold nor precious stones and pearls accompany him, but Torah and good works alone,[19] as it is said,[20] When thou walkest, it shall lead thee, when thou liest down, it shall watch over thee; and when thou awakest, it shall talk with thee. "When thou walkest, it shall lead thee"—in this world; "when thou liest down, it shall watch over thee"—in the grave; "and when thou awakest, it shall talk with thee"—in the world to come[21]. (Chapter of R. Meir, so-called ch. 6 of Abot).

The Rabbis taught: When Rabbi Jose son of Ḳisma lay sick, R. Ḥanina son of Teradyon went to visit him. Jose said to him: Ḥanina, my brother, knowest thou not that this nation[22] has received its domination from Heaven? It has wasted God's House, burned His Temple, slain His saints, destroyed His excellent ones, yet it still endures. And I have heard of thee, that thou (despite the Roman prohibition) sittest and art occupied with teaching the Torah, summoning public assemblies, and bear-

[18] Ps. 119.72.

[19] This idea is widely spread in literature. Cf. J.

אמרתי לו אם אתה נותן לי כל כסף וזהב ואבנים טובות ומרגליות שבעולם איני דר אלא במקום תורה: וכן כתוב בספר תהלים על ידי דוד מלך ישראל טוב לי תורת פיך מאלפי זהב וכסף:

ולא עוד[22] שבשעת פטירתו של אדם אין מלוים לו לאדם לא כסף ולא זהב ולא אבנים טובות ומרגליות אלא תורה ומעשים טובים בלבד. שנאמר בהתהלכך תנחה אותך בשכבך תשמור עליך והקיצות היא תשיחך: בהתהלכך תנחה אותך בעולם הזה. בשכבך תשמור עליך בקבר. והקיצות היא תשיחך לעולם הבא: (פרק ר' מאיר או פרק קנין תורה)

תנו רבנן כשחלה רבי יוסי בן קיסמא הלך רבי חנינא בן תרדיון לבקרו. אמר לו חנינא אחי אי אתה יודע שאומה זו מן השמים המליכוה. שהחריבה את ביתו ושרפה את היכלו והרגה את חסידיו ואבדה את טוביו ועדיין היא קיימת. ואני שמעתי עליך שאתה יושב ועוסק בתורה ומקה ל קהלות ברבים.[23]

[22] V לפי שבשעת פטירתו (cf. ed. Taylor, text, p. 49). [23] V omits this phrase.

Jacobs, *Barlaam and Josaphat*, pp. lxxvii ff.

[20] Prov. 6.22.

[21] Follows a quotation of Haggai 2.8.

[22] Rome.

ing a Scroll of the Torah at the breast. Ḥanina answered: Mercy will be shown from on high! Jose rejoined: I address reasonable words to thee, and thou answerest, Mercy will be shown from on High! I shall be surprised if they do not burn thee and the Scroll in fire. Ḥanina said: Master, what will be my lot in the life of the world to come? He answered, Has any occurrence happened to thee?[23] Ḥanina replied, Purim money was once mixed with[24] alms-money, and I distributed it to the poor.[25] Jose exclaimed: This being so, may thy portion be my portion, and thy lot my lot! It was said that very soon afterwards R. Jose son of Ḳisma died, and all the magnates of Rome attended his funeral, and mourned over him with a great mourning.

On their return they found R. Ḥanina son of Teradyon, sitting occupied with the Torah, gathering public assemblies, carrying a Scroll of the Torah at his breast. They took him, wrapped the Scroll about him, and encompassed him with faggots of vine branches, to which they set fire. They brought woolen tufts, soaked them with water, and laid them on his heart, so that his soul should not depart quickly.[26]

[23] Any incident from which I may judge your conduct.

[24] Or interchanged with, mistaken for.

[25] Money set aside (either for his own use or for meals for the poor on Purim) was mistaken by Ḥanina for general alms money and so he distributed the deficiency out of his own pocket.

[26] To make his death lingering.

וספר תורה[24] מונח לך בחיקך: אמר לו מן השמים ירחמו: אמר לו אני אומר לך דברים של טעם ואתה אומר לי מן השמים ירחמו! תמה אני אם לא ישרפו אותך ואת ספר תורה באש: אמר לו רבי! מה אני לחיי העולם הבא? אמר לו כלום מעשה בא לידך? אמר לו מעות של פורים נתחלפו לי במעות של צדקה וחלקתים לעניים. אמר לו אם כן מחלקך יהי חלקי ומגורלך יהי גורלי! אמרו לא היו ימים מועטים עד שנפטר רבי יוסי בן קיסמא. והלכו כל גדולי[25] רומי לקברו. והספידוהו הספד גדול:

ובחזירתן מצאוהו לרבי חנינא בן תרדיון שהיה יושב ועוסק בתורה. ומקהיל קהלות ברבים. וספר תורה מונח לו בחיקו. הביאוהו וכרכוהו בספר תורה. והקיפוהו בחבילי זמורות. והציתו בהן את האור. והביאו ספוגין של צמר ושראום במים והניחום על לבו כדי שלא תצא נשמתו מהרה:[26]

[24] V omits.

[25] V בני רומי והספידוהו.

[26] V שלא ימות מהרה.

His daughter said to him: Father, must I see thee in this plight? He answered: Were I being burned alone, the matter would be hard for me; but seeing that I am now being burned together with the Scroll, He who will resent the insult to the Torah will take account also of my wrong. His disciples asked of him: Rabbi, what seest thou? He answered, the Scroll burns but the letters soar (on high). They said to him: Open thy mouth that the fire may penetrate.[27] He replied: Better is it that He who gave the soul should take it, and that a man should do himself no injury. Then the executioner said to him: Master! If I increase the flame and remove the woolen tufts from off thy heart, wilt thou bring me to the life of the world to come?—Yes, said Ḥanina.—Swear it (demanded the executioner). Ḥanina took the oath. Forthwith the officer increased the flame and removed the woolen tufts from over Ḥanina's heart, and his soul departed quickly. The executioner thereupon leaped up and plunged into the fire. Then a Daughter of the Voice[28] went forth and cried: Rabbi Ḥanina son of Teradyon and the executioner are both appointed for eternal life! Rabbi (Judah) wept and said: One acquires his world in a single hour, and another acquires it in many years! ('Abodah Zarah 18).[29]

[27] Thus hastening the end of his sufferings.

[28] See *J.E.*, ii, 588, on this "heavenly voice."

[29] Cf. 'Abodah Zarah 10b. A very human comment on life's inequalities. It may be suggested that a negative has dropped out of this oft-quoted saying, which should

אמרה לו בתו אבא אראך בכך? אמר לה אילמלא
אני נשרפתי לבדי היה הדבר קשה לי. עכשיו שאני
נשרף וספר תורה עמי[27] מי שמבקש עלבונה[28] של
ספר תורה יבקש עלבוני: אמרו לו תלמידיו רבי
מה אתה רואה?. אמר להן גליון[29] נשרפין ואותיות
פורחות. אמרו לו[30] אף אתה פתח פיך ותכנס האש.[31]
אמר להם מוטב שיטלנה מי שנתנה ואל יחבל הוא
בעצמו: אמר לו קליסטנרי[32] רבי! אם אני מרבה
בשלהבת ונוטל ספוגין של צמר מעל לבך אתה
מביאני לחיי העולם הבא? אמר לו הן. השבע לי!
נשבע לו. מיד הרבה בשלהבת. ונטל ספוגין של
צמר מעל לבו. ויצאה נשמתו במהרה: אף הוא קפץ
ונפל לתוך האור:[33] יצאה בת קול ואמרה רבי
חנינא בן תרדיון וקליסטנרי מזומנין הן לחיי העולם
הבא: בכה רבי ואמר יש קונה עולמו בשעה אחת
ויש קונה עולמו בכמה שנים! (עבודה זרה י"ח)

[27] V This whole clause in third person.
[28] V עלבונו.
[29] V גוילין.
[30] M adds these two words.
[31] V add בך. M שלהבת.
[32] V קלצטונירי.
[33] M האש.

4

Joshua son of Ḥananya

In the old age of R. Joshua b. Ḥananya his disciples visited him, and he said to them: 'My children, what new ideas did you acquire at the college today?' They answered: 'We are thy disciples and drink of thy waters!'[30] He replied: 'God forbid that there should be a generation orphaned of men of wisdom.[31] Whose Sabbath was it?'—'The Sabbath of R. Eleazar b. 'Azariah'—'On what topic was the lecture to-day?'—'On the section (Deut. 31. 12): Assemble the people, the men and the women and the little ones'—'What did R. Eleazar expound on this text?'—'Thus he expounded: the men came to learn[32], the women to listen, but the children, why did they come? To give a reward to those who brought them'—'A precious pearl ye had in your hands and ye sought to deprive me of it! Had ye not come but to tell me[33] this single thing, 'twere enough'—'He further discoursed on Ecclesiastes 12. 11: The words of the wise are as goads. Just as the goad directs the heifer in her furrow, so the words of the Torah direct mankind to the paths of life.' (Abot de R. Nathan, ch. 18)·

run: "One attains eternity in an hour, another fails in many years."

[30] We have come to learn, not to teach.

[31] There were others besides himself and to replace himself, as teacher.

[32] To take part in the discussion.

[33] Lit. 'to hear'; but the meaning is 'to tell me'.

ד

ר' יהושע בן חנניה

לעת זקנותו של רבי יהושע נכנסו תלמידיו לבקרו. אמר להם בני מה חידוש היה לכם בבית המדרש? אמרו תלמידיך אנו ומימיך אנו שותים. אמר להם ח"ו שאין דור יתום של חכמים. שבת של מי היתה? אמרו לו שבת של רבי אלעזר בן עזריה היתה. אמר להם ובמה היתה ההגדה היום? אמרו בפרשת הקהל את העם האנשים והנשים והטף (דברים ל"א י"ב). אמר להם ומה דרש בה? אמרו לו כך דרש בה אנשים באים ללמוד ונשים לשמוע טף למה הם באים? כדי לתת שכר טוב למביאיהם. אמר להם מרגלית טובה היתה בידכם וביקשתם לאבדה ממני! אלמלא לא באתם אלא לשמוע דבר זה די. אמרו לו ועוד דרש בה דברי חכמים כדרבונות... (קהלת י"ב י"א) מה דרבן זה מכוון את הפרה לתלמיה כך דברי תורה מכוונים את האדם לדרכי חיים:[34] (אבות דר' נתן י"ח)

[34] For notes on the Hebrew text see Schechter's ed.

When the soul of R. Joshua ben Ḥananya was departing, the Rabbis said unto him: What will become of us at the hands of the Minim?[34] He answered them with the text, Jeremiah 49.7: 'If counsel is departed from the sons, then is their wisdom vanished'—if the sons[35] lose their skill in argument, so does the heathen's wisdom also perish. Or, if you will, he added: take comfort from the experience of Jacob who said to Esau:[36] 'Let us take our journey, and let us go, and I will go with thee'[37] (Genesis 33.12). (Ḥagigah, v, 1).

5

Samuel the Younger

Once they were assembled in the upper chamber of the house of Gorya in Jericho, when a Daughter of the Voice manifested itself, saying: There is among you one who is fit that the Shekinah should rest upon him, but his generation is unfit for it. They turned their eyes toward Hillel the Elder. When he died, they said of him in their elegiac lament: O thou saint! O thou gentle-man! O thou disciple of Ezra! On another occasion they were gathered in an upper chamber in Jabneh. Again a Daughter of the Voice manifested itself, saying: There is here one fit that the Shekinah should rest upon him, but his

[34] Heathen and Judeo-Christian disputants. Cf. Bacher, *Agada der Tanaiten* I 161 (ed. 2 p. 156). Some editions read 'Epicureans'. Joshua was famed for his controversial ability, see *J. E.* vii 291.

כי קא ניחא נפשיה דרבי יהושע בן חנניה אמרו ליה רבנן מאי תיהוי עלן ממיני[35]? אמר להם אבדה עצה מבנים נסרחה חכמתם. כיון שאבדה עצה מבנים נסרחה חכמתן של אומות העולם: ואי בעית אימא מהכא נסעה ונלכה ואלכה לנגדך (חגיגה ה׳ א).

ה

שמואל הקטן

פעם אחת היו מסובין בעליית בית גוריא ביריחו. נתנה עליהן בת קול מן השמים ואמרה יש בכם אדם אחד שראוי שתשרה שכינה עליו אלא שאין דורו ראוי[36] לכך. נתנו עיניהם בהלל הזקן. וכשמת הספידוהו הי חסיד הי עניו תלמידו של עזרא! ושוב פעם אחרת היו מסובין בעלייה ביבנה. נתנה להן בת קול מן השמים ואמרה להן יש בכם אדם אחד שראוי שתשרה שכינה עליו אלא שאין דורו זכאין

35 Censored editions read מאפיקורוסין.

36 The readings זכאי and ראוי vary in the Mss. and editions.

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35 i. e. of God—Israel being meant.

36 Typifying Rome.

37 Jacob and Esau keep pace together.

generation is unworthy of it. They turned their eyes to Samuel the Younger, and when he died they keened for him in the terms: O thou modest one! O thou saint! O thou disciple of Hillel. On his death-bed he prophesied: 'Simeon and Ishmael are destined to the sword, their comrades to death, the rest of the people will be a spoil, and many sorrows will befall Israel.' Also of Judah b. Baba they would have wished to use a similar lamentation: 'O saint, O gentle-man', but it was an unsettled time and it was impossible to make public elegy over those executed by the Roman government.[38] (Soṭah, 48b).

6

'Akiba

Our Rabbis have taught: Seven injunctions did Rabbi 'Aḳiba lay upon Joshua his son. My son! Dwell not on the height of the town while studying;[39] live not in a city whose heads are scholars;[40] enter not thy house suddenly,[41] still less thy neighbor's house; withhold not shoes from thy feet;[42] rise up early and eat, in Summer because of the heat, in Winter because of the cold;[43] make thy Sabbath a week-

[38] See J. E. xi, 21. Both Hillel and Samuel ha-Ḳaṭon were celebrated for their meek and gentle disposition.

[39] To avoid the disturbance of the traffic.

[40] They would be devoted more to their books than to public affairs.

לכך. נתנו עיניהם בשמואל הקטן וכשמת הספידוהו
הי עניו הי חסיד תלמידו של הלל! ואף הוא אמר
בשעת מיתתו שמעון וישמעאל לחרבא וחברוהי
לקטלא ושאר עמא לביזא ועקן סגיאין עתידין
למיתי על עמא. ואף על ר' יהודה בן בבא בקשו
לומר הי חסיד הי עניו אלא שנטרפה שעה שאין
מספידין על הרוגי מלכות (סוטה מ"ח ב')

ו

ר' עקיבא

תנו רבנן, שבעה דברים צוה ר' עקיבא את ר'
יהושע[37] בנו. בני! אל תשב בגובהה של עיר ותשנה[38].
ואל תדור בעיר שראשיה תלמידי חכמים. ואל
תכנס לביתך פתאום כל שכן לבית חבירך. ואל
תמנע מנעלים מרגליך. השכם ואכול בקיץ מפני
החמה ובחורף מפני הצינה. ועשה שבתך חול ואל

37 M omits the name. 38 M omits.

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41 Give warning of your approach: cf. Leviticus Rabba ch. xxi.

42 To go unshod was disgraceful: cf. T. B. Shabbat, 129a.

43 Derived in T. B. Baba Ḳama 92b from the text Isaiah 49. 10.

day,[44] so as to avoid needing help from thy fellow-creatures; and be on good terms with one on whom the hour smiles.[45] (Pesaḥim 112a).

Five things did Rabbi 'Aḳiba command R. Simeon b. Yoḥai, when he was confined in prison. Simeon said to him: Master, teach me Torah! 'Aḳiba replied, I will not teach thee. Simeon said to him: If thou teach me not, I will inform my father Yoḥai, and he will give thee up to the government. 'Aḳiba answered: My son! more than the calf desires to suck, the cow desires to suckle. Who is in danger, asked Simeon, is it not the calf? 'Aḳiba then said unto him: If thou wishest to be strangled, hang thyself on a big tree,[46] and when thou teachest thy son, teach him out of a correct book. Cook not in a pot in which thy comrade has cooked.[47] His is an act of charity and also a good investment who helps to produce fruits, while he has a reward.[48] His is a religious act which also keeps his body pure, who marries a wife though he already has children (Pesaḥim 112 a-b).

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy substance."[49] It has been taught: R. Eleazar said, If it is written "with all thy soul",[50] why

[44] Do without luxurious meals.

[45] The Talmud cites in illustration association with Job, of whom it is said: "Thou hast blest the work of his hands."

[46] Go for instruction to a high authority.

[47] Explained in the Talmud as referring either to marriage with a divorced woman in her first husband's life-

תצטרך לבריות. והוי משתדל עם אדם שהשעה משחקת לו: (פסחים קי"ב א')

חמשה דברים צוה רבי עקיבא את ר' שמעון בן יוחי כשהיה חבוש בבית האסורין. אמר לו רבי למדני תורה! אמר לו איני מלמדך. אמר לו אם אין אתה מלמדני אני אומר ליוחי אבא ומוסרך למלכות. אמר לו בני! יותר ממה שהעגל רוצה לינק פרה רוצה להניק. אמר לו ומי בסכנה? והלא עגל בסכנה! אמר לו אם בקשת ליחנק היתלה באילן גדול. וכשאתה מלמד את בנך[38a] למדהו בספר מוגה ...ולא תבשל בקדירה שבישל בה חבירך. מצוה וגוף גדול אוכל פירות ולו[39] שכר. מצוה וגוף טהור נושא אשה ולו בנים: (שם)

ואהבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאדך. תניא ר' אליעזר אומר אם נאמר בכל

[38a] M adds תורה. [39] Following Jastrow's reading of לו for לא (see Dictionary, p. 225).

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time, or to marriage with a widow.

[48] So Jastrow, *Dictionary*, p. 225; he explains: "e. g. one who loans money to a husbandman on security, allowing payment in small instalments." Rashi explains somewhat differently (Cf. Baba Mezi'a 67b).

[49] Deut. 6.5. [50] Life or self.

is it written "with all thy substance"?[51] and if it is written "with all thy substance", why is it written "with all thy soul"? The reason is: should there be a man who holds his life dearer than his wealth, it is written "with all thy soul;" and should there be a man whose money is dearer to him than his life, it is written "with all thy substance." R. 'Akiba said: "With all thy soul," even if He take thy soul.

Our Rabbis have taught: Once the wicked government[52] decreed that the Israelites should not occupy themselves with the Torah. Pappos b. Judah came and found R. 'Akiba gathering public assemblies and teaching the Torah. He said: 'Akiba dost thou not fear the government? 'Akiba answered: "I will tell thee a parable. To what is the matter like? To a fox who was walking along the river and saw some fishes gathering and fleeing from place to place. He said to them: from what are you fleeing? They answered: From nets which men are casting against us. The fox said: Let it be your pleasure to come up to the dry land, and I and you will dwell together, as my fathers once dwelt with your fathers. They answered: Art thou indeed he whom they declare the shrewdest of animals? Thou art not shrewd, but a dullard! For if we are afraid in the place which is life to us, how much more must we fear in the place which means to us death? So we,

[51] Usually rendered "with all thy might", but see commentaries on the text.

[52] Rome.

נפשך למה נאמר בכל מאדך? ואם נאמר בכל מאדך למה נאמר בכל נפשך? אלא אם יש לך אדם שגופו חביב עליו מממונו לכך נאמר בכל נפשך. ואם יש לך אדם שממונו חביב עליו מגופו לכך נאמר בכל מאדך: רבי עקיבא אומר בכל נפשך, אפילו נוטל את נפשך:

תנו רבנן. פעם אחת גזרה מלכות הרשעה[40] שלא יעסקו ישראל בתורה. בא פפוס בן יהודה ומצאו לרבי עקיבא שהיה מקהיל קהלות ברבים ועוסק בתורה. אמר לו עקיבא אי אתה מתירא מפני מלכות? אמר לו אמשול לך משל. למה הדבר דומה? לשועל שהיה מהלך על גב הנהר[41] וראה דגים שהיו מתקבצים ורצים ממקום למקום. אמר להם מפני מה אתם בורחים? אמרו לו מפני רשתות שמביאין עלינו בני אדם. אמר להם רצונכם שתעלו ליבשה ונדור אני ואתם כשם שדרו אבותי עם אבותיכם? אמרו לו אתה הוא שאומרים עליך פקח שבחיות? לא פקח אתה אלא טפש אתה! ומה במקום חיותנו אנו מתיראין במקום מיתתנו על אחת כמה

[40] V מלכות יון.

[41] M. שפת הים, but M's readings vary throughout too

if we are now in such a case while we sit and engage in the Torah of which it is written: 'for that is thy life and thy length of days',[53] how much worse would be our case were we to go and neglect it!"

It is reported that shortly afterwards they arrested R. 'Akiba and bound him in prison, and they arrested Pappos b. Judah and bound him at his side. 'Akiba asked: Pappos, for what reason are thou brought hither? He answered: Happy art thou Rabbi 'Akiba, inasmuch as thou hast been imprisoned on account of the Torah; alas for Pappos, who has been arrested for a trivial cause!

In the hour when they took forth R. 'Akiba to execution, it was the time for reading the Shema';[54] they combed his flesh with iron combs, but he went on receiving upon himself the yoke of the Kingship of Heaven.[55] His disciples said unto him: Our Master, thus far?[56] He answered: All my days I was concerned about this text: "(And thou shalt love the Lord thy God) with all thy soul", which means, even if He take thy soul. I said: When shall it be in my power to fulfil it? And now that I have the opportunity, shall I not fulfil it? He dwelt long over the word One, until his soul went forth with the word One

[53] Deut. 30.20.

[54] Which includes Deut. 6.4 and 5, *seq.*

[55] This idea was associated with the recital of the passage referred to.

[56] Do you still recite the Shema' despite these tortures?

וכמה! אף אנחנו עכשיו שאנו יושבים ועוסקים בתורה שכתוב בה כי היא חייך ואורך ימיך כך אם אנו הולכים ומבטלים ממנה על אחת כמה וכמה!

אמרו לא היו ימים מועטים עד שתפסוהו לרבי עקיבא וחבשוהו בבית האסורים. ותפסו לפפוס בן יהודה, וחבשוהו אצלו. אמר לו פפוס! על מה הביאך לכאן? אמר ליה, אשריך רבי עקיבא שנתפסת על דברי תורה! אוי לו לפפוס, שנתפס על דברים בטלים!

בשעה שהוציאו את ר' עקיבא להריגה זמן קריאת שמע היה. והיו סורקים את בשרו במסרקות של ברזל והיה מקבל עליו עול מלכות שמים. אמרו לו תלמידיו רבינו! עד כאן? אמר להם, כל ימי הייתי מצטער על פסוק זה בכל נפשך אפילו נוטל את נשמתך. אמרתי מתי יבא לידי ואקיימנו? ועכשיו שבא לידי לא אקיימנו? היה מאריך באחד

considerably for collation here. The passage may be also found in B. Halper's *Post Biblical Hebrew Literature.*

on his lips[57]. There issued a Daughter of the Voice[58] which proclaimed: Happy art thou Rabbi 'Aḳiba, that thy soul went forth with the word One. The Ministering Angels spake before the Holy One, blessed be He, Is this the Torah and this its reward? Is Thy hand governed by men, O Lord, by men of the world?[59] He replied to them: "Their portion is in the (future) life."[60] A Daughter of the Voice went forth and proclaimed: Happy art thou Rabbi 'Aḳiba, inasmuch as thou art ready for the life of the world to come. (Berakot 61b).

7

JUDAH HA-NASI[61]

Our Rabbis have taught: In the hour of the demise of Rabbi (Judah), he said: I require the presence of my sons. His sons came to his side. He said to them: Take heed to honor your mother; let the lamp be lit, the table prepared and the couch spread in their wonted places. Joseph of Haifa and Simeon Ephratha ministered to me in my life-time, and they shall attend to me in my death... He then said unto them: I desire to see the Sages of Israel. They came in unto him. He said unto them: Make no mourning for me in the cities,[62] but hold an

[57] "The Lord is One", Deut. 6.4.

[58] Comp. p. 11, note 28.

[59] Ps. 17.14. Should such a man have died at the hand of torturers, and not at God's hand?

[60] These words are the continuation of Ps. 17.14; they are interpreted to refer to the future life.

עד שיצתה נשמתו באחד. יצתה בת קול ואמרה אשריך רבי עקיבא שיצתה נשמתך באחד! אמרו מלאכי השרת לפני הקב"ה זו תורה וזו שכרה? ממתים ידך ה' ממתים מחלד. אמר להם חלקם בחיים. יצתה בת קול ואמרה אשריך רבי עקיבא שאתה מזומן לחיי העולם הבא: (ברכות ס"א ב')

ז

רבי יהודה הנשיא

ת"ר בשעת פטירתו של רבי אמר. לבני אני צריך! נכנסו בניו אצלו. אמר להם הזהרו בכבוד אמכם.[42] נר יהא דלוק במקומו. שולחן יהא ערוך במקומו. מטה תהא מוצעת במקומה. יוסף חפני שמעון אפרתי הם שמשוני בחיי והם ישמשוני במותי:[43] ...אמר להן לחכמי ישראל אני צריך! נכנסו אצלו חכמי ישראל. אמר להן אל תספדוני בעיירות.[44]

[42] T. J. Ketubot ix, 3 reads אל תזוז אלמנתי מביתי.
[43] In T. J. the direction is more general.
[44] T. J. adds מפני המחלוקת. See T. B. Sanhedrin 47a.

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[61] Compiler of the Misnah: usually cited as "Rabbi" (simply).
[62] T. J. interprets: because of dissension there would be too much emulation among those desirous of delivering orations. Another view was that Rabbi wished to spare his colleagues from trouble.

assembly (for study) after thirty days. Simeon my son is a Sage, Gamaliel my son shall be the Nasi, Ḥanina bar Ḥama shall sit at the head (of the assembly)...He then said unto them: I wish to see my younger son. R. Simeon came into his presence, and he delivered unto him the orders of wisdom. He then said unto them: I require the presence of my eldest son, and Rabban Gamaliel entered. He said unto him: Conduct thy office with the exalted, and act with aloofness toward the disciples...[63]

He stretched his ten fingers on high and said: Master of the World! It is revealed and known before Thee that I have toiled with my ten fingers in the Torah, and have never derived personal advantage even with the little finger. May it be Thy will that peace may abide in my resting-place. A Daughter of the Voice went forth and said: He shall come in peace, they shall rest in their bed. (Ketubot 103 a-b).

Rabbi Hezekiah adds (that Rabbi Judah also directed): Place not many shrouds on me, and let my coffin be set open to the earth (T. J. Ketubot XII, 3).[64]

Four things did our sainted Master[65] command his sons: Dwell not in Shekanzib;[66] sit not on

[63] Lit. 'cast bile amongst'. So Jastrow, *Dictionary*, p. 838. The meaning would be: "avoid over familiarity with them." On the Patriarch's severity, cf. Graetz, *History of the Jews*, E. T., ii, ch. 17.

[64] Not to delay decomposition.

[65] R. Judah ha-Nasi.

[66] A town in Babylonia (Persia), where (according to the Talmud) the people were mockers. (Cf. *J. E.* xi, 257).

והושיבו ישיבה לאחר שלשים יום. שמעון בני חכם גמליאל בני נשיא חנינא בר חמא ישב בראש: ...אמר להן לבני הקטן אני צריך! נכנס ר' שמעון אצלו. מסר לו סדרי חכמה: אמר להן לבני הגדול אני צריך! נכנס רבן גמליאל אצלו. ומסר לו סדרי נשיאות: אמר לו בני! נהוג נשיאתך ברמים. זרוק מרה בתלמידים!...

זקף עשר אצבעותיו כלפי מעלה. אמר רבונו של עולם! גלוי וידוע לפניך שיגעתי בעשר אצבעותי בתורה. ולא נהניתי אפילו באצבע קטנה. יהי רצון מלפניך שיהא שלום במנוחתי. יצתה בת קול ואמרה. יבא שלום ינוחו על משכבותם! (כתובות ק"ג)

רבי חזקיה מוסיף. אל תרבו עלי תכריכין ותהא ארוני נקובה לארץ. (ת"י כתובות י"ב ג')

ארבעה דברים צוה רבינו הקדוש את בניו.[45] אל תדור בשכנציב... ואל תשב על מטת[46] ארמית...

[45] M בנו.

[46] V. מטה.

the couch of an Aramaean woman;[67] do not seek to escape the payment of taxes; and stand not before an ox when it goes up from the meadow.[68] (Pesaḥim 112b).

8

Rab

And Rab said unto Rab Asi: Dwell not in a place where no horse neighs and no dog barks; dwell not in a place whose headman is a physician;[69] do not marry two wives, but if thou hast done so, marry a third.[70]

Rab said unto R. Kahana: Deal in carcasses but not in words;[71] strip the skin off a carcass in the market and take the profit, but say not I am a priest, I am a great man, and the thing is detestable to me. If thou hast ascended to the roof, take provision with thee. Though a hundred gourds may be bought in the city for a zuz, nevertheless take them under thy wings.[72] (Pesaḥ. 113a).

Rab said unto Ḥiyya his son: Drink no drugs, leap not over a ditch, have no tooth extracted, anger neither a snake nor an Aramaean.[73] (Ibid.)

[67] Comp. note 95 below.

[68] The Talmud adds: "because Satan dances (or leaps) between its horns," i. e. the animal is dangerous.

[69] He would be too occupied with professional duties.

[70] A humorous reminder that three would hardly combine against the husband.

[71] "Gossip, sophistry," etc. (Jastrow, *Dictionary*, p. 361).

[72] However short the journey, or however cheap food may be, never travel without provisions.

[73] Comp. note 95.

ואל תבריח עצמך מן המכס... ואל תעמוד בפני השור בשעה שעולה מן האגם: (פסחים קי"ב ב')

ח

רב

ואמר ליה רב לרב אסי[47] לא תדור במתא דלא צניף בה סוסיא ולא נבח בה כלבא, ואל תדור בעיר דריש מתא אסיא, ולא תנסיב תרתי, אי נסבת תרתי נסיב תלת:

אמר ליה רב לרב כהנא[48], הפוך בנבילתא ולא תיפוך במילי. פשוט נבילתא בשוקא ושקיל אגרא ולא תימא כהנא[49] אנא וגברא רבא אנא וסניא בי מילתא. סלקת לאיגרא, שירותך[50] בהדך. מאה קרי במתא בזוזא, תותי כנפיך ניהוו: (פסחים קי"ג א')

אמר ליה רב לחייא בריה, לא תשתי סמא. ולא תשוור ניגרא. ולא תעקר ככא. ולא תקנא בחיויא. ולא תקנא בארמאה: (שם)

47 M. אמר רב אסי. 48 M רבא לרב הונא. 49 M adds רבה. 50 M בכנפיך מאה קרי במעה תותי כנפיך. א"ל רב לרב חייא

Rab said to his son Aibo: I have labored to teach thee law, without success; come, I will instruct thee in worldly affairs. While the dust is still on thy feet,[74] sell thy wares; you may regret a (premature) sale of anything except wine; untie thy purse, then open thy sack;[75] better a kab from the ground than a kor from the roof;[76] if thou hast dates in thy cask, run to the brewer.[77] (Ibid.).

9

Joshua b. Levi

It was reported to Rabbi Joḥanan that aged men were to be found in Babylonia. He was surprised and said: "It is written: 'That your days may be multiplied, and the days of your children *on the land*,' but outside the land not so." When, however, they told him that (these old Babylonians) are early and late in the Synagogues, he exclaimed: "This is what helps them." This agrees with what Rabbi Joshua son of Levi said to his sons: "Rise up early and stay up late and go to the Synagogue, so that you may prolong your life." R. Aḥa son of R. Ḥanina asked: "What Scriptural text is authority for this?" (The answer was:)

[74] Immediately on reaching the market.

[75] First receive the money.

[76] Do business with what is near, and trust less to distant ventures.

[77] Do not delay lest the dates be consumed.

אמר ליה רב לאיבו בריה, טרחי בך בשמעתא ולא מסתייע מילתא תא אגמרך מילי דעלמא. אדחלא אכרעיך זבינך זבין. כל מילי זבין ותחרט בר מחמרא דזבין ולא תחרט. שרי כיסיך פתח שקיך.[51] קבא מארעא ולא כורא מאיגרא. תמרא בחלוזך לבית סודנא רהוט: (שם)

ט

ר' יהושע בן לוי

אמרו ליה לרבי יוחנן איכא סבי בבבל. תמה. אמר למען ירבו ימיכם וימי בניכם על האדמה כתיב אבל בחוצה לארץ לא. כיון דאמרי ליה מקדמי ומחשכי לבי כנישתא אמר היינו דאהני להו. כדאמר רבי יהושע בן לוי לבניה קדימו וחשיכו ועיילו לבי כנישתא כי היכי דתורכו חיי.[52] אמר ר' אחא ברבי חנינא מאי קראה? אשרי אדם

[51] M .שרי שקך ופתח כיסך

[52] M .ויתקיים תלמודייכו בידיכו א"ר אחא בר אדא

"Happy is the man that hearkeneth to Me,[78] watching daily at My gates, waiting at the posts of My doors," after which it is written: "For who findeth Me findeth life". (Berakot 8a).

10

A GROUP OF SAYINGS

i

King Jannaeus (on his death-bed) said to his wife (Queen Alexandra): Fear neither the Pharisees nor their opponents, but fear the hypocrites who pretend to be Pharisees, whose deeds are the deeds of Zimri, and who claim a reward like that of Phinehas[79]. (Sota 22b).

ii

Onias the circle-drawer begged mercy and died. Raba said, this illustrates the popular saying: Either friendship or death.[80] (Ta'anit 23a).

iii

Rabbi Yannai said unto his sons: My sons:

[78] Prov. 8.34; applied here to God.

[79] Numbers 25.14. See Schürer, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, beginning of § 11.

[80] On Onias, see J.E. ix, 404; I. Abrahams, *Studies in Pharisaism*, Second Series, p. 81. He was the Rip Van Winkle of the Talmud; awaking after seventy years he found himself without comrades, and preferred death to isolation.

שומע לי לשקוד על דלתותי יום יום לשמור מזוזת פתחי. וכתיב בתריה כי מצאי מצא חיים:[53]

(ברכות ח' א')

י

מאמרים שונים

א

אמר לה ינאי מלכא לדביתהו אל תתיראי מן הפרושין ולא ממי שאינן פרושין אלא מן הצבועין שדומין לפרושין שמעשיהן כמעשה זמרי ומבקשין שכר כפנחס:[54] (סוטה כ"ב ב')

ב

בעי (חוני המעגל) רחמי ומית. אמר רבא היינו דאמרי אינשי או חברותא או מיתותא (תענית כ"ג א').

ג

והאמר להו רבי ינאי לבניו, בני! אל תקברוני

53 M omits this text.

54 On this passage see Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, p. 101.

Bury me neither in white nor in black shrouds;[81] not in white, lest I be not found worthy and I shall be as a bridegroom among mourners; not in black, lest I be found worthy, and I shall be as a mourner among bridegrooms. But bury me in court garments[82] that come from overseas. (Niddah 20a).

iv

In earlier times, the funeral was a more serious matter to a man's relatives than his death[83], so that they would leave him and flee. Then came Rabban Gamaliel who directed simpler obsequies for himself, and (in obedience to his instructions)[84] they carried him out in a linen shroud. This custom thereafter became the general habit. R. Papa said: Nowadays it is the general rule to spend but a zuz[85] on the shroud. (Ketubot, 8b).

v

'Ulla had gone down from Palestine (to Babylonia). When his end was approaching, he started to weep. 'Why weep?' his associates

[81] Similar orders are recorded of other Rabbis; cf. Johanan (Bereshit Rabba 96.5). See also T. J. Kil. ix,3, Ketubot ix,3. Thus the Palestinian Amora Jeremiah asked to be so clothed and equipped as to be ready to rise and follow the Messiah.

[82] Of mixed colors. See S. Krauss, *Talmudische Archaeologie*, I, 145, 549.

[83] Owing to the costly funeral rites.

[84] His instructions are found in T. B. Mo'ed Ḳaṭan, 27b.

[85] A very small coin.

לא בכלים לבנים ולא בכלים שחורים. לבנים, שמא לא אזכה ואהיה כחתן בין אבילים. שחורים, שמא אזכה ואהיה כאבל בין חתנים. אלא בכלים האוליירין הבאין ממדינת הים: (נדה כ' א')

ד

בראשונה היתה הוצאת המת קשה לקרוביו יותר ממיתתו. עד שהיו מניחים אותו ובורחים. עד שבא רבן גמליאל ונהג קלות[55] בעצמו. והוציאוהו[56] בכלי פשתן ונהגו כל העם אחריו להוציא בכלי פשתן. אמר רב פפא והאידנא נהוג עלמא אפילו בצרדא[57] בר זוזא (כתובות ח' ב').

ה

עולא נחותא הוה אידמך תמן שרי בכי. אמרין ליה מה לך בכי? אנן מסקין לך לארעא דישראל.

[55] M. adds ראש.
[56] In Mo'ed Katan 27b ויצא.
[57] For variants see Jastrow, *Dictionary*, p. 1299, s. v.

asked, 'we will carry thee to the land of Israel for burial.' He rejoined, 'What will that profit me, if I lose my jewel[86] in an unclean land; to place it in a strange woman's bosom is far different from placing it in the bosom of one's mother.' R. Meir was dying in Asia and he said: Say ye to the sons of the land of Israel, behold your Messiah![87] (Though he knew that he would be buried in Palestine), he nevertheless said to them: 'Place my coffin by the sea-shore,[88] for it is written: He hath founded it upon the seas and established it upon the floods'[89]. (J. T. Kilaim IX, 4).

vi

Three things did Rabbi Ishmael son of R. Jose command his son: Cause no blemish to thyself;[90] do not negotiate a purchase when thou hast no money;[91] and when thy wife has taken a ritual bath, do not approach her on the first night. (Pesaḥim 112b).

vii

Three things did Rabbi Jose son of R. Judah

[86] i. e. soul.

[87] An impassioned claim for burial in Palestinian soil.

[88] Thus the sea which washes the land of Israel might touch his bones. The text quoted is Psalm 24.2.

[89] On the desirability of interment in the Holy Land, see Genesis Rabbah, ch. 96 and parallels.

[90] The Talmud explains this of bringing a lawsuit against three people, as each defendant would have cor-

אמר לון ומה הנייה לי? אנא מובד מרגליתי גו ארעא מסאבתא. לא דומה הפולטה בחיק אמו לפולטה בחיק נכריה: רבי מאיר הוה אידמך ליה באסייא. אמר אימורין לבני ארעא דישראל הא משיחכון דידכון. אפילו כן אמר לון יהבי ערסי על גיף ימא דכתיב כי הוא על ימים יסדה ועל נהרות יכוננה

(ירושלמי כלאים פרק ט' ד')

ו

שלשה דברים צוה ר' ישמעאל ברבי יוסי את בנו.[58] אל תעש מום בעצמך. ואל תעמוד על המקח בשעה שאין לך דמים. אשתך טבלה אל תזקק לה[59] לילה הראשונה: (פסחים קי"ב ב')

ז

שלשה דברים צוה רבי יוסי ברבי[60] יהודה את

[58] V רבי.
[59] M עמה.
[60] M omits יוסי ברבי.

---

roborative support. The sentence can be interpreted more generally.

[91] Thereby preventing the vendor from finding a firmer customer.

command Rab:[92] Go not out alone by night; stand not naked in front of a lamp; and enter not a new bath.[93] (Ibid.).

viii

Raba said to his sons: When you cut meat, do not cut it on your hand;[94] do not sit on the couch of an Aramaean[95] woman; and do not pass a Synagogue[96] at the time when the congregation is at prayer.[97] (Berakot 8b).

ix

Rabbi Joḥanan said:[98] The Holy One, blessed be He, daily proclaims the virtues of three: a bachelor who lives in a great city and maintains his chastity; a poor man who restores a lost object to its owners; and a rich man who gives a tithe of his profits in secret. (Pesaḥim 113a).

Three doth the Holy One, blessed be He, love: him who does not yield to anger; him that never becomes intoxicated; and him who does not stand on his rights. Three doth the Holy One, blessed be He, hate: him who says one thing with his mouth and (thinks) another thing in his heart;

[92] These acts would be dangerous or immodest. The Talmudic glosses explain these precautions in terms of demonology.

[93] The bath may need inspection as to its safety.

[94] The Talmud explains that this was either to avoid danger or spoiling the food.

[95] Aramaean is used of Gentile in general; here Roman may be meant. The Talmud gives various explanations of Raba's rule: among them that the meaning was not to

רב.[61] אל תצא יחידי בלילה, ואל תעמוד בפני הנר ערום, ואל תכנס למרחץ חדש[62]: (שם)

ח

אמר להו רבא לבניה כשאתם חותכין בשר אל תחתכו על גב היד...[63] ואל תשבו על מטת ארמית. ואל תעברו אחורי בית הכנסת בשעה שהצבור מתפללין. (ברכות ח' ב')

ט

אמר ר' יוחנן. שלשה מכריז עליהם הקדוש ברוך הוא' בכל יום על רווק הדר בכרך ואינו חוטא. ועל עני המחזיר אבידה לבעליה. ועל עשיר המעשר פירותיו בצינעה: (פסחים קי"ג א')

שלשה הקב"ה אוהבן. מי שאינו כועס. ומי שאינו משתכר ומי שאינו מעמיד על מדותיו: שלשה הקב"ה שונאן. המדבר אחד בפה ואחד בלב. והיודע עדות

61 V .רבי. 62 The following words שמא תפחח seem an addition. 63 M adds .א״ד על פיסת היד

lie down to rest before reciting the Shema' (Deut. 6.4, *etc.*), for this would be to play the heathen.

96 Lit., behind a Synagogue.

97 This would be an irreverent action.

98 The following, with several other passages in the context, is often cited by the authors of Ethical Wills.

him who can give testimony in a fellowman's favor but does not testify; him who sees a disgraceful thing in his neighbor and charges him singly.[99] (Pesaḥim 113b).

X

A certain Elder said to him[100]: We have learned that one should neither anticipate nor postpone[101] (the readings); as R. Joshua son of Levi said to his sons: Finish your Parashot with the congregation, twice the Hebrew text and once the Targum; also take care with the jugular vein in accordance with R. Judah's opinion.[102] Take heed moreover (to show respect) to an old man who has forgotten his learning under compulsion,[103] for we say: The whole tablets (of stone) and the fragments of the broken tablets were both placed in the Ark.[104] (Berakot 8b).

[99] A single witness could not cause a conviction, but could merely bring the defendant into ill-repute.

[100] R. Bebai b. Abbai.

[101] The discussion concerns the home readings of the weekly lesson (parashah). This lesson (besides being read in Synagogue) was read at home, twice in the Hebrew and once in the Aramaic Version (Targum). The home reading was to be the same portion as the Synagogue lesson. It thus linked together each home with all homes, and all with the communal service.

[102] The reference is to the slaughter of birds. Cf. Mishnah Ḥullin ii, 1.

[103] Of age, sorrow or illness.

[104] Cf. Baba Batra 14b. "Similarly one must respect the old though they be broken by years of trouble" (Cohen).

לחבירו[64] ואינו מעיד. הרואה דבר ערוה בחבירו ומעיד בו יחידי: (שם ב׳)

י

אמר ליה ההוא סבא תנינא ובלבד שלא יקדים ושלא יאחר.[65] כדאמר להו רבי יהושע בן לוי לבניה אשלימו פרשיותייכו עם הצבור שנים מקרא ואחד תרגום והזהרו בורידין כרבי יהודה... והזהרו בזקן ששכח תלמודו מחמת אונסו.[66] דאמרינן לוחות ושברי לוחות מונחות בארון:[67] (ברכות ח׳ ב׳)

64 V .בחבירו

65 M adds: וכך א״ל אביי לבניה אשלימו פר׳ בהדי צבורא תרי קרא וחד תרגום ואפילו עטרות ודיבון כ״ה דתורכו יומי.

66 M .שאין נוהגים בו מנהג בזיון דאמר מר לוחות

67 M adds: מכאן לזקן ששכח תלמודו מחמת אונס שאין נוהגים בו מנהג בזיון.

11
CAUSES OF LONGEVITY

His disciples inquired of R. Joḥanan b. Zakkai: How didst thou prolong thy days? He answered unto them: I never passed water within four cubits of the place of prayer; I never called my fellow-man by a nickname;[105] nor did I ever omit the Sanctification of the Day.[106] My aged mother once sold the cap off her head and brought to me (wine for) the Sanctification of the Day. . .

His disciples inquired of R. Eleazar son of Shammu'a: How didst thou prolong thy days? He answered unto them: I never made use of the Synagogue as a short cut; I never stepped on the heads of the holy people;[107] nor did I ever raise my hands[108] without a (previous) benediction.

The disciples inquired of R. Perida: How didst thou prolong thy days? He answered unto them Never in my life did another arrive at the Bet Hamidrash[109] before me; I never said the Grace before a priest;[110] nor did I ever eat of an animal from which the priestly dues had not been separated.[111]

His disciples inquired of R. Neḥunya ben Haḳana: How didst thou prolong thy days? He answered unto them: I never won honor at the

[105] Cf. Baba Mezi'a 58b.

[106] The sanctification over the wine-cup on Sabbaths and feasts.

[107] In the assembly, the disciples sat on the ground; Eleazar did not push them aside to reach his place.

[108] In the priestly blessing. [109] House of Study.

י"א

במה הארכת ימים?

שאלו תלמידיו את רבי זכאי. במה הארכת ימים? אמר להם. מימי לא השתנתי מים בתוך ארבע אמות של תפלה. ולא כניתי שם לחבירי. ולא ביטלתי קידוש היום. אמא זקינה היתה לי. פעם אחת מכרה כפה שבראשה והביאה לי קידוש היום:

שאלו תלמידיו את ר' אלעזר בן שמוע. במה הארכת ימים? אמר להם. מימי לא עשיתי קפנדריא לבית הכנסת.[68] ולא פסעתי על ראשי עם קדוש. ולא נשאתי כפי בלא ברכה:

שאלו תלמידיו את רבי פרידא. במה הארכת ימים? אמר להם. מימי לא קדמני אדם לבית המדרש. ולא ברכתי לפני כהן. ולא אכלתי מבהמה שלא הורמו מתנותיה:

שאלו תלמידיו את רבי נחוניא בן הקנה. במה הארכת ימים? אמר להם. מימי לא נתכבדתי בקלון

[68] M לא עשיתי בהכ"נ קפנדריא.

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[110] If a Cohen were present, he took precedence in saying Grace after meals.

[111] Such scrupulosity was not general after the destruction of the Temple.

cost of a colleague's[112] disgrace; never did the curse of my fellow-man come up on my couch—just as Mar-Zuṭra, when he went to bed, was wont to say: Let every one be forgiven who has done me annoy. Further, I was generous with my money.

R. 'Akiba inquired of R. Neḥunya the Great, saying: How didst thou prolong thy days? He answered unto him: I never in my life accepted presents; I never exacted retaliation;[113] and I was generous with my money.

So was R. Eleazar wont to refuse gifts sent from the house of the Patriarch. Nor would he accept invitations there, saying, Is it unpleasant to you that I should live? for it is written (Prov. 15. 27): He who hates gifts shall live. R. Zera refused gifts and accepted invitations under similar circumstances, regarding it as a compliment to his host. Nor did I bear resentment for offences against me. For Raba said: He who pardons others is himself pardoned of his own transgressions. As it is written (Micah 7.18): He forgives iniquity and he passes over transgression. To whom does He forgive iniquity? The one who passes over transgression.

His disciples inquired of R. Zera: How didst thou prolong thy days? He answered unto them: Never did I lose my temper in my home; never

[112] Or fellow-man's.

[113] More generally: "I never insisted on my just rights." Rashi's note is: "I never repaid an evil requital to one who had troubled me."

חבירי. ולא עלתה על מטתי קללת חבירי.[69] כי הא דמר זוטרא כי הוה סליק לפורייה אמר שרי ליה[70] לכל מאן דצערן. ותרן בממוני הייתי.

שאל ר' עקיבא את ר' נחוניא הגדול. אמר לו במה הארכת ימים? אמר לו. מימי לא קבלתי מתנות. ולא עמדתי על מדותי. וותרן בממוני הייתי:

לא קבלתי מתנות כי הא דרבי אלעזר. כי הוו משדרי ליה מתנות מבי נשיאה לא הוה שקיל. כי הוה מזמני ליה לא הוה אזיל. אמר להו לא ניחא לכו דאחיה? דכתיב ושונא מתנות יחיה. רבי זירא כי הוה משדרי ליה מבי נשיאה לא הוה שקיל. כי הוה מזמני ליה אזיל. אמר אתייקורי דמתייקרי בי. ולא עמדתי על מדותי. דאמר רבא כל המעביר על מדותיו מעבירין[71] ממנו כל פשעיו. שנאמר נשא עון ועבר על פשע. למי נשא עון? למי שעבר על פשע:

שאלו תלמידיו את רבי זירא. במה הארכת ימים? אמר להם. מימי לא הקפדתי בתוך ביתי.

69 M קללת חברי על מטתי לא עלתה עמי.

70 M שרי להו מחיל לכל מאן דצערן.

71 M. לו על כל.

did I step in front of one greater than myself; I never even meditated in foul alleys; I never walked four cubits without Torah and Tephillin; I never slept or dozed in the Bet Hamidrash; I never rejoiced at a colleague's disgrace; I never called a fellow-man by a nickname[114] (Megillah 27b–28a.)

It was said of R. Ḥanina B. Ḥama that when eighty years of age he was still able to stand on one foot while removing or putting on his shoe. He said: 'The warm baths, and the oil with which my mother anointed me in my youth have stood me in good stead in my age'.[115] (When the Patriarch Judah appointed him head of the college on his death-bed) Ḥanina refused any higher than third place, and he survived many years. His longevity in office was attributed by himself alternatively to that act of self denial or to his making a detour on his journey from Tiberias to Sephoris in order to pay his respects to R. Simeon b. Ḥalafta. (Ḥullin, 24b; J. T. Ta'anit, 68a; Kohelet Rabbah, vii, 6).

[114] "An opprobrious surname" or "a by-name." (Jastrow, *Dictionary*, p. 482). The use of such names would be both frivolous and offensive.

[115] Ḥanina was a physician, cf. Bacher, *Die Agadah der Palästinensischen Amoräer*, I. 3.

ולא צעדתי בפני מי שגדול ממני. ולא הרהרתי במבואות המטונפות. ולא הלכתי ארבע אמות בלא תורה ובלא תפלין.[72] ולא ישנתי בבית המדרש לא שינת קבע ולא שינת ארעי. ולא ששתי בתקלת חבירי. ולא קראתי לחבירי בחניכתו[73] (מגלה כ״ז כ״ח)

אמרו עליו על רבי חנינא (ב׳ חמא) שהיה בן שמונים שנה והיה עומד על רגלו אחת וחולץ מנעלו ונועל מנעלו. אמר ר׳ חנינא חמין ושמן שסכתני אמי בילדותי הן עמדו לי בעת זקנותי... קביל עלוי ר׳ חנינא למתמני תליתוי וזכה למארכה שנין סגין. אמר לית אנא ידע מן בגין מה זכיתי מארכה שנין סגין. מן בגין הדא מילתא. ואם מן בגין דהוינא סליק מן טבריה לציפורין והוינא עקים איסטרטיא שאיל בשלמיה דרבי שמעון בן הלפתא: (חולין כ״ד ב׳, ירושלמי תענית ס״ח א, קהלת רבה ז׳ ו).

[72] M תפלה. [73] M בהכינתו.

ספר ארחות חיים להרב ר' אליעזר הגדול

THE "PATHS OF LIFE", BY R. ELEAZAR THE GREAT.

II

THE "PATHS OF LIFE"

BY R. ELEAZAR THE GREAT.

In 1544 there appeared at Venice an octavo volume containing various items, fourth among them (pp. 79b-84a) the "Paths of Life by Rabbi Eleazar the Great" (ספר ארחות חיים לרבי אליעזר הגדול ז"ל). It is generally held that this Testament is the earliest extant specimen of the type of ethical literature dealt with in the present volume; and its author was Eleazar ben Isaac of Worms; and that its date is the middle of the eleventh century. This Eleazar, known as the Great, was a highly reputed authority (see *J. E.*, v, 115).

This identification of the author is due to Lonzano (*Shete Yadot* 122a) and is accepted by Zunz (*Zur Geschichte und Literatur*, Berlin, 1845, p. 124). Jellinek was inclined to place the work a century or more earlier, or at all events to associate it with the same period as another work attributed to Eleazar the Great, viz. the *Chapters of Rabbi Eleazar*, which is probably a ninth century product. The present writer is inclined to place the *Paths of Life* later, not earlier, than the date assigned by Lonzano. The similarity between the Testament and the Zohar, a similarity well brought out by the title-page of the Salonica edition of 1568 and by the notes in Leiner's Lublin edition of 1903, seems to point to a period when the mystical school had made its influence felt.

Popularly and in the editions, the author is described as a much earlier Eleazar than Lonzano's. This would be

ב

ספר ארחות חיים להרב ר' אליעזר הגדול:

בשנת ש"ד יצא לאור בויניציה כרך אקטאווא המכיל ענינים שונים, ומהם הרביעי (דף ע"ט:-פ"ד.) ספר „ארחות חיים" לרבי אליעזר הגדול ז"ל. הכל מסכימים שהצואה הזאת היא הדוגמא היותר מוקדמת שנשארה לנו מספרות המוסר ממין זה אשר אנחנו עוסקים בו בכרך שלפנינו, שמחברה היה רבי אליעזר בן יצחק מוורמיזה, ושזמנה הוא אמצע המאה האחת עשרה. אליעזר זה, המכונה „הגדול", היה בר אורין משובח ובר סמכא מפורסם (עיין באנציקלופדיה היהודית האנגלית, כרך חמישי, דף קט"ו).

מנחם לונזאנו (שתי ידות, דף קכ"ב.) המציא את שם המחבר הנעלם, וצונץ (צור געשיכטע אונד ליטעראטור, ברלין תר"ה, דף קכ"ד) הסכים לו. יעללינעק נטה להאמין שספר זה נכתב כמאה שנים או יותר קודם לזמן הנזכר לעיל, ובכל אופן השתדל ליחסו לתקופתו של חבור אחר המיוחס לרבי אליעזר הגדול, הלא הוא „פרקי רבי אליעזר" אשר מוצאו הוא בלי ספק מן המאה התשיעית. כותב הטורים האלה נוטה לקבוע לספר „ארחות חיים" זמן יותר מאוחר, ולא מוקדם, מזה שקבע לו לונזאנו. הדמיון שבין הצואה והזהר, דמיון הבולט היטב ע"י שער הספר של מהדורת סלוניקא שכ"ח וההערות במהדורת לובלין תרס"ג של ליינער, מורה על תקופה שבה השפעת האסכולה המיסתית היתה כבר נכרת ומורגשת.

במסורת העם ובמהדורות הספר מתואר המחבר אליעזר כמו איש שחי שנים הרבה לפני אליעזר של לונזאנו. אפשר

Eleazar ben Hyrḳanos (on whom see *J.E.*, v,113), who lived in the first and second centuries of the current era, and is also the reputed author of the *Chapters* already alluded to. The text opens with the talmudic account of the last illness of this older Eleazar (T. B. Sanhedrin 68a). Elsewhere (Ber. 28b) we are told how R. Eleazar on his death-bed taught his disciples the "*Paths of Life*", and this fact would easily suggest the compilation of just such a work as we are now considering.

Recently a distinguished scholar, G. Klein of Stockholm, has urged that the Testament is a genuine work of the earlier Eleazar son of Hyrḳanos. His arguments are interesting but quite unconvincing (See his work *Der älteste christliche Katechismus und die jüdische Propaganda-Literatur*, Berlin, 1909, pp. 101 seq.).

According to the popular view now reinforced by the opinion of Klein, the son addressed is Hyrḳanos. If Lonzano's theory be true, the son referred to is the famous medieval writer, Tobiah son of Eleazar, a contemporary of Rashi. (On Tobiah and his writings, see Zunz, *G. V.*, ed. 1892, p. 307; S. Buber's Preface to Tobiah's *Leḳaḥ Tob*, Wilna, 1844; and the article in *J. E.*, xii, 169). Thus this son, so frequently admonished in the Testament, was a worthy offspring of a worthy father. It may be suggested that, in the injunction to seek the knowledge of God, the citation of Prov. 19. 2 (בלא דעת נפש לא טוב) is a play on the son's name.

שחשבוהו לאליעזר בן הורקנוס (ראה אודותיו באנציקלופדיה היהודית האנגלית, כרך חמישי, דף קי"ג) שחי במשך המאות הראשונה והשניה של התאריך הנוכחי ואשר אליו מיחסים את „פרקי רבי אליעזר" הנזכרים לעיל. הצואה פותחת בספור התלמוד ע"ד מחלתו האחרונה של אליעזר זה הקדום (תלמוד בבלי, סנהדרין ס"ח.). במקום אחר (ברכות כ"ח:) אנחנו קוראים שעל ערש מיתתו הורה רבי אליעזר לתלמידיו „אורחות חיים", ואין כל ספק שעובדא זו היא אחראית בעד חבור ספר כזה אשר אנחנו עוסקים בו כעת.

בימים האחרונים השתדל תלמיד חכם מובהק, ג. קליין משטוקהולם, להוכיח שהצואה הזאת היא באמת מעשה ידי אליעזר בן הורקנוס. סברותיו יש בהן טעם, אבל אינן מוכיחות כלום (עיין בחבורו „דער אלטעסטע כריסטליכע קאטעכיזמוס אונד דיע יודישע פראפאגאנדא־ליטעראטור", ברלין תרס"ט, דף ק"א וכו').

לפי השקפת העם, המסתייעה כעת ע"י דעתו של קליין, הבן אשר אליו שלוחה הצואה הוא הורקנוס. אכן אם סברתו של לונזאנו היא נכונה, הבן הוא המחבר המפורסם של ימי הבינים, טוביה בן אליעזר, בן דורו של רש"י (ע"ד טוביה וספריו ראה צונץ, גאטטעסדיענסטליכע פארטרעגע, הוצאת תרנ"ב, דף ש"ז; הקדמת שלמה בובער ל„לקח טוב" של טוביה, ווילנא תר"ב; וגם המאמר עליו באנציקלופדיה היהודית האנגלית, כרך שנים עשר, דף קס"ט). ובכן הבן הזה, אשר אביו מיסרהו כל כך בצואתו, היה זרע הגון של אב הגון. נחוץ להעיר שבאזהרתו להשתדל לדעת את הבורא יתברך אפשר שהכתוב ממשלי י"ט ב' (בלא דעת נפש לא טוב) הוא רמז לשמו של הבן.

The Testament, besides its ethical value, has also folklore interest. Some parallels between the Testament and the German *Winsbeke* of 1210 are drawn by M. Güdemann in his *Geschichte des Erziehungswesens*, etc. Vienna, 1880, p. 121.

For editions of the text see Benjacob, p. 50. The present text is based on the Venice editions of 1544 (A) and 1623 (C). The British Museum MS. Add. 27100 (B) has also been collated, and so has the Lublin edition apparently of the year 1572 (L). The MS. referred to agrees closely with the edition of 1544, from which it was possibly copied. Yet it offers some useful variants.

The esteem in which the Testament was held is shown by the not infrequent citations of it as authoritative by important writers on Jewish law and custom.

[They told [1] how, when Rabbi Eleazar the Great lay sick, the Sages paid him a visit. When he saw them he said to them: "I doubt whether the wise men of this generation have enough regard for their lives".[2] They asked: "Rabbi, why speakest thou so?" He answered, "In that ye have not waited upon me." Later, R. 'Aḳiba entered, excusing his previous neglect on the ground of lack of leisure. 'Aḳiba's heart melted within him at R. Eleazar's rebuke. "My Master," cried 'Aḳiba, "instruct me!" In that hour Eleazar taught him three hundred definite decisions concerning the "spot sparkling as snow". [3]

[1] See the Variants in T. B. Sanh. 68a; Abot de R. Nathan, ch. 25; and parallels.

[2] A threat is implied to the effect that the offence may have fatal consequences.

[3] With reference to the plague. Cf. Nega'im i, 1, etc.

מלבד ערכה המוסרי יש לצואה זו גם ערך פולקלורי. מ. גידעמאן, בספרו "געשיכטע דעס ערציעהונגסוועזענס אונד דער קולטור דער אבענדלענדישען יודען ווערהרענד דעס מיטטעלאלטערס", וויען תר"ם, דף קכ"א, מצא איזו נקודות מקבילות בין הצואה הזאת ושיר המוסר שכתב המשורר האשכנזי ווינסבעקע בערך שנת 1210.

בנוגע להוצאות הצואה עיין ב"אוצר הספרים" של בן־יעקב, דף ז'. הנוסח הנוכחי נוסד על מהדורות וויניציאה של ש"ד (A) ושפ"ג (C). השויתי גם כ"י Add. 27100 אשר במחיום הבריטי (B) ומהדורת לובלין אשר כפי הנראה מוצאה משנת של"ב (L). כ"י הנ"ל מתאים עפ"י רוב למהדורת ש"ד, ואפשר שהוא העתק ממנה; ובכ"ז נמצאים בו איזה שינוים מועילים.

חשיבות הצואה נראית מן העובדא שלפעמים קרובות נסתייעו בה מחברים גדולים ופוסקים מפורסמים ויביאו את דבריה בתור סעד וסמך לחוקים ומנהגים ידועים.

[1]ואמרו שכשחלה רבי אליעזר הגדול נכנסו חכמים אצלו: כשראה אותם, אמר להם, תמה אני על חכמי הדור אם ימותון מיתת עצמן: אמרו לו, רבי למה? אמר להם, מפני שלא שמשתם אותי: לאחר כך נכנס רבי עקיבא ברבי יוסף: אמר לו, מפני מה לא באת לשמש אותי? אמר לו, לא היה לי פנאי: אמר לו, עקיבא תמה אני אם תמות מיתת עצמך: באותה שעה נתחלחלו[2] איבריו של רבי עקיבא ונמס לבו[3] בקרבו: אמר לו, רבי למדני!

[1] This introduction appears in all versions of the text.
[2] B נתח לו. [3] A דמו.

Then he called for his son Hyrkanos, and placed him at his right hand. R. Eleazar wept and said: "My son! Up to this day I have treated thee severely, and have shown little affability. My object was to subdue thee to the fear of thy Maker. But now, my son, behold I go into the pleasance of the Lord and His beauty. Come, I will teach thee the Paths of Life." Then R. Eleazar opened his discourse with the text[4]: "Lord I have heard the report of thee and am afraid."]

My son! Give glory to God and offer unto Him thanks. Remember that He created thee out of clay, and brought thee into the world, fashioning thy body and its parts without help from thee. For thou hast need of Him, He has no need of thee.

My son! Trust not in thyself until the day of thy death[5]; a decision according to the Rabbis is law (i. e. overrides individual opinion). Have no confidence in thy physical well-being in this world. Many have lain down on their couch never to rise again. Many have gone to their beds in good cheer and in robust health to awake in trouble and pain.

My son! Take heed to hold constant intercourse with the wise. Rely not on thine own

[4] Hab. 3.2.

[5] Hillel's saying, Abot ii, 5. It has not been thought necessary to give the reference to the many quotations from Abot, in the course of this and other Testaments.

באותה שעה שנה לו שלש מאות הלכות פסוקות
על בהרת עזה כשלג: קרא להורקנוס בנו. וישימהו
על יד ימינו: בכה רבי אליעזר ואמר, בני! עד היום
הייתי מתנהג עמך ברוגז. ולא הסברתי לך פנים
כדי לכוף אותך ביראת קונך. ועתה בני! הנני הולך
לנועם ה' והדרו. בא ואלמדך אורחת חיים: פתח
רבי אליעזר ואמר, ה' שמעתי שמעך יראתי:

בני! שים נא כבוד לה' ותן לו תודה, וזכור כי
מחומר עשאך והוא הוציאך לאויר העולם. וכוננך
בעצמות עצם אל עצמו. והכניסך בעולם הזה
ואתה לא הכנסתו[4] בו. כי הוא אינו צריך לך ואתה
צריך לו:

בני! אל תאמין בעצמך עד יום מותך. הלכתא
כרבנן הלכתא. אבל לא תאמין עצמך בשלות גופך
בעולם הזה: כמה שכבו על מטתם ולא קמו.[5] כמה
שכבו על מטתם שמחים וטובי לב וקמו בחלאים
רעים. כמה שכבו על מטתם בריאים והקיצו
במכאובים רבים:[6]

בני! הוי זהיר להתאבק תמיד באבק עפר רגלי

[4] So L. The usual reading is הכנסת.
[5] C omits this clause. [6] So C. A רעים.

opinion, nor art thou permitted to say to others: "Accept my view!"

My son! Fear the God of thy father and serve Him[6]. Be diligent in reciting the evening Shema' and the morning prayer [7]. Thus David, of blessed memory, said[8]: "Evening and morning and at noonday will I complain and moan,—and He hath heard my voice." These prayers were the ordinance of the first Fathers[9]. Attach chief importance to the evening prayer, for Jacob our Father instituted it. Indeed, the Scripture has made him first of the Patriarchs, as it is said [10]: "And behold the Lord stood beside him and said, I am the Lord, the God of Abraham thy father, and the God of Isaac." Thus, in the first instance God mentioned His holy name over Jacob, and afterwards spoke of Himself as God of Abraham and of Isaac.

My son! Be thou fleet as a hart, in thine eagerness to read the Shema' at the proper hour. Postpone it not to the latest moment allowed by prescription. For the enthusiastic and the scrupulous perform their duties at the earliest instant.[11] Whoever reads the Shema' in its due time glorifies his Creator. Take care, on retiring to rest, to recite this same declaration of Unity and Love, sanctifying thyself and ador-

[6] The context shows that the author is referring to the fine rabbinic idea that "Prayer is the service of the heart" (T. B. Ta'anit 24).

[7] The text seems corrupt here.

[8] Psalms 55.18.

[9] T. B. Ber. 26b.

החכמים. ואל תסמוך על דעתך. ואינך רשאי לומר קבלו דעתי!

בני! ירא את ה' אלהי אביך ועבדהו. והוי[7] זהיר בקריאת שמע של ערבית ובתפלה של שחרית. כמו שאמר דוד ע"ה, ערב ובקר וצהרים אשיחה ואהמה וישמע קולי. כמו שתקנו אבות הראשונים: ותפלת ערבית שים ראשונה לכל התפלות. כי יעקב אבינו תקן אותה. והכתוב עשהו[7] ראש לכל האבות. שנאמר, והנה ה' נצב עליו ויאמר אני ה' אלהי אברהם אביך ואלהי יצחק. בתחלה הזכיר שמו הקדוש עליו ואחר כך אלהי אברהם ואלהי יצחק:

בני! הוי קל כצבי ואל תהי עצל לקרוא ק"ש בעונתה. ואל תעכב אותה לשיעור דרבנן. כי הזריזים והזהירים מקדימים למצות. וכל הקורא ק"ש בעונתה נותן כבוד לבוראו: הוי זהיר בק"ש על מטתך ולקדש עצמך ולברך לבוראך. ושכבת וערבה שנתך: ולאחר שתקדש עצמך בזה[8] אל תספר

[7] A and C עשאו. Such variants are not here collated.
[8] So L. A, etc. read ואל.

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[10] Gen. 28.13. Cf. Tanḥuma and Zohar on this text.
[11] T. B. Yoma 28b.

ing the Lord, then shalt thou lie down and thy sleep will be pleasant. After thou hast sanctified thyself by these means, speak no idle phrase, do no carnal act, for thou art hallowed with the holiness of thy Maker. Thy soul ascends, and thou knowest not whether it deserve admission before Him. "When thou awakest it shall talk with thee".[12] The sons of the priests enter to partake of their appointed meal and thy soul ascends at that hour; if thou art worthy, thou shalt go in with them; if unworthy, they will thrust thee outside.[13]

My son, when thou wakest from thy sleep at midnight, converse with thy wife in chaste terms, using no indecent expression, even in jest, for this too wilt thou be called to account! If thou wakest at other hours, let not thine heart indulge in impure fancies, for evil thought leads to evil deed.[14] How goodly and how sweet that thou be ever prepared to form one of the righteous company which enters with God, thus drawing o'er thyself the thread of His Love, and finding thy pleasant lot with the righteous in Paradise! Shouldst thou be worthy of this, happy art thou, well will it be with thee![15]

My son! Keep a vessel of water always near thy couch. On rising at morn do not begin to dress before washing thy hands, nor receive thy garments from another in the same condition, for

[12] Prov. 6.22.
[13] Cf. Midrash to Psalm 25; Rabbah on Eccles. 10.4.
[14] Kallah Rabbete ch. 2; Derek Erez Zutta ch. 6.
[15] Psalm 128.2.

בדברים בטלים. ואל תעסוק עם אשתך בדבר אחר הואיל וכבר קדשת עצמך בקדושת קונך. כי נשמתך תעלה ואינך יודע היאך יקבלוה לעמוד לפניו. והקיצות היא תשיחך. בני! הכהנים נכנסין לאכול בתרומתן ונשמתך עולה באותה שעה. אם תזכה תכנס ביניהן ואם לאו ידחו אותך בחוץ:

בני! כשתעור משנתך בחצות הלילה, אז תספר עם אשתך בקדושה. ואל תנבל את פיך, ואפילו דרך שחוק. כי אתה עתיד ליתן דין וחשבון על שיחה שבינך ובין אשתך: וכשתקיץ[9] משנתך אל יפנה לבך בהרהורים רעים. כי ההרהור מביא לידי מעשה: הנה מה טוב ומה נעים כשהקב"ה נכנס עם הצדיקים, שתהיה מצוי בתוכן. למשוך חוט של חסד עליך, להיות גורלך[10] עם הצדיקים בגן עדן. ואם תזכה ותהיה עמהם אשריך וטוב לך!

בני! הוי זהיר בכלי של מים סמוך למטתך. וכשתקום בבקר, אל תטול חלוקך ללבוש בלא

[9] B וכשתקוע A. וכשתקוץ.
[10] L. גור לך.

the spirit of uncleanness rests on the hands. Pass not thine unwashed hands over thine eyes, intending harm to an enemy, lest thy plot fail and thy gaze prove baneful to thy friends, though harmless to thy foes.[16]

My son! Keep thy body pure, cleanse the abode of thy soul! Beware lest thou make it detestable, thyself the cause of thine own rejection!

My son! Be not impatient when I thus insist on this subject. Laving the hands is one of the sublime things which stand on the height of the world. Beware, lest by neglect in this regard, thou become as one excommunicated, and forfeit future bliss. For when thou washest thy hands thou art bound to stretch them on high in adoration of thy Maker[17]; it were unseemly to do so with foul fingers.

My son! Never attire thyself without benediction. Even as men should offer thanks for the enjoyment of food, so must they do for the gift of raiment. He who dresses without blessing shall wear worm and clod in the grave, and the worms cause as much pain to the dead as a needle in raw flesh.[17a]

[16] T. B. Shabb. 62b, 108b; Ber. 19a, 60b; Maimonides Hilk. Tephilah, ch. 4. See *J. E.*, v, 280. The combination of mysticism with popular folk-lore is exemplified in parts of the Zohar, which has many parallels to this Testament (See the Notes of Leiner, in the edition Lublin, 1903).

[17] T. B. Soṭah 4b.

[17a] Ber. 18b.

נטילת ידים. לא מידך, ולא מיד אחר שלא נטל ידיו. כי רוח הטומאה שורה בידים: ואל תעביר אותם על גבי עיניך, פן יכשלו רבים במראית עיניך. כי אין ברכה שורה במראה עין שקבל טומאה. ואי עביד להסתכל בשונאו, שונא נמלט ואוהבו נכשל:

בני! הוי זהיר לנקות גופך ולפנות דירת נפשך שלא תשקצנה. ואל תהי גורם להיות נמאס:

בני! הוי זהיר בנטילת ידים. כי נטילת ידים בכלל הדברים העומדים ברומו של עולם. וכל המזלזל בנטילת ידים מנודה לשמים. וכל שכן דאין לו חלק לעולם הבא: וכשתרחץ ידיך, זקוף אצבעותיך למעלה, וברך ליוצרך: ואל תברך עד שיהיו הידים רחוצות. כי אסור להזכיר קדושת שמו בלכלוך הידים כשהן מזוהמות. ואל תטול ידיך ממי שלא נטל ידיו:

בני! אל תלבש בגדיך בלא ברכה. כי כשם שנהנה האדם לתת אוכל לנפשו, וצריך לברך על הנאת האוכל, כך צריך לברך על הנאת המלבוש בכל עת שילבש. וכל מי שלא בירך על מלבושיו ילבש ברמה וגוש עפר בקבר. וקשה אותה רמה כמחט בבשר החי:

My son! Wrap thyself in the wrapping ot duty [18], that on the body of the righteous may rest the robe of the commandment. If one is not so enwrapped, his attire is called the garment of the treacherous; he beareth false witness against himself. [19]

My son! Prepare to meet thy God, [20] with a diadem of honor on thy brow, [21] precious oil on thy head. [22] These are the phylacteries, bearing thy Creator's Name, a chaplet of grace for thine adornment. "And all the peoples of the earth shall see that the Name of the Lord is called upon thee, and they shall stand in awe of thee"[23]. Bind them also on thine arm, the seal [24] of His image, the likeness of the Glory of God. Day by day goeth forth a Heavenly Voice, which proclaims:[25] "Be ye clean, ye that bear the vessels of the Lord." Before a man, in that hour, there walk three Angels, [26] who cry: "Give glory to the Icon (image) of the King," and they apply to such a one the Scripture: "Thou art My servant, Israel, in whom I will be glorified." [27]

[18] The fringed garment—a phrase used also in the Zohar. For the whole paragraph, cf. the Zohar on Beshallaḥ (163, 175, etc.)

[19] Applying Isaiah 24. 16. Cf. T. B. Ber. 14b.

[20] Amos 4.12. Applied in this sense T. B. Shabb. 10a.

[21] T. B. Ber. 11a, Ta'anit 16a. Ṭur O. Ḥ. 25.3.

[22] Ps. 133.2. So interpreted T. B. Shabbat 153a.

[23] Deut. 28.10. On this point see my *Studies in Pharisaism and the Gospels*, 2nd series p. 203.

בני! הוי זהיר להתעטף בעטיפת מצוה, כסוי מצוה על גוף צדיק ינוח. וכל מי שאין כסוי מצוה בגופו נקרא לבושו בגד בוגדים בגדו, כי מעיד עדות שקר בעצמו:

בני! הכון לקראת אלהיך. ושים עטרת תפארת בראשך. השמן הטוב על הראש. והם התפלין. שם יוצרך ולוית חן הם לראשך. וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך. וקשור על זרועך חותם תבניתו הוא דמות כבוד ה': בת קול יוצאת בכל יום ואומרת, הברו,[11] נושאי כלי ה'! שלשה מלאכים הולכים לפני האדם באותה שעה ומכריזים ואומרים[12] תנו כבוד לדיוקנו של מלך ששכינת אל על ראשו ואומר לך עבדי אתה ישראל אשר בך אתפאר:

[11] Several versions give the quotation inaccurately; thus A reads הבריות.

[12] A. ואומר.

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[24] Cant. 8.6 is so applied in the Midrash.

[25] Cf. Rashi's note on Isaiah 52.11.

[26] On guardian angels see *J. E.*, i, 587.

[27] Is. 49.3.

My son! Go not early to thy comrade's abode, greeting him before thou hast greeted God.[28] It is written: "For three things the earth doth quake," and one of the three is, "for a handmaid that is heir to her mistress."[29] Do not thou let thy fellow-man usurp the dignity due to his Master!

My son! Be among the first ten in Synagogue, that thou mayest enjoy the reward of all the ten[30]. Each of the other nine being in like case with thee, thy reward is increased a hundred-fold. Thus does public worship increase the worth of each man's prayer.[31] Happy he who is numbered!

My son! Enter the presence of thy Creator with the deepest reverence; and when thou prayest, know before Whom thou standest![32]

My son! Exert all thy bodily powers to attain to holiness, to subdue thy will unto God! "All my bones shall say: Lord who is like unto Thee, Who deliverest the poor from him who is too strong for him." And again: "Ascribe ye strength unto God," "God the Lord is my strength."[33]

[28] T. B. Ber. 14a, Nedarim 32b.

[29] Prov. 30.21

[30] T. B. Ber. 47b.

[31] Based on a verbal play on the text Prov. 8.17. The double נ in the word 'ימצאנני' would amount numerically to 100 by *Gematriah*.

[32] T. B. Ber. 28b, in the name of Eleazar the Great.

[33] Ps. 35.10, 48.35; Ḥab. 3 (end). Cf. Yalḳuṭ on first passage.

בני! אל תשכים לבית חבירך[13] להזכיר עליו שם שמים לברכו. כתיב תחת שלש רגזה ארץ. ואחת מהם שפחה כי תירש גבירתה. וכל המברך נשמת חבירו קודם ברכת השם מוריש לשפחה הגברת:[14]

בני! הוי זהיר שתהיה מעשרה הראשונים בבית הכנסת. להיותך נוטל שכר כנגד כולם. כנגד כל העשרה, או כנגד כל הבאים? הלכתא כרבנן הלכתא. אלא נוטל שכר כנגד כל העשרה. וכל אחד מן העשרה הראשונים שכרו כנגד כלם והם כלל מאה. וזהו ומשחרי ימצאנני[15] בשני נונין. אשרי הנמנה!

בני! כשתכנס לפני יוצרך תכנס באימה וביראה. וכשאתה מתפלל דע לפני מי אתה עומד: בני! כל עצמותך תרגיש לקדש[16] בקדושה בכח גדול, לכוף יצרך אצלו. משום, כל עצמותי תאמרנה ה׳ מי כמוך. מציל עני מחזק ממנו. ומשום, תנו עוז לאלהים, למנצח בנגינותי:

13 A. חבריך.
14 C ירושת הגברת.
15 A ימצאונני.
16 A לקדיש.

My son! In the house of learning, speak no idle words; but incline thine ear to the discourse of the wise. Consider nothing negligible; despise no man. For many pearls are found in the poor man's tunic. Nor may any man invade his neighbor's bounds,[34] nor expect to discover doctrine which his fellow is appointed to reveal, seeing that all was ordained before the Lord from the day on which the Law was created.

My son! Be zealous in visiting the sick, for sympathy lightens pain. Urge the patient to return, a penitent, to his Maker. Pray for him, and depart! Do not fatigue him by staying too long, for his malady is heavy enough already. Enter cheerfully, for his heart and eyes are on those who come in.[35]

My son! Bear thy part regularly in the burial of the dead, delivering them into the hand of their Maker, for great is this duty. Unto one who does a kindness which the receiver cannot requite, God renders unmerited favors.[36]

My son! Comfort the mourners, and speak to their heart.[37] The companions of Job were held punishable merely because they reproached when they should have consoled him.[38] Thus it is written[39]: "Ye have not spoken of Me the thing that is right, as My servant Job hath."

[34] Cf. Yoma 38b. Mid. on Prov. 2.7.

[35] Cf. Midrash on Ps. 41, T. B. Shabbat 32a, Ned. 40a.

[36] T. B. Ber. 18a, Sukkah 49a; Rabbah on Gen. 47.29.

[37] Gen. 50.21. Cf. Abot de R. Nathan 14.

[38] Pesikta (Buber) p. 117b.

[39] Job 42.7.

בני! אל תשיח שום שיחה בבית המדרש. והט אזנך ושמע[17] דברי חכמים. ואל תהי בז לכל דבר ואל תהי בז לכל אדם. כי כמה מרגליות ימצאו באפקריסתו של עני: אין אדם נכנס לתחומו של חבירו. ואין אדם יכול לחדש דבר בתורה שחבירו מזומן לחדשו. כי הכל מוכן לפניו, מיום שהתורה נבראת:

בני! הוי זהיר לבקר את החולה. כי המבקרו מקל חליו. והשתדל עמו לשוב לקונו. והתפלל עליו וצא! אל תכביד עליו ישיבתך, כי די לו מכובד חליו[18]: כשתכנס לחולה תכנס אצלו בשמחה. כי לבו ועיניו על הנכנסים עליו:

בני! הוי זהיר להוצאת המת לקוברו. ולהכניסו ביד קונך. כי מצוה גדולה היא עליך: כל העושה חסד חנם הקב"ה עושה עמו חסד חנם:

בני! הוי זהיר לנחם אבלים ולדבר על לבם. כי לא היו ראויים להענש חביריו של איוב אלא על שאמרו לו דברי קנטורין ולא דברי ניחומים. דכתיב, כי לא דברתם אלי נכונה כעבדי איוב:

[17] לשמע.
[18] A חוליו.

My son! "Better is it to go to the house of mourning than to the house of feasting,"[40] to discipline thy soul and pour out tears from thine eyes. He who sheds tears for a worthy man will not weep over his own children in their youth.[41]

My son! Join in bringing the bride to the canopy, help to gladden the bridegroom, for he who thus acts is as though he participated in the nuptial ceremony of the giving of the Law at Sinai.[42]

My son! Show honor to the poor, and draw out thy soul unto him[43]. Be punctilious to offer thy gift in secret, not in the public gaze. Give him food and drink in thy house, but do not watch him while he eats. His soul famishes, and perchance he swoops on the viands.[44]

My son! Crush not the poor with harsh words, for the Lord will plead his cause. Such conduct rouses on high many accusers, to whom there is no defence. But he who treats the poor with good-will and generosity acquires intercessors to plead his cause.[45]

My son! Prepare a viaticum for thy soul[46] and kindle a lamp to give light before thee. Leave it

[40] Eccles. 7.2. Cf. T. J. Ketub. 7.5.

[41] T. B. Shabb. 105b.

[42] Cf. Midrash on Numbers 7.1. There is a play on the words כלתו and כלה (bride).

[43] Isaiah 58.10.

[44] Job 9.26. Cf. Maim. Hilk. Berakot 7.6.

[45] Cf. Abot 4.11 for these terms.

[46] Cf. Tana Debe Eliyyahu 8, and parallels.

בני! טוב ללכת אל בית אבל מלכת אל בית משתה. לתת מוסר לנפשך, ולשפוך דמעות מעיניך. כי כל השופך דמעות על אדם כשר לא ישפוך דמעות על בניו כשהם קטנים.

בני! הוי זהיר בהכנסת כלה לחופה ולשמח חתן. שכל המשמחו כאלו קבל תורה מהר סיני. שנאמר, ויתן אל משה ככלותו. ככלתו כתיב. ודאי יום שנתנה תורה כיום שנכנסה כלה לחופה:

בני! הוי זהיר לכבד לעני ולהפק לו נפשך. ולתת לו מתנה בסתר ולא בפרהסיא. והאכילהו והשקהו בביתך. והעלים עינך מלהסתכל בו כשהוא אוכל. כי נפשו רעבה ותטוש עלי אוכל[19]:

בני! אל תדכא לעני בדבריך. כי ה׳ יריב ריבם. ועון זה גורם לכמה קנטורין[20] למעלה, לגלות חטאתיו לרעה. ומליץ לא נמצא עליו. וכל העושה לו רצונו ודברים טובים, קונה לו כמה פרקליטין למעלה. וכולם מליצים עליו לטובה:

בני! תקן צדה לנפשך. והדליק נר להאיר לפניך. ואל תניחהו להאיר אחריך שמא לא יוכלו

[19] So A. Some texts corrupt the quotation to ותטוב עליו אוכל. [20] Read קטיגורין.

not to those who come after thee, lest they be unable to kindle it, and it be left forever unlit. And thou wilt remain "in the twilight, in the evening of the day, in the blackness of night and the darkness."[47]

My son! Stop not thine ears at the cry of the poor, that the Lord may hearken to thy voice when thou criest. For he who is deaf to the appeal of others, when he crieth shall himself obtain no answer.[48]

My son! Whenever thou prayest, hold thyself as destitute in the presence of thy Maker. For there are many accusers against thee[48a]. Thus, Jacob realized this truth, for observe that he made himself like one poor and needy, for it is written: "I have an ox and an ass," like a poor and needy man.[49] So, too, King David describes himself in the same lowly terms, saying: "Incline thine ear, O Lord, and answer me; for I am poor and needy,"[50] though after a day of prayer[50a] he ascribes to himself a divine quality, and says in the sequel: "Keep my soul, for I am godly." Strive thou to fulfil the text: "Glorify not thyself in the presence of the King."[51]

[47] Prov. 7.9. Cf. Midrash on Ps. 119.105. The metaphor is applied to the darkness of a future consequent on a wasted life.

[48] Prov. 21.13.

[48a] A reference to Satan and his demons.

[49] Gen. 32.6. The Bible has the singular "ox" and "ass," used as collectives. But the author infers from this that Jacob intended to indicate poverty.

אחריך להאירו[21]. ואפילו שהוא לאחור לא ידליקוהו לעולם. ותשאר אתה בנשף בערב יום באישון לילה ואפלה:

בני! אל תאטם אזניך מזעקת דל, למען ישמע ה' את קולך בזעקתך. וכל האוטם אזנו מזעקת דל גם הוא יזעק ולא יענה:

בני! בכל תפלתך שים עצמך עני ואביון בפני בוראך. כי כמה הם מקטרגים עליך. כאשר ידע יעקב הענין. וראה שעשה דוגמתו כעני ואביון דכתיב[22] ויהי לי שור וחמור כעני ואביון. ודוד המלך ע"ה אמר הטה ה' אזנך ענני כי עני ואביון אני. כיון שעבר היום והמקום הכניס עצמו בחסד בוראו שנאמר לאחריו שמרה נפשי כי חסיד אני. וקיים בך אל תתהדר לפני מלך:

[21] B. reads להאריך and omits next six words.

[22] The reading of B is here adopted as against עשו for עשה of other texts.

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[50] Ps. 86.1.

[50a] The author plays upon the expression, "For unto Thee do I cry all the day," Ps. 86.3.

[51] Prov. 25.6, applied to humility in prayer (Cf. Numbers Rabbah 4).

My son! Make full provision for the Sabbath joy, honoring it with all thy resources, nay beyond, in preparing repasts for day and night. Omit not the third meal. And order thy conversation aright on the Sabbath day.[52]

My son! Enter not thy house suddenly, still less enter thy neighbor's house without announcement.[53] Make not thyself too much feared in thine home, for this is the cause of many evils.[54]

My son! Drive anger out of thine heart, "for anger resteth in the bosom of fools[55], and a strange god rests on their head."[56]

My son! Love the wise, and attach thyself to them. Seek to know thy Maker, for "that the soul be without knowledge is not good."[57] Salute all men and speak the truth.

My son! Be chaste, and self-restrained in all thine actions. When thou sittest at thy table to eat, remember that thou art in the presence of the King. Be not a snatcher or a glutton. Wash thy hands before and after the meal, for both actions are essential.[58] If thou drinkest while

[52] T. B. Shabbat 113b, 117, etc.

[53] T. B. Pesaḥ. 112a.

[54] T. B. Giṭṭin 6b and often.

[55] Eccles. 7.8.

[56] Anger is compared to idolatry. See T. B. Shabb. 105b, Maim. Hilk. De'ot 2.3.

[57] Prov. 19.2.

[58] T. B. Ber. 53b.

בני! הוי זהיר בעונג שבת לכבדו כפי כחך ולענגו במאכל ובמשתה ובסעודת הלילה[23]. אל תשים עצמך כעני כי אם תכבדהו[24] יותר מיכלתך והזהר בסעודה השלישית. והוי זהיר בדבורך ביום השבת. כי על הכל אתה עתיד ליתן דין וחשבון:

בני! אל תכנס לביתך פתאום. וכל שכן לבית חבירך. ואל תטיל אימה יתירה בתוך ביתך כי כמה רעות גורמת האימה:

בני! הסר כעס מלבך. כי כעס בחיק[25] כסילים ינוח ואל זר שורה על ראשם:

בני! אהוב את החכמים, ורדוף אחריהם, השתדל לדעת בוראך. כי בלא דעת נפש לא טוב. והוי זהיר לתת שלום לכל אדם, ודבר אמת:

בני! הוי זהיר להיות צנוע בכל מעשיך[26]. והוי צנוע בדבר אחר: בני! כשתשב על שולחנך לאכול, דע שאתה עומד לפני המלך. אל תהי חצוף ובלען. הוי זהיר במים הראשונים ובמים אחרונים, כי שניהם לצורך. כשאוכלין בני השולחן, ואתה שותה, אל

[23] B omits these two words, substituting חלילה after כעני. [24] So B adds. [25] A inaccurately בלב. [26] So B. But A, L read במקום מגולה. C, D בבית הכסא ואל תפרע עצמך במקום מגולה.

the rest are eating, do not obtrusively recite the benediction over the wine. Speak not during the meal,[59] not even words of Torah.

My son! Nevertheless never omit to discourse of the Torah at the table,[60] for a table whereat there is no discourse of Torah is full of filthy vomit, in that the All-present is not in their thoughts.[61]

My son! When thou visitest a sick man who is without means, go not to him with empty hands. When he awakes, be quick to offer refreshment to him, and he will esteem it as though thou didst uphold and restore his soul[62]. The Lord will requite thee!

My son! Reveal not thy secret to thy wife.[63] Be of faithful spirit to all,[64] betray not another's confidence even when thou art at strife with him.[65]

My son! Eat herbs rather than beg from others, and if thou beggest, ask only for thine absolute need.[66] Prefer death to making thyself a burden on thy fellow-creatures![67]

My son! It is incumbent on thee to beget children, and to rear them for the study of theTorah.[68] For their sake thou wilt be worthy of eternal life.[69]

[59] T. B. Ta'anit 5b.
[60] After the meal.
[61] For this application of Isaiah 28.8, see Abot 3.4.
[62] T. B. Nedarim 40a.
[63] Micah 7.5. Genesis Rabbah 54.
[64] Prov. 11.13.
[65] Prov. 25.9. Cf. T. B. Ḥullin 89a.

תרים קולך בברכת היין. ואל תשיח בתוך הסעודה, ואפילו בדברי תורה:

בני! הוי זהיר בדברי תורה לאמר על השולחן. וכל שולחן שאין עליו דברי תורה נקרא קיא צואה בלי מקום:

בני! הוי זהיר כשתכנס לחולה, ואין לו, אל תכנס בידים ריקניות. כשיקום, הוי מקדים לו המאכל. ויחשב עליך כאלו אתה מקימו ומשיב נפשו. וגמולך ישלם לך בוראך:

בני! אל תגלה סודך לאשתך. הוי נאמן רוח אצל כל אדם. ואל תגלה סוד חבירך[27] בריבך עמו. כל שכן בהיותו בשקט עמך:

בני! הוי זהיר לאכול את העשבים ואל תשאל מבני אדם. וכשתשאל שאל לצורך: תבחר מחנק לנפשך ואל תצטרך לבריות:

בני! הוי זהיר להיות לך בנים, ולגדלם לתלמוד תורה. כי בשבילם תזכה לחיי העולם הבא: בני!

[27] So B; while A reads סודך and C סודו.

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[66] T. B. Pes. 114a; Sanh. 108b.
[67] Job 7.15. Cf. Rabbah on Exod. 31.12 and often.
[68] T. B. Yeb. 63b.
[69] T. B. Shabb. 127a; Sanh. 104a.

My son! Beware lest thy wife be over generous to her first son-in-law. Appoint not the latter as administrator over thy household.[70] My son! Approach not thy wife near her menstrual period. Avoid all grossness. Hold aloof from what is foul and from what has the appearance of foulness.[71] Pass not behind a woman in the street nor between two women.

My son! Be on thy guard lest thou provoke any of the wise, for his anger is as a viper's venom, the poison of a basilisk which will not be charmed.[72] But if there be death in such a one's wrath, there is life in his good-will.[73]

My son! Walk not alone, judge not alone, testify not alone, nor be witness and judge at the same time. None may judge alone save One.[74]

My son! Be no cause of plaint to orphan or widow, for God is the father of the fatherless and judge of the widows. Rob them not, seeing that He hath already deprived them of all their happiness.[75] Hence "He will despoil of life those that despoil them."

[70] T. B. Pes. 113; Ber. 63a. [71] T. B. Ḥullin 44b.

[72] Ps. 140.4, Jer. 8.17. See the variant Abot ii, 6. Cf. *J. E.* v, 280. Contrast Hillel's proverbial graciousness (T. B. Shabb. 30). [73] T. B. Ketub. 103a.

[74] Abot 4.4, 8; T. B. Makk. 12a.

[75] Klein renders: "Seeing that all the good that befalls them He has ordained." This is very forced, for קבע is taken in two senses: *to rob* and *to fix*. A possible alternative is: "Seeing that he (their oppressor) robs them of all good." The texts quoted are Ps. 68.6, Prov. 22.23.

הוי זהיר באשתך מחתנה הראשון. ואל תמנהו אפטרופוס בביתך: בני! אל תקרב לאשתך קרוב לוסתה. והתרחק מן הכיעור ומן הדומה לו. ואל תעבור אחרי אשה בשוק. ואל תעבור בין שתי נשים:

בני! הוי זהיר שלא תקפיד לחכם. כי חמתו חמת עכשוב. וחמתו צפעוני שאין לו לחש. חמתו מות ורצונו חיים:

בני! אל תלך יחידי ואל תדין יחידי ואל תעיד יחידי[28] ואל תהי עד ודיין כאחד[29]. כי אין יחידי ודיין זולתי אחד:

בני! הוי זהיר מזעקת יתום ואלמנה. כי הוא אבי יתומים ודיין אלמנות. אל תהי להם קובע, הואיל והוא קובע כל טוב שלהם. על כן הוא קובע את קובעיהם נפש:

[28] This clause is omitted in several texts.

[29] B יחידי.

My son! Set all thy sins in the scale, and thy repentance will make even the balance. Thereafter add confession and prayer, to make overweight in thy favor.

My son! Keep far from a wicked neighbor, and from him whose reputation is evil, for what they say of him below accords with what they say of him on high.[76]

My son! "Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth, lest the Lord see it and it displease Him, and He turn away His wrath from him [to thee]." But "if thine enemy be hungry give him bread to eat."[77]

My son! Pursue not after authority, for every thing is decreed from on high. God confers greatness where He wills, and daily He proclaims those whom He hath called by name. Thus is it written that Israel was called upon to recognize: "Behold the Lord hath called by name Bezalel."[78]

My son! Be not as a fly o'er thy fellow-man's sore, leaving the healthy parts and pouncing on the plague spot. Cover up thy neighbor's disease, and lay not his corruption bare to the world.[79]

My son! Haste to the performance of a duty, and let it not seem light in thine eyes. Say not, this is light, that is important, for thou knowest

[76] Cf. Abot 3.10.

[77] Prov. 24.17, 25.21.

[78] Exod. 31.2, 35.30. T. B. Ber. 55a. On Predestination see *J. E.* v, 351; x, 181.

[79] Cf. Mid. Tanḥuma on Deut. 25.17.

בני! כל חטאתיך שים במשקל, ותשובתך במאזנים ישאו יחד. ואחרי כן תן וידוי ותפלה להכריע המשקל:

בני! התרחק משכן רע, ומאדם ששמועתו רעה. כשם שאומרים עליו מלמטה, אומרים עליו מלמעלה:

בני! בנפול אויבך אל תשמח פן יראה ה' ורע בעיניו[30] והשיב מעליו אפו. אבל אם רעב שונאך האכילהו לחם:

בני! אל תרדוף אחר השררה. כי הכל גזור מלמעלה, ולאשר יחפוץ יתננה. בכל יום הקב"ה קורא על זה בעצמו, ראו קראתי בשם! ראו קרא ה' בשם בצלאל:

בני! אל תהי כזבובי[31] לחבירך על נגעו. שמניח מקום בריא ושורה על הנגע. כסה לחבירך על נגעו ואל תגלה קלקולו[32] לעולם:

בני! הוי רץ לדבר מצוה. ואל תהי המצוה קלה בעיניך. ואל תאמר זו קלה וזו חמורה. כי אינך

30 So A. Several texts have לו.

31 So C, D; but A, B, L have the curious reading כאוב.

32 L קלקול.

not the grant of reward for each. Let all thy deeds be done in the Name of Heaven![80]

My son! Be not righteous overmuch, neither be thou overmuch wicked.[81] Nor let thyself become over-yielding to the extent of drinking water left over from the lips of thy friend.[82] For the breath cometh out from within his throat, and thou art unaware who is suffering from disease. Be bashful in all matters, but efface not thyself at the cost of thy health. Yet in the house of study be thou modest. Behave there as one unlearned, even though thy comrades laugh at thee for it.[83]

My son! Sit not in the company of calumniators and slanderers, for all is noted on high, and is recorded in a book. And all who are present are inscribed in the list of offenders.

My son! Drink not borrowed waters[84], eat not from everyman's hand. Cook not in a pan which has already been used by another, still less if two have previously cooked in it and have departed from the world. For already the angel of destruction recognizes it[85].

[80] T. B. Ber. 6b; Abot 2.1, 4.2, etc.
[81] Eccles. 7.16,17.
[82] Cf. Comm. on Ṭur Oraḥ Ḥayyim Ch. 8.
[83] T. B. Ber. 43b.
[84] See *J.E.*, iv, 516.
[85] T. B. Pes. 111, 112; Yeb. 64b. These metaphors are often applied to cases of re-marriage.

יודע מתן שכרן של מצות. כל מעשיך יהיו לשם שמים:

בני! אל תהי צדיק הרבה ואל תרשע[33] הרבה. ואל תהי בישן הרבה, אפילו לשתות מים הנשארים מפיו של חבירך. כי ההבל יוצא מבית חללו ואינך יודע איזה חולה[34] בגופו: בכל דבר הוי בישן, ובמקום שההיזק שכיח[35] אל תהי בישן: לעולם הוי מנבל עצמך בבית המדרש. ואפילו ששחקו חביריך עליך:

בני! אל תשב בחבורת האומרים גנאי מחביריהם ובעלי לשון הרע. כי כל הדברים עולים, ובספר נכתבים. וכל העומדים שם נכתבים בחבורת[36] הרשע ובחבורת לשון הרע:

בני! אל תשתה מים שאולים. ואל תאכל מאכל מיד כל אדם. הוי משתין בפני מאה, ואל תשתה מים בפני אחד: בני! אל תבשל בקדרה שבשל בה חבירך. וכל שכן אם בשלו בה שנים ונסתלקו מן העולם. כי כבר מלאך משחית מכיר בה:

[33] B תרשיע. [34] A חולי. [35] A שכיב ההיזק.

[36] A B L חבורת, and so in next occurrence of word.

My son! Wed not an unworthy woman: woe to the tarnished who tarnishes his seed![86] Absalom and Adonijah, the offspring of such a union, wrought many evils to Israel. They were unchaste and stirred up rebellion. My son! Have no marital intercourse with thy wife while she is suckling her child. Do not leave an infant in his cradle alone in the house by day or night, nor pass thou the night alone in any abode. For under such circumstances, Lilith seizes man or child in her fatal embrace.[87]

My son! Zealously bring up thy children in the study of the Law. Withdraw them not from it! For he who so acts shortens his life; the Holy One weeps over such a one day by day.[88]

My son! Drink no water that has been left uncovered overnight. Many pitfalls exist in the world, and in them men are caught, as birds are trapped in a snare.

My son! Sit not in the sun's shadow in the summer months (Tammuz and Ab); still less mayest thou sleep in the light of the moon, especially when it is crescent. Concerning these things does the text speak[89]: "The sun shall not

86 T. B. Ḳidd. 70a.
87 On Lilith see *J.E*, viii, 87.
88 T. B. Ḥagigah 5b.
89 Ps. 121.6

בני! הוי זהיר מאשה שאינה הגונה לך. אוי לו לפסול[37] שפוסל את זרעו! אבשלום גרם כמה רעות לישראל. רדף אחר אביו להרגו ושכב את נשיו. אדוניהו אחיו הפליג על המלוכה ובקש לאשת אביו[38]: בני! הוי זהיר שלא תשמש מטתך בשעה שהיא מיניקת את בנה. ואל תניחהו[39] בעריסתו יחידי בבית, בין ביום ובין בלילה: ואל תהי ישן יחידי בלילה בשום בית. כי בדברים אלו לילית מזומנת להזיק. וכיון שאוחזת לאדם או לתינוק, היא מוציאתו מן העולם:

בני! הוי זהיר לגדל בניך לתלמוד תורה, ואל תסלקם ממנה. שכל המסלק בנו מן התורה יסתלקו ימיו מן העולם. מפני שהקב"ה בוכה עליו בכל יום ויום:

בני! הוי זהיר שלא תשתה מים מגולים בלילה. כי כמה מקטרגים משתכחים בעולם. ובהם נוקשים בני אדם כצפורים[40] הנאחזים בפח:

בני! אל תשב בצל חמה בימי תמוז ואב. וכל שכן שלא תישן בלילה לאור הלבנה. ועל זה נאמר

[37] L לפי. [38] A omits לאשת. The omission is explained by the reading of L ובקש אביו להרגו. [39] C תנוח בנך.
[40] A, C, L ובהם יוקשים בני אדם חסרים כדגים.

smite thee by day nor the moon by night," by day because of Keteb Meriri, by night because of Igrath bath Mahalath.[90] But "the Lord shall keep thee from all evil, He shall keep thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and for ever."[91]

My son! Snatch not at flesh while the steam is rising from it, whether the meat be roasted or boiled. Eat no food prepared in a pan in which no cooking had been done for thirty days.[92]

My son! Give unto thy Creator His share of all thy food. This, God's portion, belongs to the poor. Therefore select of the choicest viands on thy table and present them to thy Maker. "Thou shalt not curse the deaf, but thou shalt fear thy God."[93]

My son! Be it known unto thee that the hope of the righteous is the happiness which is reserved in the fairest region of the universe, a treasured place and secret, wherein none may abide but the clean and sanctified souls invited to enter. It is the Holy One's Plantation of Delight, 'twas formed ere earth came into being, and is not of this world![94]

[90] Names given to evil spirits, T. B. Pes. 112b, etc. See *J.E.*, iv, 516.

[91] Ps. 121.7.

[92] For the folklore elements see *J.E.*, art. Demonology, and list of articles pp. 425–6. The coincidence of certain folk-superstitions with modern hygienic rules is very arresting. As Sir J. Frazer has shown, magic is in a sense early empirical science.

[93] This quotation of Levit. 19. 14 seems to mean that the benefactor must not impose on the recipient's ig-

יומם השמש לא יככה וירח בלילה. ביום מפני קטב מרירי, ובלילה מפני אגרת בת מחלת. וכל שכן כשלבנה[41] בחידושה. ה' ישמרך מכל רע ישמור את נפשך. ה' ישמור צאתך ובואך מעתה ועד עולם:

בני! אל תאכל בשר בעוד שמסלקת ההבל, בין צלי בין מבושל. ואל תאכל תבשיל מקדרה שלא בשלו בה שלושים יום:

בני! הוי זהיר מכל מאכל לתת חלקו לבוראך. והחלק שלו הוא של עניים. לפיכך טול מן היפה שבשולחנך לתת לקונך: אל תקלל חרש ויראת מאלהיך:

בני! דע כי בטחון הצדיקים הוא הטוב הגנוז מבחר תבל ארצו. והוא מקום גנוז וסתור ואין כל בריה יכולה לעמוד באותו מקום זולתי הרוחות הקדושות הטהורות המזומנות ליכנס לאותו מקום. והמקום ההוא מטע שעשועים של הקב"ה. ונברא קודם שנברא העולם. אינו מן העולם הזה:[42]

[41] Interesting, as showing how variants arise, is the reading of A which has וכשלבנה for these 3 words.
[42] B ואינו בעולם הזה רק בעולם הבא.

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norance by bestowing the less dainty morsels. God is not deceived. [94] See *J.E.*, ix, 575, *seq.*

מוסר אב: צואת ר' יהודה אבן תבון

A FATHER'S ADMONITION BY JUDAH IBN TIBBON

III

A FATHER'S ADMONITION

BY JUDAH IBN TIBBON.

Born in Granada about 1120, Judah son of Saul Ibn Tibbon was forced to leave Spain in the middle of the twelfth century. The cause may be presumed to have been the same persecution by the Almohades which drove Maimonides from Cordova. Ibn Tibbon went to Provence and in 1160 Benjamin of Tudela found him practising as a physician at Lunel. His Testament is obviously the work of a medical man; equally it is the work of a cultured man of letters. Indeed he fills an important place in the history of Hebrew literature, for, to use his son Samuel's justly eulogistic phrase, Judah Ibn Tibbon was the "father of translators". He was the translator of works by Baḥya, Jehuda Halevi, Ibn Gabirol, and Ibn Janaḥ. It is very doubtful whether he translated also the *Choice of Pearls*. He quotes the work in the Testament, but scarcely in terms implying that he had himself rendered the maxims. He refers to two of his own works otherwise unknown. On his activity as translator see Steinschneider, *Heb. Ueber.* 4, 215; *J. E.* vi, 544.

In Lunel, Judah Ibn Tibbon enjoyed the friendship of a scholarly circle (cf. *J. E.* loc. cit.). He was an ardent collector of books, and it is no doubt his library that is referred to by his son in the latter's preface to the Hebrew translation of Maimonides' *Guide for the Perplexed.* The

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מוסר אב: צואת ר' יהודה אבן תבון

יהודה בן שאול אבן תבון נולד בעיר גראנאדא בערך שנת תת"ף לאלף החמישי, וכבן שלשים הוכרח לעזוב את ספרד. אפשר לשער שסבת גלותו מארץ מולדתו היתה רדיפת היהודים ע"י האלמוהדים אשר לרגלה נגרש גם הרמב"ם מקורדובה. אבן תבון הלך למדינת פרובינצא, ובשנת תתק"ך מצא אותו בנימין מטודילא מתפרנס בתור רופא בלוניל. נקל לראות שצואתו היא מעשה ידי רופא וגם סופר משכיל. אין כל ספק שאבן תבון ממלא מקום חשוב בתולדות הספרות העברית, ובצדק אומר עליו בנו שמואל שהיה „אבי המעתיקים". הוא העתיק מערבית לעברית את ספריהם של בחיי, יהודה הלוי, אבן גבירול ואבן גנאח. ספק גדול הוא אם העתיק גם את „מבחר הפנינים". הוא מביא בצואתו איזה פתגמים ומבטאים מן הספר הזה, אבל לא בסגנון שאפשר היה להסיק ממנו שהוא בעצמו העתיק אותם. בצואתו הוא מזכיר ג"כ שנים מחבוריו שאינם נודעים משום מקור אחר. בנוגע למלאכת ההעתקה שלו עיין בספרו של שטיינשניידר, העברעאישע איבערזעטצונגען, דף ד' ורט"ו; האנציקלופדיה היהודית האנגלית, כרך ששי, דף תקמ"ד.

בלוניל התרועע יהודה אבן תבון לחברת אנשים חכמים ומלומדים (עיין באנציקלופדיה היהודית האנגלית, במקום הנזכר לעיל). הוא אהב לאסוף ספרים הרבה, ואין כל ספק שבהקדמתו אל ההעתקה העברית של „מורה נבוכים" להרמב"ם

J. E. states that Samuel was born c. 1150 and that the Testament was written in or after 1190. It seems difficult to reconcile some of the expressions in the Testament with a forty-year old recipient; on the other hand, some parts clearly require us to think of Samuel as no longer young. The puzzle is solved when we remember that parents often began such Testaments when their child was young, and completed them many years later, just as nowadays codicils are added to wills. The Testament of Judah Ibn Tibbon bears many marks of having been more than once supplemented and revised. As rendered below, the last lines of the metrical epilogue seem to confirm this. "Thrice these counsels have I written out." It must, however, be confessed that the word rendered "thrice" is employed by Judah in another poem of his to mean "excellent things" (see the lines printed by L. Dukes in *Path of Good Men*, p. xi).

The author's laments as to his sufferings refer to his earlier years. In Lunel he appears to have prospered well. But he was clearly a sensitive soul, and he was distressed when his daughters, on their marriage, left him for other cities. His tone of querulous affection for his son is also very human. He obviously believed in his son's abilities, and resolved to cultivate them to the utmost. His resolve bore fruit, for Samuel attained to fame, yet the father certainly diagnosed his son's disposition with accuracy, for Samuel was of a restless nature and does not appear to have settled for long in any one place after his father's death. Judah's advice as to the study of Arabic was taken to heart by Samuel, who was complimented on his Arabic proficiency by Maimonides. Judah's insistent declaration that the "style is the man" applied to handwriting as well as to the substance of what was written. So, later on, Joseph Ezobi in his Silver Bowl told his son:

בנו שמואל מרמז לאוצר הספרים שלו. לפי האנציקלופדיה היהודית האנגלית נולד שמואל בערך תתק"י והצואה נכתבה בשנת תתק"ן או אח"כ. קשה להלום איזה מן המבטאים של הצואה לזרע בן ארבעים; ולהפך, מבטאים אחרים מכריחים אותנו להניח ששמואל כבר לא היה צעיר. החידה הזאת נפתרת כשזוכרים אנחנו שלפעמים קרובות התחילו האבות לכתוב צואות בשעה שבנם היה עוד צעיר ועול ימים ולא השלימון כי אם שנים רבות אח"כ, כמו שבימינו החדשים סמפונים נוספים אל צוואות מזמן לזמן. ובאמת צואת יהודה אבן תבון נושאת תוים רבים המעידים על מלואים והגהות שנצטרפו אליה לעתים תכופות. כפי שנעתקה להלן, החרוזים האחרונים בסופה כמו מחזקים את ההשערה הזאת: „ושלישים כתבתים לך". אבל נחוץ להודות שהמלה הנעתקת „שלש פעמים" משמשת בשיר אחר של יהודה במובן „דברים נעלים" (ראה את הטורים שהדפיס יהודה ליב דוקעס בספר „אורחות צדיקים", דף XI).

תרעומות המחבר על עינויו ויסוריו מוסבות על חייו הקדומים בספרד. בלוניל, כנראה, זרחה עליו שמש ההצלחה. אכן ברור הוא שהיה בעל מזג רך ונפש מתרגשת, ויצטער הרבה כשבנותיו נשאו לאנשים ויעזבוהו ללכת לערים אחרות. דבריו המוכיחים והמלטפים לבנו הם ג"כ כדרך הבריות. אין כל ספק שהאמין בכשרונות בנו ויחליט לפתחם ולשכללם בכל האפשר. עמלו זה נשא פרי ישוה לו, כי שמע שמואל יצא לשם ולתהלה; ובכ"ז הכיר האב היטב את תכונת בנו הסוערת שאינה יודעת מרגוע, כי כידוע נשאר שמואל נע ונד תמיד וכנראה לא התישב לעולם לזמן ארוך במקום קבוע אחרי מות אביו. שמואל שם לבו לעצת אביו בנוגע ללמוד שפת־ערב, כי הרמב"ם הלל אותו על ידיעתו הרבה בשפה זו. המימרא השגורה של יהודה ש„הסגנון הוא האיש" מוסבה גם על הכתב גם על התוכן של הכתב. דומה לה מה שאמר יוסף אזובי לבניו ב„קערת הכסף" שלו:

For in his penmanship man stands revealed,
Purest intent by chastest style is sealed.

Judah Ibn Tibbon's hero was Samuel the Nagid, who in Judah's youth attained to high place in Granada because of his skill as a writer of Arabic. The Nagid was indeed worthy of Judah's homage. For as statesman, scholar and philanthropist the Nagid stands out for the beauty of his character no less than for the splendor of his attainments. As to Judah Ibn Tibbon's own character, his fidelity to his friends and his generosity as to lending his books are notable, as is his desire that his son should emulate his example. His beautiful comparison of his library to a garden is worthy of Ruskin; he anticipates the charm of the sylvan vignettes on the Bewick ex libris of a much later date—*inter folia fructus*, or again *In tali nunquam lassat venatio sylva.*

The text of the Testament depends on a single MS. in the Bodleian Library (Cat. Neubauer, No. 2219, 3). It was printed from this MS. twice in one year, 1852, in Berlin and in London. The present edition has been derived directly from the MS. and several misreadings and misprints in the former editions have been corrected. The many quotations from Samuel the Nagid's poems have been checked with the readings in Harkavy's edition of the Nagid's verses, and Harkavy's text has often been preferred. It has not been possible to collate these quotations with the MS. in the possession of Mr. David Sassoon. (In the Notes S refers to Steinschneider's Berlin edition, O to the Oxford MS.). To the English edition of 1852 (*The Paths of Good Men*, ed. H. Edelman) a translation was added by M. H. Bresslau. This has been of much service, but has not been bodily adopted. The original

בספרו האנוש נכר וכתב
לשכל שולחו עדות ברורה.

גבורו של יהודה אבן תבון היה שמואל הנגיד אשר בימי בחרותו של יהודה התמחה בגראנאדא לסופר בקי ומהיר בשפת ערב. באמת היה שמואל הנגיד ראוי והגון לתהלתו של יהודה אבן תבון, כי בתור איש מדינה, תלמיד חכם ובעל צדקה היה עולה ובולט משום מזגו היפה באותה מדה שהיה נבדל ונפרד בכשרונותיו המצוינים. בנוגע לאפיו של יהודה אבן תבון, הנה יש להרים על נס את מסירת נפשו לרעיו ונדבת רוחו בהלואת ספריו, כמו שיש להלל את החפצו שבנו ילך בעקבותיו. הדמיון היפה שהוא מדמה את אוצר הספרים שלו לגן הוא ראוי והגון לאיש כרוסקין; והוא טועם מראש את קסם העולם הצומח הנמצא בציורי עקס־ליברים של בעוויק בתקופה יותר מאוחרת–inter folia fructus או שוב in tali nunquam lassat venatio sylva.

נוסח הצואה תלוי בכתב־יד יחיד ומיוחד הנמצא בבית עקד הספרים הבודליאני (רשימת נייבויער, נומר 3, 2219) ונדפס מן הכ"י הזה פעמים בשנה אחת, שנת תרי"ב, בברלין ובלונדון. המהדורה הנוכחית נוסדה על הכ"י, ועל ידו תקנתי איזה שגיאות קריאה ודפוס של ההוצאות הראשונות. השויתי גם את החרוזים הרבים שהוא מביא משירי שמואל הנגיד לנוסח המזוקק של שירי הנגיד בהוצאת הרכבי, ולפעמים קרובות בכרתי את האחרון על הראשון. לדאבוני אי אפשר היה לי להשוות את החרוזים האלה לכ"י הנמצא תחת ידו של דוד ששון. בהערותי קראתי S למהדורת ברלין של שטיינשניידר, O לכ"י אוקספורד. למהדורת לונדון של תרי"ב („אורחות צדיקים", הוצאת צבי הירש עדעלמאן) נוספה העתקה אנגלית ע"י מרדכי ברעסלוי, והעתקה זו היתה לי לעזר גדול, אבל לא

text is sometimes in rhyme, and both Prologue and Epilogue are in rhymed verse. These have been turned into rhythmical prose.

The generosity of the author with regard to the loan of his books is paralleled by the Testament of R. Eleazar bar Peraḥyah (apparently of the fourteenth century). This is to be seen in the Oxford MS. of Maimonides' *Code* (Cat. Neub. No. 577, cf. Edelman, *Treasures of Oxford,* 1851, p. xxi). This testator died young, and bequeathed the whole of this MS., which bears Maimonides' autographic declaration that the copy is accurate, to the Beth-Din. It was not to be sold or otherwise disposed of, nor was it to be used for study. But it was to remain for ever at the disposal of students for the correction of their copies. As a rather grim comment on the bequest, Edelman tells us that Prof. Huntingdon had no difficulty in acquiring the Codex at Cairo "at a comparatively cheap price."

In the Name of God,[1] whose Memorial be exalted and praised for ever!

[This Admonition was composed by the great philosopher, Rabbi Judah son of Saul Ibn Tibbon, for his son, the distinguished scholar Samuel, in his youth; be their memory for a blessing!]

Take a Father's Admonition, from a heart disturbed
At parting from thee, like a sea in storm;

[1] Heb. in the name of the Name.

הבאתיה כמות שהיא. יש אשר הנוסח העברי הוא בחרוזים, כמו הראש והסוף. חרוזים כאלה העתקתי לפרוזה שקולה אף כי לא חרוזה.

נדבת רוחו של המחבר ביחס להלואת ספריו מוצאת את משלה בצואת רבי אלעזר בר פרחיה (כמדומה במאה הארבע עשרה). זאת אפשר לראות בכ"י אוקספורד של ה„יד החזקה" להרמב"ם (רשימת נייבויער, נומר 577, ראה עדעלמאן, „גנזי אוקספורד", תרי"א, דף XXI). בעל הצואה הזאת מת בדמי ימיו וינחיל לבית דין את הכ"י כלו, הנושא מודעה מהרמב"ם בכתיבת יד עצמו ששטר הצואה הוא נכון ומדויק. הוא אסר למכור אותו או למסור אותו לאחרים באיזה אופן שיהיה, וגם התנגד לשמושו בלמוד; אבל התלמידים הורשו להשתמש בו בכדי לתקן את השגיאות הנמצאות בהעתקיהם. בתור באור מר על עזבון המנוח מודיענו עדעלמאן שעלה ביד הפרופיסור הונטינגדון לקנות את הכ"י היקר הזה בקהירה „במחיר נמוך בערך".

בשם השם[1] יתעלה וישתבח זכרו לנצח. זה מוסר חבר אותו החכם הגדול ר' יהודה בר' שאול בן תבון זצ"ל לבנו החכם הכולל שמואל בבחרותו זכרונם לברכה:

קח מוסר אב מלב נכאב
לפרידתך כים הומה.[2]

[1] The MS. always has השם with a horizontal line over the last two letters.

[2] The division of the lines into two halves follows the MS. The H. edition disregards it.

With boundless grief without all intermission,
  His eye is poured out and ceaseth never![2]
God has tried him by migration of his children
  As none among fathers has been tried before![3]
Against him, too, Destiny has conspired,
  Beguiling him with its enticements;
It cast him into depths of loneliness,
  And threw him into a sea of sorrows!
With exile and yearning it afflicted him,
  And in their robes was he disguised;[4]
Yea, Time came with storm and raging,
  To stir and overwhelm his heart![5]
On his platter it put wormwood,
  And poison it mixed in his cup;[6]
Strained were his eyes with weeping; well-
  Nigh was he sightless as the blind;
Had his tears dropped down on a desert,
  They had made reeds and rushes flourish!
So he ate the bread of misery, and drank
  Athirst, tears in flowing measure;[7]

[2] Lam. 3.49.

[3] For the personal history of the author, see above p. 51f.

[4] E. renders: "It afflicted him with wandering and shame. And by their pains he was struck dumb."

[5] Job 39.24.

[6] Ps. 69.22.

[7] Ps. 80.6.

וברוב תוגה מאין פוגה
עינו נגרה לא תדמה.
נסהו אל בנדוד בנים
עד אין לו באבות דומה.
וזמן הסית את לבו בו
ויפתה אותו וירמה.
השליכו במצולות פירוד
ובים תוגות אותו ירמה.
בנדוד ובכוסף יענהו
ובמדויהם יהיה נדמה.
וברעש ורוגז יבוא
לרגיז את לבו ויגמא.
ובברותו לענה ישים
לצמאו רוש אותו יגמא.
כלו עיניו בדמעיו כמ־
עט[3] לא יראה אור כסומא.
לו ירדו על ארץ ציה
הצמיחו קנה וגומא.
יאכל לחם דמעה ישתה
בדמעות שליש בצמא[4]

[3] The MS. divides כמעט [4] H. כצמא.

His soul abhorred all viands,[8]
In his eyes his meat was unclean!
My God, O wherefore hath befallen me
So grievous an ill, or for what sin?
Till when must I live on enduring
This separation, O Lord, how long?[9]

My son, list to my precepts, neglect none of my injunctions. Set my Admonition before thine eyes, thus shalt thou prosper and prolong thy days in pleasantness!

Thou knowest, my son, that the Creator did not specify a recompense for any of the Ten Commandments except for honoring parents. Length of days and happiness were the appointed meed of obedience. For the Pentateuch says:[10] "Honour thy father and thy mother. . . . that thy days may be long, and that it may go well with thee;" and in the Prophecies, God asks of Israel: "If then I be a father, where is My honour?"[11] I need not recall to thee the recompense of the children of Jonadab, son of Rechab, who kept their father's ordinance; and how the Creator used their example for reproof of Israel, and granted to the Rechabites the appointed requital of happiness and longevity, as thou wilt find in the section referring to that subject.[12]

[8] Ps. 107.18.

[9] Several phrases in these verses are reminiscent of Samuel ha-Nagid, whom our author cites so often. Cf. e. g. No. iv in Harkavy's edition of ha-Nagid's poems.

[10] Deut. 5.16.

[11] Mal. 1.6.

[12] Jer. 35.

ותתעב כל אוכל נפשו
ובעיניו כל לחמו טמא.
אלי אלי במה היתה
לי זאת הרעה או על מה?
או עד מתי אשא עלי
פירודי[5] הזה או עד כמה?

בני! למצותי הקשיבה. ואל תפל דבר מכל הדברים אשר אצוך. ושים מוסרי נגד עיניך ונוכח פניך. כי אז תצליח את דרכיך ואז תשכיל. והארכת ימים בטוב ובנעימים!

בני! כבר ידעת כי הבורא לא פירש גמול על אחת מעשרת הדברים כי אם על כבוד אבות. שייעד עליהם באורך חיים וימים טובים. כמו שאמר למען יאריכון ימיך ולמען ייטב לך. ואמר בתוכחות, אם אב אני איה כבודי? וכבר ידעת מה היה גמול בני יונדב בן רכב ששמרו מצות אביהם. והוכיח הבורא בהם את ישראל וייעד אותם במה שייעד מהגמול הטוב ואריכות ימים. כאשר תמצא בפרשת הענין ההוא:

[5] H. הפירוד.

Thou knowest, my son, how I swaddled thee and brought thee up, how I led thee in the paths of wisdom and virtue. I fed and clothed thee; I spent myself in educating and protecting thee. I sacrificed my sleep to make thee wise beyond thy fellows, and to raise thee to the highest degree of science and morals. These twelve years I have denied myself the usual pleasures and relaxations of men for thy sake, and I still toil for thine inheritance.

I have honored thee by providing an extensive library for thy use, and have thus relieved thee of the necessity to borrow books. Most students must bustle about to seek books, often without finding them. But thou, thanks be to God, lendest and borrowest not. Of many books, indeed, thou ownest two or three copies. I have besides made[13] for thee books on all sciences, hoping that thy hand might "find them all as a nest."[14] Seeing that thy Creator had graced thee with a wise and understanding heart, I journeyed to the ends of the earth, and fetched for thee a teacher in secular sciences. I minded neither the expense nor the danger of the ways. Untold evil might have befallen me and thee on those travels, had not the Lord been with us!

But thou, my son! didst deceive my hopes. Thou didst not choose to employ thine abilities, hiding thyself from all thy books, not caring to

[13] Apparently referring to compendia made for the son's use by the father.

[14] Isa. 10.14.

ואתה ידעת בני! כי טפחתיך וריביתיך. וגדלתיך ורוממתיך. ובדרך חכמה הוריתיך. במעגלי יושר הדרכתיך. ובמאכל ובמשתה ובמלבוש כבדתיך. וטרחתי בלימודך מכל פחד שמרתיך. ונודדתי שנתי לחכמך מכל חביריך. ולהעלותך אל המעלות הרמות בחכמה ובמוסר. מנעתי עצמי מכל טובה ותענוגות בני אדם בעבורך זה שתים עשרה שנה. ועוד יגעתי להנחילך:

כבדתיך בהרבות לך ספרים. ולא הצרכתיך לשאול ספר מאדם כאשר אתה רואה רוב התלמידים ישוטטו לבקש ספר ולא ימצאו. ואתה שבח לאל! משאיל ואינך שואל. וברוב הספרים יש לך שניים ושלישים. ויותר עשיתי לך ספרים מכל החכמות. הייתי מקוה שתמצא ידך כקן לכולם. כיון שחנך צורך לב חכם ונבון. טרחתי לקצות ארץ והבאתי לך מלמד חכמות חיצונות. ולא חסתי על הוצאה ועל סכנת דרכים. וכמעט הייתי בכל רע אני ואתה בהליכה ההיא, לולי השם שהיה לנו:

ואתה בני! הכזבת את תוחלתי ואת תקותי. ולא חפצת להשתמש בבינתך. והתעלמת מכל ספריך.

know them or even their titles. Hadst thou seen thine own books in the hand of others, thou wouldst not have recognized them; hadst thou needed one of them, thou wouldst not have known whether it was with thee or not, without asking me; thou didst not even consult the Catalogue of thy library. *Ben Mishle*[15] says:

He who has toiled and bought for himself books,
But his heart is empty of what they contain–
Is like a lame man, who engraved on a wall
The figure of a foot, and tried in vain to stand!

All this thou hast done. Thus far thou hast relied on me to rouse thee from the sleep of indolence, thinking that I would live with thee for ever! Thou didst not bear in mind that death must divide us, and that there are daily vicissitudes in life. But who will be as tender to thee as I have been, who will take my place—to teach thee out of love and good-will? Even if thou couldst find such a one, lo! thou seest how the greatest scholars, coming from the corners of the earth, seek to profit by my society and instruction, how eager they are to see me and my books. But thou, though all this was thine without silver and price, thou wert unwilling; and the Lord hath not given thee a heart to know, eyes to see, or ears to hearken unto this day. May thy God en-

[15] On the author's frequent quotations from the poems of Samuel ha-Nagid see above, p. 53. *Ben* (Son of) *Mishle* is a series of metrical aphorisms based on the Biblical *Mishle* or Proverbs. For editions see above p. 53.

אפילו לא היית רוצה לראות מה הם ומה שמותם. כי אם היית רואה אותם ביד אחרים לא היית מכירם. ואם היית צריך לאחד מהם, לא היית יודע אם ישנו אתך[6] אם אין, עד שהיית שואל אותי.[7] ואפילו המזכרת של ספריך לא היית מעיין אותה. ובן משלי אמר,

אשר יגע וקנה לו ספרים
ולבו מאשר בם ריק וריקם.
כפסח אשר חקק עלי[8] קיר
דמות[9] רגל. ובא לקום ולא קם:

כל זה עשית, עד עתה היית סומך עלי להעיר אותך משנת העצלה. ודמית שאחיה לך לעולם. ולא נתת אל לבך ועינך. כי המות יפריד ביני ובינך. או ילדי יום מחיים: כי מי יחמול עליך בני כחמלתי? ומי יעמוד לך במקומי ללמד מאהבה ומחפץ? אפילו אם היית מוצא, הנה אתה רואה החכמים הגדולים שהם מבקשים ומשתדלים מכנף הארץ להועיל בחברתי ובישיבתי. ונכספים לראותי ולראות ספרי. ואתה כאשר מצאת בלא כסף ובלא מחיר לא רצית. ולא נתן לך השם לב לדעת ועינים לראות ואזנים לשמוע עד היום הזה. אלהיך יתן

[6] MS. אותך. [7] E reads אותו. [8] H. אלי [9] O מאת

dow thee with a new heart and spirit, and instil into thee a desire to retrieve the past, and to follow the true path henceforward!

Seven years and more have passed since thou didst begin to learn Arabic writing but, despite my entreaties, thou hast refused to obey. Yet thou art well aware how our foremost men only attained to high distinction through their proficiency in Arabic writing.[16] Thou hast already seen what the Nagid (of blessed memory) has recorded as to his rise to power being solely due to this cause, when he sang: "O Pen, I tell of thy kindness!"[17] Similarly with his son. In this country, too, as well as in the kingdom of Ishmael[18] the Nasi, R. Shesheth, acquired wealth and honor through his Arabic. By means of it, he paid his debts, met all his expenditure, and made splendid gifts.

Nor hast thou acquired sufficient skill in Hebrew writing, though I paid, as thou must remember, thirty golden pieces annually to thy master, the clever R. Jacob son of the generous R. Obadiah. And when I persuaded him to teach thee to write the letters, he answered: "It will be enough for him to learn one letter a year." If

[16] For Samuel ha-Nagid's debt to his Arabic caligraphy see Graetz, *History*, E. T., iii, 255. The "Song of the Pen" is no longer extant. The Nagid's son Joseph collected his father's poems (Cf. Harkavy, Introduction, p. ix).

[17] E. "I am weary of relating thy mercy."

[18] Spain or Morocco; Shesheth was a noted physician in Barcelona. Cf. Dukes' note in Edelman's *Path of Good Men*, p. 57.

לך לב חדש ורוח חדשה וחפץ שתשיג בו מה שחלף. ותשיב כל מה שאבד. וישכילך ויורך בדרך זו תלך!

גם כתיבת הערבי שהחלות ללמוד אותו היום שבע שנים ועוד הייתי מפייס אותך עליה. ולא רצית לעולם שמוע אלי: ואתה יודע כי הגדולים שבעמינו לא הגיעו אל הגדולה והמעלות הרמות כי אם בכתיבת הערבי: כבר ראית[10] מה שספר הנגיד ז"ל מן הגדולה שהגיע אליה בעבורה באמרו, עט אני חסדך מספר וכו'. ומה שהגיע בנו אחריו גם כן מן הגדולה בה. גם בארץ הזאת אתה רואה כי הנשיא ר' ששת ז"ל הגיע בה אל העושר והכבוד גם במלכות ישמעאל. ובה יצא מכל חובותיו, ועשה כל הוצאותיו הגדולות ונדבותיו:

גם על כתב העברי לא השגחת כראוי. הלא תזכור שהייתי נותן למשכיל ר' יעקב בן הנדיב ר' עובדיה רבך שלשים דינר זהב בכל שנה. וכאשר פייסתי אותו ללמדך כתיבת האותיות אמר אלי, והלא יספיק לו אם ילמוד אות אחת לשנה. ואם

10 MS. ראיתי.

thou hadst paid attention to this remark of his, thou wouldst have striven to become a better scribe than he or his sons. Hast thou not seen R. Shesheth's son, a boy of twelve, whose writing so resembles that of his teacher, R. Patur, that the scripts are indistinguishable? Handwriting is but an art[19], and with attention, intelligence, and practice, anyone can imitate his model. "If anyone asserts, 'I have labored but did not find,' believe him not."[20] Now, if the reputation—for the most part false—which thou hadst acquired far and wide embarrassed thee, thou wouldst have exerted thyself to prove the report an underrating rather than an exaggeration, from fear of exposure, should people actuallv come to thy place. As *Ben Mishle* says:

When men commend thee with their lips,
  Unto their words apply thine heart;
And if they laud for parts not thine,
  Strive hard to justify their praise!

High qualities have been ascribed to thee by R. Shesheth, and what wilt thou do in the day of visitation? Woe for that indignity, alas for that disgrace! May God lead thee into wiser ways, and teach thee for thy profit[21]; may He make this separation the cause of thine amendment and awakening. O that thy lethargy prove but a passing slumber! As *Ben Mishle* says:

[19] Lit. "form".

[20] T. B. Megillah 5b.

[21] Isa. 48.17.

היה לך לב בעבור הדבר הזה שיצא מפיו, היית משתדל שתהיה סופר יותר ממנו ובניו: והלא ראית בנו של ר' ששת והוא בן י"ב שנים כתיבתו דומה לכתיבת רבו ר' פטור. וכאלו היא היא בעצמה. כי הכתיבה היא צורה מן הצורות ובעיון ובהתבוננות יוכל אדם לחקותה ובהרגל. ויגעתי ולא מצאתי אל תאמן. וכן אם היית בוש בעצמך בעבור השם אשר יצא לך למרחוק ורובו שקר. היית משתדל להוסיף על השמועה. והיית ירא מהבושת והכלמה כשיגיעו למקומך. בן משלי[11],

בעת יענו עמך שבחיך
בפיהם, תנה לבך למלתם.[12]
ואם יהללוך באשר אין בך,
שקוד עד תהי[13] צדק תהלתם.[14]

ואתה רואה המעלות הרמות אשר הנשיא קורא לך בהם. ומה תעשה ליום פקודה? אוי לאותה בושה אוי לאותה כלמה! אלהיך יישרך להשכיל. וילמדך להועיל. וישם הנדוד הזה סבה לטובתך. ולהקיץ מתנומתך. ולא תהיה תנומה כי אם תרדמה! ב'. מ'.

[11] The MS. mostly omits ואמר, and merely introduces the quotation with בן משלי or the abbreviation ב'מ'.
[12] O למלותם. [13] O שתהא. [14] O תהלותם.

Woe to the man who stands awake,
Yet seeth not his path;
Happier he who lies asleep,
And eyes within his heart!

Thou art still young, and improvement is possible, if Heaven but grant thee the helping gift of desire and resolution, for ability is of no avail without inclination. So King David said[22]: "His *delight* is in the law of the Lord." Thou knowest, too, what the Nagid has written (in *Ben Mishle*):

A brother of knowledge, if indeed he possess a heart,
For his heart's sake his heart will strive with him!

And in another place:

A green tree while still moist thou canst straighten[23],
But thou canst not straighten a dry log.

If the Lord please to bring me back to thee, I will take upon me all thy wants. For whom indeed do I toil but for thee and thy children? May the Lord let me see their faces again in joy!

Therefore, my son! Stay not thy hand when I have left thee, but devote thyself to the study of the Torah and to the science of medicine. But chiefly occupy thyself with the Torah, for thou hast a wise and understanding heart,[24] and all that is needful on thy part is ambition and

[22] Ps. 1.2. [23] E. "prune".

[24] Rather touching is the father's wavering between pride in his son's ability (afterwards justified by his son's literary fame), and discontent with the same son's indolence.

אבוי לאיש אשר נעור
ולא ראה נתיבתו!
ואשרי איש אשר יישן
ועינים בלבתו![15]

כי עדיין נער אתה. ואיפשר שתתיישר אם יעזרוך מן השמים לתת לך חפץ ורצון. כי תבונה בלי חפץ אינה מועילה: ודוד ע"ה אמר, כי אם בתורת ה'[16] חפצו. וכבר ראית מה שאמר הנגיד ז"ל, ב'. מ'.

אחי מדע אשר לבב יהי בו
לבבו בעבור לבו יריבו:

ואמר עוד,

ועץ רטוב בעודו לח תיישר.
ולא תיישר לך קורה יבשה:

ואם שוב ישיבני אליך השם אעמס כל מחסורך עלי. כי למי אני עמל כי אם לך ולבניך?[17] אלהי יראני פניהם בשמחה!

על כן בני! אל תרף ידך אחרי מעסוק בתלמוד תורתך ובחכמת הרפואות. והוי מעט עסק ועסוק בתורה. כי יש לך לב חכם ונבון אם תחפוץ לקבוע

15 Kaempf reads ועינו היא. H. renders as though the text read ועיניו בלכתו.

16 The MS. (here and elsewhere) has ייי with a horizontal line over the three letters.

17 MS. reads ולבנך.

application. I know that thou wilt repent of the past, as many have repented before thee of their youthful indolence. As the Nagid (*Ben Mishle*) says:

Learning's robe the good disciple decks,
And youthful study sweet increase bestows;
But he who in his age would wisdom gain
Dies ere he wisdom's savor tastes:[25]

Therefore, my son! Exert thyself whilst still young, the more so as thou even now complainest of weak memory. What, then, wilt thou do in old age, the mother of forgetfulness? Awake, my son! from thy sleep; devote thyself to science and religion; habituate thyself to moral living, for "habit is master over all things."[26] As the Arabian philosopher[27] holds, there are two sciences, ethics and physics; strive to excel in both! The Sage of blessed memory said: "The wise shall inherit honour,"[28] while as for wisdom, "length of days is in her right hand, in her left riches and honour."[29] And further: "Better is a poor and wise child than an old and foolish king."[30] But I need not dwell longer on this subject, nor quote more on the same point from Proverbs and the Son of Proverbs.[31]

[25] E: "Will depart life without wisdom and understanding."

[26] Cf. *Choice of Pearls.*

[27] Al-Ghazali.

[28] Prov. 3.35.

[29] Ibid. 3.16.

[30] Eccles. 14.13.

[31] Ha-Nagid's *Ben Mishle.*

וללמוד. ויודע אני שתתחרט על מה שעבר כאשר התחרטו רבים לפניך על התעצלם בימי הנערות והבחרות. והנגיד ז"ל אמר, ב'. מ'.

סדין חכמה לתלמיד טוב ילובש.
ותלמוד[18] נערות חוסן ונועם.
ומי ילמד בזקנה לא בנוער,
יאוסף מבלי חכמה וטעם:

על כן בני! השתדל בעוד ימי הבחרות והנערות. כל כן אתה מתרעם עתה מן השכחה. ומה תעשה לימי הזקנה שהיא אם השכחה? הקיצה בני! משנתך. והתעסק בחכמה ובמוסר. והרגל עצמך במדות טובות. וההרגל על כל דבר שלטון. ואמר החכם הערבי, החכמות שתים. חכמת התורות וחכמת הגופות. השתדל בני! שתהיה נכבד מחביריך בכבוד החכמה. והחכם ע"ה אמר, כבוד חכמים ינחלו. ואמר עוד, אורך ימים בימינה. ואמר, טוב ילד מסכן וחכם ממלך זקן וכסיל. ואינני[19] צריך להאריך בענין הזה. ומה שנזכר בו במשלי ובבן משלי:

[18] O ובתלמוד. [19] MS. ואינני.

Well art thou aware, my son! that the companionship of the ungodly is noxious, that their example cleaves like the plague. O "enter not into the path of the wicked!"[32] Loiter not in the streets, sit not in the highway, go not with him whose society is discreditable. As the Sage says:[33] "He that walketh with wise men shall be wise," and *Ben Mishle* writes:

Choose upright men for friends, with them
  Take counsel, but the fool despise!
With the wise thou canst a rock o'erturn,[34]
  And safety find 'gainst giants' rage!

My son! Make thy books thy companions, let thy cases and shelves be thy pleasure-grounds and gardens. Bask in their paradise, gather their fruit, pluck their roses, take their spices and their myrrh. If thy soul be satiate and weary, change from garden to garden, from furrow to furrow, from prospect to prospect. Then will thy desire renew itself, and thy soul be filled with delight! For, remember the lines of the poet:[35]

How shall I fear man, when a soul is mine
  Whose whelps can dismay lions?
Why fret about poverty, when in her[36] is wisdom

[32] Prov. 4.14.
[33] Ibid. 13.20.
[34] Cf. T. B. San. 24a.
[35] See note on Hebrew text.
[36] Her, i. e. the soul.

בני! כבר ידעת כי חברת הרעים מזיקה. וכצרעת דבקה. והחכם ע"ה אמר, בארח רשעים אל תבא. בני! אל תעמוד ברחובות. ואל תשב במסלות. ואל תלך עם מי שלא תתכבד בחברתו. והחכם ע"ה אמר, הולך את חכמים יחכם. ב'. מ'.

בחר את בעלי שכל[20] לחברה
ומועצה. וקוצה בכסילים!
במשכיל תעקור סלע. ותבוא
במו צרה. ותשך[21] אף נפילים![22]

בני! שים ספריך חביריך. וארגזיך ותיבותיך פרדסיך וגנותיך. רעה בגנותיהם ולקוט שושניהם. וארה מפריהם בשמיהם ומוריהם. ואם תקוץ נפשך ותלאה העתק מגן אל גן. ומערוגה אל ערוגה. וממראה אל מראה. כי אז יתחדש חפצך ותנאה נפשך!

וזכור מה שאמר המשורר בשירו,[23]
איך אפחדה מאיש ולי נפש,
חתו אריות מכפיריה?
איך אדאגה מריש[24] ובה חכמה[25]

[20] O צדק. [21] H. וחשך [22] O כסילים.
[23] MS. has בן משלי. But the poet is Judah ha-Levi. See Dukes, *Treasures of Oxford.* p. 60.
[24] O מאיש. Margin מריש. [25] D. ובחכמה.

From whose hills I may hew jewels?
If I hunger, lo! her dainty fruits;
If I thirst, I find [37] her streams!
Sit I desolate, when her harp
Charms me with her melodies?
Why seek a friend to hold converse,
And lose her cunning accents?
My harp, my lyre, are at her pen's[38] point,
Her scrolls are my garden and paradise!

So *Ben Mishle* says:

The wise of heart forsakes the ease of pleasure,
In reading books he finds tranquillity;
All men have faults, thine eyes can see them,
The wise-heart's failing is—forgetfulness!

Consult a man of sense and well-beloved,
Put not thy trust in thine own device;
For if thou turnest to thy heart's desire,
Desire will hide from thee the right;
Is it a yearned-for end? Thy heart
Doth make thy lust seem fair before thee!

[37] Note the clever play on words in the Hebrew.

[38] Perhaps render: "style", the instrument with which the harp is struck. Or cf. Ps. 45.2.

אחצוב פנינים מהרריה?
אם ארעבה הנה מגדיה.
או אצמאה אמצא[26] נהריה!
איך אשבה שומם, וכנורה
אותי ישעשע בשיריה?
איך אדרשה[27] ריע ישיחני,[28]
עת[29] אשמעה חכמת דבריה?
נבלי וכנורי בפי עטה,[30]
גני ופרדסי ספריה!
[וכן אמר] בן משלי,
חכם לב יעזוב נוח עדנים,
ובקרוא בספרים לו מנוחה.
ומומים יש באישים אם תחפש.
ומום חכמי לבבות השכחה:
היה נועץ באיש שכל ואהוב,[31]
ואל תבטח בנפשך אל עצתך.[32]
ואם תט אחרי אהבת לבבך,
תכסה על נכונה אהבתך.
למען כי לך אוה, ולבך
ייפה נגדך את תאותך!

[26] O הנה. [27] O אשאלה. [28] H שיחני. [29] O בל.
[30] D. עטי. [31] O ואוהב. [32] O לנפשך את. Margin אל

In all thine acts, therefore, take counsel with him on whose affection and prudence thou canst rely. Desert not thy friend, thy father's friend. Lo! "Aaron and Hur" are with thee, the accomplished R. Aaron and R. Asher.[39]

Contend not with men, and meddle not "with strife not thine own".[40] Enter into no dispute with the obstinate, not even on matters of Torah. On thy side, too, refrain from subterfuges in argument, to maintain thy case even when thou art convinced that thou art in the right. Submit to the majority and do not reject their decision. Risk not thy life by taking the road and leaving thy city, in times of disquiet and danger. Even where large sums are involved, travel only on the advice of men of mature judgment who are well disposed to thee; trust not the counsel of the young in preference to that of the old. Let not the prospect of great gain blind thee, to make light of thy life; be not as a bird that sees the grains but not the net.[41] Remember what the Sage, of blessed memory, said: "A wise man feareth and departeth from evil, but the fool behaveth overbearingly and is confident".[42]

My son! Take upon thee to write one leaf daily and to meditate for an hour, in the *Ben Mishle.*

[39] Sons of Meshullam of Lunel. Aaron was a spirited Maimonist partisan in the famous controversy. Cf. Graetz, *History*, E. T., iii, 524.

[40] Prov. 26.17.

[41] Dukes compares a poem by Judah ha-Levi. Cf. Prov. 1.17.

[42] Prov. 14.16.

בני! התייעץ עם מי שתבטח באהבתו וחכמתו. ורעך ורע אביך אל תעזוב. והנה אהרן וחור עמך, החכם ר' אהרן והחכם ר' אשר:

בני! אל תרב עם אדם. ואל תתעבר לריב לא לך. ואל תחלק על העקשים אפילו בתלמוד תורה. ואל תתעקש אתה להחזיק בדעתך אפילו אם תדע שהאמת אתך. והודה לרבים ואל תחלק עליהם: בני! אל תסכן בנפשך ללכת בדרכים בעתות החרם[33] והסכנה. אפילו על ממון גדול. כי אם בעניין שיורו לך רבים וחכמים אוהביך. ויכירו כי הוא בטוח: ואל תסמוך על עצת הבחורים להניח עצת הזקנים. ואל יעוורך רוב השכר להקל בנפשך. ואל תהיה כעוף שרואה הגרגרים ואינו רואה הרשת: וכבר ידעת מה שאמר החכם ע"ה, חכם ירא וסר מרע וכסיל מתעבר ובוטח:

בני! קבל עליך לכתוב עלה אחת בכל יום ולעיין שעה אחת בבן משלי. ולקרוא בכל שבת

[33] MS. החרום.

Read every week the Pentateuchal section in Arabic. This will improve thine Arabic vocabulary, and will be of advantage in translating, if thou shouldst feel inclined to translate.[43]

Show honor to thyself, thy household, and thy children, by providing decent clothing, as far as thy means allow; for it is unbecoming for any one, when not at work, to go shabbily dressed. Spare from thy belly and put it on thy back!

Thou knowest, my son! the trouble and expense that I endured for the marriage of thy elder and younger sisters. Never in my life had I undergone such dangers, thrice crossing the sea at great cost though my means were scanty[44]. I pledged my books, I borrowed from my friends, though I was never wont to do so, and all this not to reduce thy share. Also, at thine own marriage, thou art aware that I did not sell thee for silver, as others richer than I have done with their sons. None of thy companions made a more honorable union. I took for thee the daughter [45] of a cultured and distinguished lineage, all of them the "seed of truth", learned and of high standing. The community showed its consideration by imposing on thee no tax or due. Thou wast honored

[43] On Samuel Ibn Tibbon's translations, see *J.E.*, vi, p. 549.

[44] This departure of his daughter on their marriage seems referred to in the metrical Prologue.

[45] She seems to have been a sister of the famous Jacob Anatoli. See *J.E.*, i, 562.

הסדר ערבי. כי יועיל לך במלות הספרים הערביים.[34] ובהעתקה אם תרצה להעתיק:

בני! כפי יכלתך כבד את עצמך ואת ביתך ואת בניך במלבושים הגונים. כי אין ראוי לאדם ממלאכתו להיות מלבושיו פחותים. וחסר מבטנך ותן על גבך!

בני! כבר ראית מה שסבלתי מן היגיעה ומן הטורח וההוצאה בנשואי אחותך הגדולה. ומה שסבלתי בנשואי אחותך הקטנה. הכנסתי עצמי בסכנה שלא נכנסתי בה מימי. בעבור הים שלשה פעמים. וההוצאה הרבה מבלי יכולת. משכנתי ספרי. לויתי על פני. שמתי לאוהבי יד עלי במלוה. מה שלא נהגתי בזה. כל זה עשיתי בעבור שלא תפחות אתה בהם: גם בנשואיך אתה ידעת שלא מכרתיך בכסף כאשר עשו אחרים שהיו עשירים ממני בבניהם. ושאין בחבריך נכבד ממך בנשואיו. לקחתי לך[35] בת גדולי הארץ בחכמה וביחס. כלו זרע אמת קרובים חכמים ואצילים ונשאים: היית מכובד בחופתך מכל חבריך. והיית מכובד מהקהל שלא הטילו עליך מס ולא מעמס. היית נכבד מן

[34] H. incorrectly העבריים.

[35] MS. adds (redundantly) בת חכמים ומיוחסים.

at thy wedding by princes and priests, men of the highest lay and clerical distinction, for my sake.

And now, my son! if the Creator has mightily displayed His love to thee and me, so that Jew and Gentile have thus far honored thee for my sake, endeavor henceforth to so add to thine honor that they may respect thee for thine own self. This thou canst effect by good morals and by courteous behavior; by steady devotion to thy studies and thy profession, as thou wast wont to do before thy marriage.[46]

As *Ben Mishle* says:

In outside books[47] oft meditate, thou'lt find
What brings repute to its doer in the gates;
Will make thy voice respected 'mid the great,
Thy name extolled o'er thine associates.

Let thy countenance shine upon the sons of men; tend their sick, and may thine advice cure them. Though thou takest fees from the rich, heal the poor gratuitously; the Lord will requite thee. Thereby shalt thou find favor and good understanding in the sight of God and man. Thus wilt thou win the respect of high and low among Jews and non-Jews, and thy good name will go forth far and wide. Thou wilt rejoice thy

[46] Obviously, the father's previous complaints of his son's indolence must not be taken too literally. See above p. 52.

[47] i. e. secular, scientific; lit. outside the biblical canon (cf. Mishnah, Sanh. 10.1).

השרים והפרשים וההגמונים והכומרים והגלחים והכפירים בעבורי:

ועתה בני! אם הגביר הבורא חסדו עלי ועליך וכבדוך לכבודי ישראל וגוים עד עתה. השתדל אתה מעתה להוסיף כבוד על כבודך ויכבדוך בעבור עצמך. וזה תשיג במדותיך הטובות ומנהגיך הנעימים עם בני אדם. ושתקבע ללמוד ולעסוק במלאכתך ביום ובלילה כאשר היית עושה[36] קודם נישואיך: ב'. מ'.

הגה הרבה בספרי חוץ ותמצא
אשר יכשר עשהו בשערים.
ויארך לשונך בין גדולים,
ויתגדל שמך על החברים:

בני! האר פניך לבני אדם. ובקר חוליהם. ויהיה לשונך להם למרפא. ואם תקבל מעשירים היה מרפא חנם לענייהם. והשם ישלם גמולך ויתן את שכרך. ובזה תמצא חן ושכל טוב בעיני אלהים ואדם. ותהיה מכובד מן הגדולים ומן הקטנים, מישראל וגוים. ויצא לך שם טוב בקרוב ורחוק,

[36] This word must be inserted.

friends and make thy foes envious. For remember what is written in the *Choice of Pearls*:[48] "How shall one take vengeance on an enemy? By increasing his own good qualities." Remember also what I have written in my essay on the last chapter of Proverbs.[49]

My son! Examine regularly, once a week, thy drugs and medicinal herbs, and do not employ an ingredient whose properties are unknown to thee. I have often impressed this on thee in vain when we were together.

My son! If thou writest aught, read it through a second time, for no man can avoid slips. Let not any consideration of hurry prevent thee from revising a short epistle. Be punctilious as to grammatical accuracy, in conjugations and genders, for the constant use of the vernacular sometimes leads to error in this regard. A man's mistakes in writing bring him into disrepute; they are remembered against him all his days. As our Sages say: "Who is it that uncovers his nakedness here and it is exposed everywhere? It is he who writes a document and makes mistakes therein." Be careful in the use of conjunctions and adverbs[50] (particles), and how thou appliest them and how they harmonize with the verbs. I have already begun to compose for thee a book on the subject, to be called "Principles of Style", may God permit me to complete it! And what-

[48] Ch. 53, ed. Ascher, 617.

[49] Nothing is known of this work by the author of the present text.

[50] E. "prepositions and copulative words."

ותשמח[37] אוהביך ותקניא שונאיך ואויביך. וכבר ידעת מה שנזכר במבחר הפנינים, מי שרוצה להנקם מאויביו יוסף מעלה יתירה בעצמו. וזכור מה שפרשתי לך במאמר אשת חיל מי ימצא:

בני! הרגל עצמך לראות הסמנים ועשב הרפואות יום אחד בשבוע. ואל תשמש בדבר שלא תכיר אותו. וכמה פעמים פייסתיך שתרגיל בזה בעודי עמך. ותשלך דברי אחריך:

בני! כאשר תכתוב כתב שוב אליו וקראהו. כי אין אדם נצל מן השכחה. ואל יבהלך החפזון לשוב על אגרת קטנה להגיהה: והזהר מהטעות בלשון ובבניינים ובדקדוק ובלשון זכר ונקבה. כי פעמים מטעה בזה שגרת לשון הלעז. והטעות שתצא מיד האדם הוא הנתפש עליה ונזכר בה כל ימיו: וחכמים אמרו, מי הוא המגלה ערותו בכאן ונראית בכל? הוי אומר זה הכותב כתב וטועה בו: והוי זהיר בקשרים ומלות הטעם איך תביאם. ואיך יתחברו[38] הפעלים אל השמוש בהם: וכבר החילותי לחבר לך בזה ספר אם יזכיני השם להשלימו והוא

[37] MS. ותשמח.
[38] MS. in margin יתעברו.

ever thou art in doubt about and hast no book to refer to, abstain from expressing it! Endeavor to cultivate conciseness and elegance, do not attempt to write verse unless thou canst do it perfectly. Avoid heaviness, which spoils a composition, making it disagreeable alike to reader or audience.

The same rules apply to poetry. The lines must not drag, verbosity must be eschewed. The words must be harmonious to the ear and light on the tongue. Use no rare constructions or foreign idioms or terms, for though the latter may be justified by analogy, they are none the less unnatural. And remember what I said to thee when thou didst make a blunder over an infinitive![51] Avoid all such faults. But choose what is sweet to thy palate and pleasant to those who hear thee.

See to it that thy penmanship and handwriting is as beautiful as thy style.[52] Keep thy pen in fine working order, use ink of good color. Make thy script as perfect as possible, unless forced to write without proper materials, or in a pressing emergency. The beauty of a composition depends on the writing, and the beauty of the writing on pen, paper, and ink; and all

[51] Lit: "when thou didst write בישבי instead of בשבתי." E. has the impossible rendering: "When thou wrotest, 'When I sat in the place on my seat.'"

[52] On this subject see remarks on p. 52.

סוד צחות הלשון. ומה שתסתפק בו ולא יהיה לך ספר לעיין עליו רחק מעליו! והשתדל בכתבך שתהיה מליצתך קצרה וצחה. ואל תרדוף החרוז בכתבך אם לא יבואך לתמו. ואל תנהגהו בכבדות. כי אם תנהגהו בכבדות יפסיד כתבך. ולא יהיה ערב לקוראיו ולשומעיו:

וכן תעשה בשיר. רחק מהבא מליצותיו בכבדות ובמלות רבות. ויהיו המלות ערבות. וקלות[39] על הלשון. ובנייניו בניינים נמצאים. ואל תביא בניינים זרים ולא מלות זרות אפילו אם הם עוברות מדרך ההקשה. כי הדבר הנכרי אינו מקובל לטבע: וזכור מה שאמרתי לך כשכתבת בישבי במקום בשבתי. הרחק מעל כל כיוצא בזה דרכך. ובחר מה שיהיה מתוק לחכך וערב לשומעו!

ויפה כתבך וכתיבתך. והטיב מלאכת קולמוסך. והדיו אשר תהיה כותב בו יהיה טוב במראהו. ואגרתך תהיה טובה מאד כפי יכלתך. אלא אם תכתוב בעת שלא יזדמן לך אחת מאלה. ובשעה דחוקה ובדבר נחוץ: כי יפי הכתב בכתיבה. ויפי הכתיבה בקולמוס ובאגר ובדיו. ויופי כתב האגרת

[39] MS. נקלות.

these excellencies are an index to the author's worth. Do not get into the habit of contracting the characters or of running them together, but make each long, broad, straight. Do not swallow up the *yod* but draw it out precise and clear. Another mark of beautiful handwriting is that the *lamed* should be long at the top and the neck properly turned;[53] also that the *kuf*, and the final *caf* and *nun* should have long and even down strokes. A point on which great care is needed is that if there be in the same line several cases of the letters named, one should not be shorter or longer than the other. Thou hast seen books in my handwriting and my precision in these matters, and must remember how the son of thy master, R. Jacob, expressed his admiration in thy presence. For writing, as I said above, is an art among the arts,[54] and the more care one takes the better is the result. Be fastidious, too, in the alignment; the lines must be straight, and the spacing uniform, so that one does not go up and another down. And may thy God prosper thee, and make thee straight in all thy ways!

And now, my son! in many of these matters,

53 Perhaps the author means that the *lamed* must have a straight neck, a translation of which the Hebrew is susceptible. 54 Lit. "a form among the forms".

מורה עלי יקרת הכותב: והשתדל להיטיב כתיבתך כפי יכלתך. ואל תרגיל להיות[40] אותיותיך קצרות ומובלעות זו בזו. אך הרגל עצמך לעשותם ארוכות ומרוחות ועומדות. ואל תבליע היוד בין אות לאות כאשר אתה רגיל. אך עשה אותו בקו היושר: ומנואי הכתיבה והכתב שיהיו הלמדים ארוכות למעלה וצואריהם נטוי על קו היושר. וכן הקופין והכפין והנונין הארוכה שיהיו[41] שוקיהם למטה ארוכים ושוין. ומן הזריזות בכתיבה שאם יתקבצו למדין או נונין או קופין או כפין בשטה אחת שלא תהיה אחת קצרה מחברתה ולא ארוכה מחברתה. וכבר ראית ספרי בכתב ידי ושמירתי בעניין זה. עד שתמה על זה בנו של ר' יעקב רבך לפניך. כי הכתיבה כאשר אמרתי לך היא צורה מן הצורות וכל אשר יזהר אדם בתיקונה תראה נאה יותר: ועל שטותיך שים דעתך שיהיו ישרות. וערך כל אחת מהנה אל חברתה שוה. ושלא תהיה אחת עולה למעלה ואחת יורדת למטה. ואלהיך ישכילך ויישרך בכל דרכיך!

ועתה בני! מה שנהגת עמי עד עתה שלא שמעת

[40] MS. adds כתיבת. [41] MS. שיהיה.

wherein thou didst not obey me when I was with thee, obey me at this time, when I am far off.[55] In all thy business, thy buying and selling, thou didst not do me the honor to ask my advice, nor didst thou even keep me informed. Whenever I asked thee, thou wast impatient, and didst conceal the facts from me. If I gave thee advice thou didst reject it, though never didst thou succeed when thou didst act against my counsel. *Ben Mishle* says:

The father of a son who brought
  His child to the house of the wise,
And pointed out the way of life,
  But he chose the path of the proud;
Who breathed in him, to fire his mind,
  But he refused to tend the fire;
Leave him! and reliance place
  On time for his discipline![56]

Long ago thou didst see what happened to thee with Solomon, son of the learned R. Joseph, when thou refusedst my order and advice. I will not further narrate how thou didst show me disrespect in this matter. Even in Marseilles, when we were together in a strange land, and thou didst purchase many worthless wares,[57] my advice

[55] The author makes several pregnant allusions to the fact that at the time of writing this Testament father and son were separated.

[56] Harkavy explains the verse in another sense. The son who has been set on the right way may be trusted to continue on it.

[57] Perh. render: "wares of great and small value."

לי ברוב העניינים בהיותי עמך. שמע לי עתה בהיותי רחוק ממך! כי אתה יודע כי בכל עסקיך ומקחיך וממכריך לא חלקת לי כבוד לשאול ממני עצה בדבר ולא להודיעני: ואם הייתי שואל אותך, היית קץ בשאלתי ומעלים ממני. ואם הייתי נותן לך עצה היית עובר על עצתי. ואתה יודע כי מעולם לא עברת על עצתי בדבר והצלחת בו! בן משלי,

אבי הבן אשר הביא
בנו אל בית מחוכמים,
והורהו נתיב חיים,
ובחר הוא נתיב רמים,
ונפחו בו להשכילו,[42]
ולא נפחו בפחמים,[43]
עזוב אותו! והשען
במוסרו עלי ימים!

וכבר ראית מה שקרה לך עם שלמה בנו של החכם ר' יוסף כשעברת על דברי ועל עצתי. ומה אזכור או אספר מהקלותך[44] אותי בעניין הזה: אפילו במרשיליאה הייתי עמך ביחד בארץ נכריה. וקנית מסחרים רבים ופחותים ולא שאלת עצתי

[42] O להשכיל [43] ? כפחמים. [44] MS. מהקלותיך.

was not asked, nor was I told anything. I knew nothing of all thy doings and dealings until thou didst unload the goods from the ship in the city of Arles.[58] If a non-Jew from my city had happened to be there, he would have consulted or informed me as to his buying and selling. Worse still, when thou didst write thy letters or compose thine odes to send abroad, thou wast unwilling to show a word to me and didst prevent me from seeing. When I said to thee, "Show me!", thou wouldst answer: "Why dost thou want to see?" as if thinking that my help was unnecessary. And this was from thy folly, in that thou wast wise in thine own eyes.[59] *Ben Mishle* says:

Who is wise in his own sight,
  E'er thinks his errors just;
And oft the cloud to him doth seem
  The sun, the sun a cloud!

Even R. Zerahyah[60], of blessed memory, who stood alone in his generation, and was more learned than I, never, from the day he knew me, wrote a letter or a poem to send to anyone, without showing it to me before it left his hand. Even of his letters to his brother he showed many to me before he sent them off. On my part, when I wrote letters, I said to thee: "Look at them,

[58] The journey to Arles from Marseilles would be about 40–50 miles by water (partly by sea, partly up the Rhone), and then some 25 miles by land from Arles to Lunel.

[59] It is strange that our author should so misinterpret a youth's natural reluctance to show his verses at home.

[60] On this scholar and poet see *J. E.*, xii, 660.

גם לא הודעתני. ולא ידעתי מכל מעשיך ומסחריך דבר עד שהוצאת אותם מן הספינה בעיר ארלדי: ואלו היה גוי שרוי ומעירי היה שואל עצתי או מודיע אותי במקחו וממכרו: ולא עוד אלא כשהיית כותב כתביך או עושה שיריך[45] לשלוח לארץ אחרת לא היית רוצה להראות לי דבר. והיית מונע ממני לראות: וכאשר הייתי אומר לך, הראיני! היית אומר לי, מה אתה רוצה לראות? כאילו היית חושב בעצמך כי אינך צריך לי בדבר. וזה מסכלותך וממה שהיית חכם בעיניך: ב׳ מ׳

אשר יהיה חכם לבבי[46] בעיניו,
תעיתו יהי[47] חושב נכונה.
ותתחלף[48] עננה לו פעמים
באור שמש ושמש בעננה:

והרב ר׳ זרחיה ז״ל שהיה יחיד בדורו. והיה חכם ממני. מיום שידעני לא כתב ולא עשה שיר לשלוח לשום אדם שלא הראהו לי קודם שיצא מידו. ורבים מכתביו לאחיו היה מראה לי קודם שישלחם: ואתה יודע כי אני כשהייתי כותב כתבי הייתי אומר לך, ראה אותם אם יש בהם להשיג

[45] MS. שירך. [46] H omits. [47] O תהי. [48] H ונתחלף.

perhaps there is something in them to alter or correct!" This I did from the day that I discovered in thee a knowledge of style and grammar. As the Arab says: He who sits at the brink bends.[61] All these evil courses hast thou adopted towards me. I bore them though deeply grieved, whilst thou didst provoke me, treating my honor as a light thing, neglecting the duty imposed on thee by God to show me respect! May the Omnipresent grant thee perfect pardon here and hereafter, may He be gracious and teach thee to do His will, and cause thee to find favor and good understanding in His sight and in the sight of all mankind! If, my son, thou desirest to undo the past, the Creator will grant His pardon, and I shall forgive thee all without reserve or reluctance.[62] Reject not my word in all that I have written for thee in this, my Testament, and wherein thou hast not honored me heretofore, honor me for the rest of my days and after my death! All the honor I ask of thee is to attain a higher degree in the pursuit of wisdom, to excel in right conduct and beautiful character, to behave in friendly spirit to all and to gain a good name, that greatest of crowns! to deserve applause for thy dealings and association with thy fellows, to cleave to the fear of God and the performance of His commandments,—thus wilt thou honor me in life and in death!

[61] i. e. to drink.

[62] Perhaps render: If thou desirest pardon, God will grant it; and if thou desirest my forgiveness, reject not, etc.

או לתקן! כי מיום שהכרתי בך שאתה יודע מליצה ודקדוק[49] לא עשיתי כתב שלא אמרתי לך, ראה אם יש בו להשיג או לתקן! כי הערב אומר, היושב על השפה שוחה: כל אלה המנהגים הרעים נהגת בי וסבלתי והייתי דואג מאוד עליהם. והקצפתני והכעסתני והמריתני והקילות בכבודי. ובמה שחייבך הבורא ממני. ועברת על מצותו[50] בזה: המקום ימחול לך בעוה"ז ובעולם הבא מחילה שלימה. וירצך וילמדך לעשות רצונו. וימציאך חן ושכל טוב בעיניו ובעיני כל אדם! ואם תרצה בני להשיג כל מה שחלף לך מכל זה ויסלח לך הבורא. ואסלח לך אני גם בנפש חפיצה וברצון על כל מה שעבר: אל תמרה את פי בכל מה שכתבתי לך בצואתי זאת: ומה שלא כבדתני עד עתה, כבדני במה שנשאר מימי ואחרי מותי! וכל כבודי שתוסיף מעלה בבקשת החכמה ובמנהגים טובים והמדות החמודות. ושתהיה רצוי לכל ושיהיה לך שם טוב שהוא הכתר הגדול. ושתדבק ביראת האל ובשמור מצותיו. ושיהיו עסקיך וחברתך עם בני אדם בעניין שיודוך הכל. ובזה תכבדני בחיי ובמותי! ב' מ'

[49] MS. ובדקדוק.   [50] MS. מצותי.

Ben Mishle says:

In the son of the wise are three virtues:
His errors are few and his follies;
He bows, feeling humble, to his people;
He is raised above them all by his wisdom.

Thanks to my Creator, I know of thee that thou fearest Heaven in all thy ways, except as regards honoring thy father. Thou hast transgressed my commands and refused me obedience. Great, however, is this thing in the sight of God and man. Acquire the virtue of obedience and prosper! I trust to God that this, my separation, will be for thy good, and that thou wilt take it to thy heart to receive instruction, for thou hast none beside me, except thine own soul, mind and understanding. The Nagid of blessed memory has said:

What good is there in life if my work
To-day remains as 'twas yesterday?

Therefore, my son! Strive to honor me and thee from this day onwards. All the honor I desire is to be remembered for good because of thee in life and death; that those who behold thee may exclaim: "Blessed be he who begat this one, blessed be he who reared him!"[63] For I have no son but thee by whom my name may be recalled, and all my memory and glory are centered in thee. Reward from God and renown from men shall accrue to thee, in that thou continuest my name for good!

[63] Reversing T. B. Sanh. 52a.

בבן חכם שלשה מעללים,
שגיאותיו מתי מספר וסכלו,
וישח בעבור קטנו לעמו,
ויתנשא לראש[61] כלם בשכלו:

ותהלה ליוצרי! יודע אני בך כי ירא שמים אתה בכל דרכיך. רק בדבר כבוד אב בלבד. שעברת על מצותי ולא שמעת לקולי. וגדולה היא בעיני הבורא ובעיני כל בני אדם. והשג תשיג והצל תציל! ואני יודע ובוטח ביוצרי שפרידתי זאת תהיה לך לטובה. כי תשיב אל לבך לקחת מוסר. כי אין לך בלעדי כי אם נפשך ודעתך ושכלך: והנגיד ז"ל אמר,

מה טוב בחיים אם פעולתי .
היום כמו היתה ביום אתמול?

על כן בני! השתדל בכבודי וכבודך מעתה וכבודי כולו שאזכר[62] לטובה בעבורך בחיים ובמות. ויאמרו רואיך, ברוך שזה ילד! ברוך שזה גדל! כי אין לי בן להזכיר בו שמי זולתך. וכי כל זכרי ותפארתי אינם כי אם בך. על כן במה שתשים זכרי לטובה יהיה לך שכר טוב אצל הבורא ותפארת בני אדם:

[61] O בראש.   [62] MS. שאזכור.

Thou knowest what I suffered in bringing thee up. Thou hast seen what the learned R. Moses, son of R. Judah, did. He had four sons, and he dispersed them here and there, and went and left them, to marry again. But I, from out of my compassion towards thee, did not wish to bring thee into the hand of another woman.[64] But I bore all the anxiety, and great it was, of rearing and caring for thee. Thou knowest this, and all men know it, for, but for my great devotion thou wouldst have died, or lived deformed. Remember these things, my son! and take it to thy heart to hear and perform my instructions. Very important is it that thou shouldst fulfil my commands regarding thy diet. Slay me not before my time! For thou knowest my distress, my soul's sorrow, my fear for thee in thy sickness. Better death to me than life, that I look not on my wretchedness.[65] Yearly, as thou knowest, thou art visited with sickness (for my sins!), and the chief cause of thy complaints is unwholesome food. *Ben Mishle* says:

Dost thou desire thy health to hold,
O'er thy lust make long thy furrow;[66]
Wage war against thyself as though
Opposed to archer or to spearman!

And now, O my son! by the God of heaven,

[64] E. has misunderstood the whole of this passage. The author clearly refers to his disinclination to provide a stepmother for his son. E. takes it to refer to Samuel's marriage.

[65] Cf. Jonah 4.3, Num. 11. 15. [66] Ps. 129.3.

וכבר ידעת מה שסבלתי בעבור גדולך. וראית מה שעשה החכם ר' משה בר' יהודה שהיו לו ארבעה בנים. ופזרם אצל כל פנה והלך והניחם לקחת אשה. ואני בחמלתי עליך לא רציתי להביאך ביד אשה אחרת. וסבלתי כל הצער אשר סבלתי מגדול ומשמירתך הגדולה. כי אתה יודע ההפלגה שהגעתי בשמירתך. ובני אדם יודעים זה כי לולא השמירה הגדולה ההיא היית מת או בעל מום קבוע או מחוסר: זכור אלה בני! והשב אל לבך לשמוע בקולי ולקחת מוסרי. ומן הדבר הגדול שתקיים בו מצותי ותשמר דברי שתשמר במאכליך. ואל תמיתני בלא עתי. כי אתה יודע צערי וצרת נפשי ופחדי עליך בחלייך ויראתי בעבורך. וטוב היה לי מותי מחיי ואל אראה ברעתי. ותדע כי אתה מנוסה בחליים בכל שנה בעוונותי. ורוב סבותם המאכלים הרעים: ב' מ'

אם תאהב הרבות שלומים לך,
על תאותך הארך מענית!
ולחם לך עם נפשך כאשר
תלחם באיש יורה בחץ וחנית!

ועתה בני! אני אשביעך באלהי השמים ובמה

by the obedience to me imposed by His law, by the gratitude due for my rearing and educating thee, I adjure thee to abstain, with all thy resolution, from noxious food! Experience has taught thee how much thou hast suffered from carelessness in this regard. Be content with little and good, and beware of hurtful sweets. "Eat no eating that prevents thee from eatings."[67] What is the use of all thy wisdom if "thou layest a snare for my life, to cause me to die?"[68] Art thou not ashamed before thyself and the world when all know that thou art periodically sick because of thy injurious diet? There is no more disgraceful object than a sick physician, who shall forsooth mend others when he cannot mend himself.[69] *Ben Mishle* says:

Turn from one who enjoins the doing
  Of right, but himself is a man of wrong!
How shall *he* heal the malady,
  Who himself suffers from its pain?

Take heed to thyself! Preserve thy life, be not thine own destroyer! And if thou hast no pity on me and on thyself, have compassion on the child of thy delight, the object of thy yearning! For I shall be but a little while with you. Give me ease for that short space, be not a transgressor because of me! As *Ben Mishle* says:

[67] Quoted, later, by Joshua Ibn Shuaib (Discourse 44) as a proverb.

[68] I Sam. 28.9.

[69] Gen. Rabbah 20; Luke 4.23.

שחייבך הבורא מכבודי. ובמה שיש לי עליך מן הגדול ולמוד תורה. שתשמר בכל יכולתך מן המאכלים הרעים. כי כבר ידעת ונסית כי כל חלייך הן מאשר הקלות במאכלים הרעים: והסתפק בני! במעט הטוב והרחק מן הערב המזיק. ואל תאכול אכילה שתמנע אכילות. ולמה חכמת אתה אז יותר ואתה מתנקש בנפשי להמיתני? ולמה לא תבוש מעצמך ומבני אדם שכולם יודעים כי בעבור מאכליך הרעים אתה חולה בכל שנה? כי אין גנות ובושה כמו רופא שיהיה חולה. ויקשט אחרים ואינו יכול לקשט עצמו: בן משלי.

סור ממצוה לעשות
צדק, והוא איש עולה!
איכה ירפא החלי
מי בו כחליו מחלה?

השמר לך בני! ושמור נפשך ואל תחבל בעצמך. ואם לא תחמול עלי ולא על נפשך חמול על ילד שעשועיך והמון מעיך. כי אני מעט יש לי לעמוד עמכם. הנח לי בני! במעט ההוא ואל תאשם בעבורי! בן משלי.

If one follow the counsel of the foolish,
His foes will see his fall;
Who scorns the word of his doctor,
Falls indeed—into disease![70]

Thanks, thanks, to God, thou hast good food to eat and good wine to drink; but even wert thou to live on bread and water if I so commanded, 'twould but be thy duty. Lo, the sons of Jonadab son of Rechab denied themselves most of the enjoyments of life, they, their wives, and their children. But I seek to restrain thee only from things injurious to thy health. *Ben Mishle* says:

Who eateth naught but wholesome food,
His food is *for* him;
But if he eat unwholesome food,
His food is against him.

Say not in thy heart: "I will venture as before and will escape."[71] For all the world knows that but for the mercy of God and for my nearness to thee, thou hadst been near to death.[72] (May the Lord preserve thee in happy life). But not at every hour does a miracle happen![73] "Lo, all these things doth God work, twice, yea thrice, with a man" [but not always].[74]

[70] E: "Will have no comfort in sickness."

[71] I have translated as though the Heb. text read ואנצל.

[72] The Heb. has euphemistically "life".

[73] T. B. Meg. 7b.

[74] Job 33.29.

מהלך בעצת סכל[53]
משנאיו בו יהיו[54] רואים.
והמיקל בניב רופא
יהי נופל בתחלוים:

ושבח לבורא! תוכל לאכול לחם טוב ולשתות יין טוב. ואפילו אם היית אוכל לחם ומים בעבור כבודי וכדי לעשות רצוני היה לך לעשות: והנה בני יונדב בן רכב כאשר אמרתי לך מנעו עצמם מרוב הנאות העולם הם ונשיהם ובניהם. ואני איני מונע אותך כי אם מן המזיקים: בן משלי,

אשר יאכל אכלים הראוים
לגופתו, יהי[55] לו מאכלו.
והאוכל אכלים לא ראוים,
תהי עליו אכילתו ולא לו:

ואל תאמר בני בלבך אצא כפעם בפעם ואנצר. כי כל העולם יודעים כי לולא חסד השם ורחמיו. ושהייתי קרוב אליך. קרוב היית לחיים. המקום יחייך חיים טובים! ולא כל שעתא ושעתא מתרחיש ניסא. והן כל אלה יפעל אל פעמים שלש עם גבר:

[53] O מיקל. [54] O יהי. [55] O תהי.

Bethink thyself that I shall not be far from thee a day or two, or ten or twenty days, [but for a very long time]. Take all this to thy heart and act accordingly. Gossip not overmuch in the public streets, and do not dine away from home all the days of my absence. If an esteemed friend or relative invite thee to a banquet, pay him thy respects by thy presence and courtesy only.[75]

My son! Acquire a knowledge of the Calendar;[76] take occasional lessons in the subject from R. Aaron. It is a most necessary science.

My son! I command thee to honor thy wife to thine utmost capacity. She is intelligent and modest, a daughter of a distinguished and educated family. She is a good housewife and mother, and no spendthrift. Her tastes are simple, whether in food or dress. Remember her assiduous tendance of thee in thine illness, though she had been brought up in elegance and luxury. Remember how she afterwards reared thy son[77] without man or woman to help her. Were she a hired nurse she would have earned thy esteem and forbearance; how much the more, since she is the wife of thy bosom, the

[75] i. e. attend, but do not partake of the feast.

[76] E.: "study chronology." On Aaron ben Meshullam see *J. E.*, i, 18.

[77] The variation of the use of "son" and "sons" (unless it be due to the carelessness of the scribe) points to the fact (confirmed by the statement at the end of the metrical epilogue) that the author more than once re-touched his Testament, which bears several signs of different dates.

ועתה בני! אינני[56] רחוק ממך יום אחד ולא יומיים ולא עשרה ימים ולא עשרים יום. השב אל לבך כל זה ועשה כפיהו: בני! אל תרבה לשוח במסלות ובדרכים. ואל תאכל בסעודה חוץ לביתך כל ימי נדודי ממך: ואם יקראך לסעודה מי שיקר בעיניך אוהב או קרוב כבדהו בעמידתך ושמושך בלבד:

בני! למוד לעתים לפני החכם ר' אהרן מן העבור. כי חכמה שהצורך אליה היא:

בני! גם אני מצוך שתכבד אשתך בכל יכלתך. כי אשה משכלת וצנועה ובת גדולים בחכמה וביחס. ושמשת טובה לך ולבנך. ואינה מפזרת. ולא מבקשת גדולות לא במאכל ובמשתה ולא בכסות. וזכור שמושה הטוב לך בחלייך והיא כבודה ויחידה. וגדלה את בנך[57] אחר כן בלא עוזרת ובלא עוזר. ואפילו אם היתה מיניקת לבניך היה לך לכבדה ולפייסה. כל שכן אשת חיקך ובת גדולים אל תנהג

[56] MS. אינינִי.

[57] Perh. read לבניך; see note to translation.

daughter of the great, art thou bound to treat her with consideration and respect. To act otherwise is the way of the contemptible. The Arab philosopher says of women: "None but the honorable honoreth them, none but the despicable despises them." *Ben Mishle* also says:

Pardon thy child and wife their failings,
And persevere in thine exhortations;
As an armorer sharpens the edge of a sword,
By oft drawing it to and fro on the stone.

If thou wouldst acquire my love, honor her with all thy might; do not exercise too severe an authority over her; our Sages have expressly warned men against this.[78] If thou givest orders or reprovest, let thy words be gentle. Enough is it if thy displeasure is visible in thy look, let it not be vented in actual rage. Let thy expenditure be well ordered. It is remarked in the *Choice of Pearls*:[79] "Expenditure properly managed makes half an income." And there is an olden proverb: "Go to bed without supper and rise without debt." Defile not the honor of thy countenance by borrowing; may thy Creator save thee from that habit! *Ben Mishle* says:

When thou art poor, ride on the back of a lion,[80]
To seek thy sustenance, and beg of none!
Nor covet other's wealth, for in such envy
Thine own heart thou painest more than another's!

[78] T. B. Gittin 7b.

[79] Ch. i (beginning).

[80] i. e. go through any danger rather than beg alms.

לקלות ולהבזות כי כן מנהג הפחותים. וחכם הערב אמר על הנשים לא יכבדם כי אם נכבד. ולא יבזם כי אם נבזה: בן משלי,

סלח לבן ולאשה מריהם
ושובה עוד וצוה בן ואשה.
כמו לוטש פני חרב אשר הוא[58]
ברוב הולך[59] ורוב הבא לטושה:

ואם רצונך לקנות אהבתי כבדנה בכל יכלתך. ואל תטיל עליה אימה יתירה. ורבותינו ז״ל הזהירו מזה: ואם תצוה ותוכיח יהיו דבריך בנחת. ותספיק שתראה הכעס בפניך במה שלא כרצונך ואל תוציאהו למעשה: ושתנהוג בהוצאתך בסדר[60] נאה. וכבר נאמר במבחר הפנינים, הסדר בהוצאה חצי הספוק. ומשל הקדמוני לין בלא סעודה והשכם בלא חוב: ולא תחלל בני הדר פניך בשאלה. ויוצרך יצילך ממדה זו! ב׳ מ׳

בעת תדל רכב על גב ארי אל[61]
מזונך, ואל תשאל לאישים!
ואל תחמוד! למען כי בחמדך
לבבך תעציב טרם אנשים!

[58] O היא. [59] O הוליך, הביא. [60] MS. בסתר. [61] O אריאל.

Thou knowest already what is said on this subject in the *Choice of Pearls*[81] and in *Ben Mishle*; how they denounced this failing, which indeed cleaves like leprosy and degrades all self-respect. *Ben Mishle* says:

Eat herbs in safety,[82]
And not meat in danger;
Take one thing by commerce,
And not a thousand by gifts!

My son! Devote thy mind to thy children[83] as I did to thee; be tender to them as I was tender; instruct them as I instructed; keep them as I kept thee! Try to teach them Torah as I have tried, and as I did unto thee do thou unto them! Be not indifferent to any slight ailment in them, or in thyself (may God deliver thee and them from all sickness and plague), but if thou dost notice any suspicion of disease in thee or in one of thy limbs, do forthwith what is necessary in the case. As Hippocrates has said: Time is short, and experiment dangerous. Therefore be prompt, but apply a sure remedy, avoiding doubtful treatment.

Examine thy Hebrew books at every new moon, the Arabic volumes once in two months, and the

[81] Ch. 48.

[82] Cf. Prov. 15.17. It seems (as Kahana has suggested) that the sentiments of the *Ben Mishle* are mostly, if not invariably, epigrammatic expansions of texts in Proverbs. So with the same poet's Ben Tehillim (Psalms) and Ben Koheleth (Ecclesiastes); they are modelled on texts in the books after which they are named.

[83] Here the *plural* is used several times in the Hebrew.

וכבר ראית מה שנאמר בזה במבחר הפנינים ובבן משלי. כי המדה הזאת דבקה כצרעת ומפחיתה כל מעלה: ב' מ'

אכול ירק במבטחים,
ולא בשר בסכנה!
וקח אחת בחק מקח,
ולא אלף במתנה!

בני! הרגיש על בניך כאשר הרגשתי עליך. וחמול עליהם כחמלתי. ויסרם כמוסרי. ושמרם כשמירתי. והשתדל ללמדם תורה כשהשתדלתי. וכאשר עשיתי לך כן תעשה להם. ואל תקל במעט מיחוש שיקרה להם וכן בעצמך. והאלהים יצילך ויצילם מכל מחלה ומכל נגע! ואם תרגיש בשום מיחוש בעצמך או באחד מאבריך[62] מיד תשתדל לעשות כל הצריך לעניין. וכבר ידעת מה שאמר אבוקרט, כי העת צר והנסיון סכנה. על כן היה זריז ואל תאריך! והשתמש במובטח ורחק מן הספק:

ופקוד ספריך העבריים בכל ראש חודש. והערביים פעם בשני חדשים. והכרכים הקשורים

[62] Pesh. read מבניך.

bound codices once every quarter. Arrange thy library in fair order, so as to avoid wearying thyself in searching for the book thou needest. Always know the case[84] and chest where the book should be. A good plan would be to set in each compartment a written list of the books therein contained.[85] If, then, thou art looking for a book, thou canst see from the list the exact shelf it occupies without disarranging all the books in the search for one. Examine the loose leaves in the volumes and bundles, and preserve them. These fragments contain very important matters which I collected and copied out. Do not destroy any writing or letter of all that I have left. And cast thine eye frequently over the Catalogue so as to remember what books are in thy library.

Never intermit thy regular readings with thy teacher, study in the college of thy master on certain evenings before sitting down to read with the young. Whatever thou hast learned from me or from thy teachers, impart it again regularly to worthy pupils, so that thou mayest retain it, for by teaching it to others thou wilt know it by heart, and their questions will compel thee to precision, and remove any doubts from thine own mind.

Never refuse to lend books to anyone who has not the means to purchase books for himself, but

[84] See note to Hebrew text. The word is obviously the Sp. armario (Fr. armoire).

[85] This method was often adopted in old libraries, see the example in the fine book-cases in St. John's College, Cambridge.

פעם בשלושה חדשים: וסדר הכל סדר נאה כדי שלא תיגע לחפש ספר כשאתה צריך אליו. ושתדע מקומו מן הארמרים[63] והתיבות: ואם היית כותב ספרי כל בית מן הארמרים באגרת, ותשימנה בבית ההוא, כדי שאם תחפש ספר תראה באגרת באי זה בית הוא, קודם שתבלבל הספרים, היתה זריזות נאה! וכן תעשה בתיבות. ועיין בעלים אשר בכרכים ובאגורות ושמרם! ואל תבז להם. כי יש בהם חמודות גדולות ממה שקבצתי וכתבתי. ואל תאבד כתב ולא אגרת מכל מה שהנחתי. וכן עיין במזכרת ספריך תמיד כדי שתזכור מה שיש אתך מן הספרים:

ואל תניח לעסוק בתלמודך לפני רבך. ואל תקבע ללמוד עם הבחורים כי אם אחר שתקום מבית מדרש רבך בקצת הלילות. וכל מה שלמדת ממני ומרבותיך למד לתלמידים הגונים תמיד. כדי שיתקיים למודך בידך. ובלמודך להם תדע אותו על פה. ויחדדוך בשאלותם לצאת מן הספק שבלמודך:

ואל תמנע מלהשאיל ספריך למי שאין בידו

[63] MS. here and below הארמדים.

only act thus to those who can be trusted to return the volumes. Thou knowest what our Sages said in the Talmud,[86] on the text: "Wealth and riches are in his house; and his merit endureth for ever."[87] But, "Withhold not good from him to whom it is due,"[88] and take particular care of thy books. Cover the book-cases with rugs[89] of fine quality; and preserve them from damp and mice, and from all manner of injury, for thy books are thy good treasure. If thou lendest a volume make a memorandum before it leaves thy house, and when it is returned, draw thy pen over the entry. Every Passover and Tabernacles call in all books out on loan.

Make it a fixed rule in thy home to read the Scriptures, and to peruse grammatical works on Sabbaths and festivals, also to read *Proverbs* and the *Son of Proverbs*. Also I beg of thee, look at the chapter concerning Jonadab son of Rechab every Sabbath, to instil in thee diligence to fulfil my commands.

My son! If thou hearest abuse of me from the lips of fools, be silent and make no reply. Take no notice of aught that they may say against me. Remember what *Ben Mishle* says:

> The good will of others is the fruit of meekness,
> And the fruit of contentment is tranquillity;

[86] T. B. Ketubot 50a.

[87] Ps. 122.3. The Talmud applies the verse to one who writes the Scriptures and lends his copies to others.

[88] Prov. 3.27.

[89] Sp. tapeta. Cf. Fr. tapis. Ger. Teppich. There is also the Rabbinic טפיטא, a loan word from the Greek *τάπης* (*ητος*).

יכולת לקנות ספר. ובלבד שהוא מובטח שיחזירם לך: וכבר ידעת מה שאמרו רבותינו בכתובות בפסוק הון ועושר בביתו וצדקתו עומדת לעד: ואל תמנע טוב מבעליו ושמור ספריך שמירה רבה. וכסה הארמרים בתביט כסוי יפה. ושמור אותם מן המים מלמעלה ומן העכברים ומכל נזק כי הם אוצרך הטוב: וכאשר תשאיל לאדם ספר כתבהו במזכרת קודם שיצא מן הבית. וכאשר ישיבהו העבר עליו קולמוס: ובכל פסח וסוכות השב לביתך כל מה שהשאלת מן הספרים לחוץ:

וקבע בביתך לקרוא המקרא ולעיין בספרי הדקדוק בשבתות ובימים טובים. ובמשלי ובבן משלי: בני! אני מפייס ממך גם כן שתעיין בכל שבת בפרשת בני יונדב בן רכב. כדי שתהיה זריז לשמור מצותי:

בני! אם תשמע חרפתי וגידופתי בפי הנבלים שתוק ואל תענם. ואם ידברו בי אל תרגיש להם: ב' מ'

אהבת בני אדם פרי לענוה.
ופרי לשמח בחלקו מנוחה.

The fruit of hearing others in silence
Is peace of mind, confidence, and joy!

Show eagerness in honoring thy teachers and do them service. Attach thyself to their friends, make their foes thine. Treat them with respect in all places and under all circumstances, even though thou hast no need of them[90] while they have need of thee, a thousand and a thousand times more if thou needest them. As *Ben Mishle* says:

The wise is beloved of all,
And loveth all whom he meeteth;
The fool is hated of all,
And hateth all who may see him;
Therefore keep watch and ward,
To be a brother of wisdom,
And keep far thy name from the name
Of all the brothers of folly!

But, my son, honor thy comrades, and seek opportunities to profit them by thy wisdom, in counsel and deed. And unto the son of R. Zerahyah, of blessed memory, thy master, remember his father's affection for me and for thee. Love him as a brother, esteem him as a fine scholar, for his father ever esteemed, loved and praised thee; he also left thee a praise and a blessing

[90] i. e. for further instruction.

ופרי לשומע ושותק היותו
שוקט ובוטח ונפשו שמחה:

בני! היה זריז בכבוד מוריך ומלמדיך. ועבוד אותם ואהוב אוהביהם ושנא שונאיהם. והדרם בכל מקום במעמד ומושב. ואע"פ שאינך צריך להם והם צריכים לך. כל שכן אלף אלפי כפלים אם אתה צריך להם: ב' מ'

חכם לב אהוב הכל.
ואוהב לכל בואיו:
וסכל שנוא הכל.
ושונא לכל רואיו:
ולכן שקוד ודרוש
היותך אחי חכמה.
ורחק שמך משם
אחי ריק וסכלות מה![64]

אבל בני! כבד חביריך. והרגיש עליהם להועיל להם בחכמתך בעצה ובמעשה. ולבן הר' ר' זרחיה ז"ל רבך תזכור אהבת אביו בי ובך. ותאהב אותו כאח ותכבדהו כחבר גדול. כי כן היה מכבדך[65] ואוהבך ומשבח אותך אביו זצ"ל. גם הניח לך ברכה

[64] O omits מה and writes the last four lines as prose.
[65] MS. מכבודך.

after his death. My son! It can never be in thy power to requite such kindnesses; for no man can, all his days, repay one who has been in advance of him in friendship. As the Scripture says:[91] "Who hath given me anything beforehand that I should repay him?" And O beware of the inimical and envious.

My son! Visit thy sisters constantly in thy letters,[92] and inquire after their welfare. Show honor to thy relatives, for they will appreciate thy courtesies.

I enjoin on thee my son to read this, my Testament, once daily, at morn or at eve. Apply thy heart to the fulfilment of its behests, and to the performance of all therein written. Then wilt thou make thy ways prosperous, then shalt thou have good success.[93] If my advice seem good in thine eyes, select from among thy Arabic books one whose script pleases thee. Strive to imitate it. For in the instance of R. Samuel the Nagid, no one taught him to write Arabic. But he took a manuscript written by a scribe of repute and strove to copy it. He persevered until he succeeded in equalling his model. And now, my son! emulate such wisdom, and endeavor to follow men of virtue! Let not thy heart be envious of sinners, but let it be zealous in the fear of God all day!

[91] Job 41.3.

[92] The daughters of the author removed from Lunel on their marriage. In one of his poems 14 (ed. Harkavy), ha-Nagid uses the phrases "to visit in a letter".

[93] Judg. 1.8.

תהלה אחרי מותו ז"ל: בני! אל יספיק לך במי שגמלך טוב במעשה או בכבוד או בדבור שתשלם לו כמעשהו בלבד. כי לא יוכל אדם לשלם למקדים כל ימיו. כמו שאמר הכתוב, מי הקדימני ואשלם. והזהר מהשונא והמקנא!

בני! פקוד אחיותיך תמיד בכתביך. ושאל בשלומן וחלוק כבוד לקרוביך. ויתכבדו בך:

ואני מצוה בני! וגוזר עליך לקרות צואתי זאת פעם אחת בכל יום או בלילה. ותן לבך לקיימה ולעשות ככל הכתוב בה. כי אז תצליח את דרכיך ואז תשכיל. ואם טובה עצתי בעיניך בחר לך מספריך הערביים ספר אחד שתהיה כתיבתו נאה בעיניך. והשתדל לדמותה ולחקותה. כי הנשיא ר' שמואל לא למדהו אדם כתיבת הערבי. אך לקח כתב אחד מכתבי הסופרים החשובים והשתדל לכתוב כדמותו. וטרח עד שעלה בידו: ועתה בני! קנא במשכילים ובאנשי מדות חמודות. ואל יקנא לבך בחטאים. כי אם ביראת ה' כל היום!

And now I place before thee in verse[94] all the preceding Letter, so that all my admonitions may be told to thee in song!

Obey my mandate, heed thou my advice,
And make, my son, the Law thy heart's desire!
Incline to wisdom an attentive ear,
Pursue the right, be faithful to the true!
Then Wisdom shall enthrone thee mid the great,
And fame become the meed of loyalty!
Serve but thy God with undivided love,
With dainties shall thy soul be satisfied!
To keep His Law hold ready hand and heart,
Heart to remember, hand as firm to do!
For lo, His word a lamp, His Law a light,
A refuge sure in storm and darkest wrath!

Honor thy parents, do them reverence,
Bind up thy soul in loving bond with theirs!
From evil turn, ne'er choose a rogue for friend,
And know thy God, act justly, and be saved!
Early and late attend at Learning's hall,
Make those thine intimates who seek her too!

[94] The rhymes of the original are not retained in the metrical paraphrase which follows. Nor have Scriptural references been appended; the snatches of quotation are numerous.

והנה לך בחרוז כל האגרת. אשר כל המוסר
בשיר אוגרת ומספרת!

שמור מצוה בני ושמע לעצה.
בתורת אל תהי לבך חפצה!
והטה את לבבך לתבונה.
והצדק רדוף ורעה אמונה!
תשימך התבונה רק למעלה.
ותתנך אמונתך תהלה!
ועבדה את אלהיך בכל לב.
ואז תשבע בכל דשן וחלב!
ומצותיו ותורותיו לשמרה.
וחוקיו לעשות הכון וזכרה!
הכי מצוה ותורה נר ואורה.
ומגדל עוז ביום זעם ועברה!

וכבד אב ואם כבוד ומורה.
ושים נפשך בנפשותם קשורה!
וסור מרע ואל תתרע לרשע.
וצורך דע תהי צדיק ונושע!
והשכם אל נוה חכמה והערב.
וחברת דורשה תבחר ותקרב!

Whene'er thou speakest, let thy words be few,
Each phrase the best, and chosen every clause!
Rule o'er thy tongue in silence mid the throng,
Then o'er the silent throng thy tongue shall rule!
Fix not thine aim on frivolous jests and joys,
Nor waste in soft delights thy precious hours!
Let not thine heart to indolence incline,
The langor passes, but regret endures!
Engage in toil, yet all excess avoid,
Rely not on thy father's heritage:
Labor enough thine own wants to provide,
Happy the mortal whom his lot contents!
The fool, by trust in fortune, is destroyed,
While idleness the sluggard doth enslave!
If wealth be thine, let not thy heart be high,
Due honor show, and thy Creator laud!
Thy plenty share with all who are in need,
Load them, nay pamper, from thine ample store!
A tower of strength be thou, a present help,
Be humbly rich, if thou a Help wouldst find!

וקצר את דבריך בדברך.
וברר מאמריך באמרך!
בהחרישך תהי מושל בניבך.
והוא ימשול בדברך בניבך![66]
וחק אל תתנה לשחוק ושמחה.
ואל תבחר בתענוג והנחה!
ואל יטה לבבך למנוחות.
למען אחריתם לאנחות!
ויגע נפשך אך לא להרבות.
ואל תבטח עלי נחלה לאבות!
יגע אך עד מלאת די מחסורך.
ושמח בחלקו הוא יבורך!
הכי שלות כסילים תאבידם.
ועצלת העצלים תעבידם!
ואל ירום לבבך בעשרך.
ושים כבוד ותן תודה ליוצרך!
ותן מלחמך לדל והענק
לאביונך. ולרעב תפנק!
ומגדל עוז היה להם ומעוז.
ואל תגאה ברוב עשרך ותעוז!

[66] So the MS. Perhaps we should read בלבך in the first line of the couplet..

To prayer attend at all appointed hours,
And make the House of God thine earliest goal!
O'er sons of men protecting wing outspread,
With gracious speech, my son, their sickness heal!
In pleasant places cast for thee the lines,
And boast not in the vanities of fools!
Assist thy kin, respect thy friends' demand,
Preserve thy wealth by giving generously!
Use all thy means the falling to upraise,
And cast not o'er thy pelf a miser's eye!
Nor covet what in other hands is found,
Lest thus thy soul with bitterness be filled,
While all thy days in grief and rage are spent;
And how can anger help or profit thee?
Thy want supplied, thou needst no fuller store,
Scorn him who cries enough is not enough!
And covet not thy neighbor's wife, my son,
Great though her charm, though beautiful her
form!

From men who utter falsehood keep aloof,
In slander's mischief see thou bear no hand!
From faction-mongers steadfastly withdraw,

והתפלל בעתות התפלה.
ואל בית הכנסת בא תחלה!
ולבני איש כנפיך תרפה.
בני. ולשונך יהיה למרפא!
והפל בנעימים לך חבלים.
ואל תהבל בהבלי הכסילים!
וקרב את קרוביך וכבד
חביריך. והונך אל תאבד!
בהכשלם עזור להם כיכלך.
ועינך אל תהי רעה בשלך!
ואל תחמוד אשר בידי אחרים
בני! פן נפשך תשבע מרורים.
וימיך במכאובים וכעס.
ומה יועילך כעסך ויעש?
ובמלאת ספקך תשבע בכל הון.
ותלעג לאשר לא אמרו הון!
ואל תחמוד בני! אשת עמיתך.
ורוב לקחה ויופיה אל יסיתך!

רחק מדוברי שקר וסורה
בני, מהולכי רכיל וגורה!
ומעל דוברי סרה והפכם

Lest they entice thee to their erring ways!
The Rock that formed thee hold thou still in awe,
And fear to use His Name for frivolous ends!
From faults of other men avert thine eyes,
On thine own blemish gaze and know thy state!
Show kindness unto all thy fellow men,
Tender thy substance as well as thy advice;
If to thy counsel they incline deaf ears,
Then cease to pester them with futile words!

Forgive thy friend the injury he does,
Join not his foes, nor share their wicked plan!
With all the world deal ever honestly,
Lest thine own soul thou draggest down in shame!
If thou hast borrowed, pay before 'tis asked,
Avoid disputes, and tremble at an oath;
If thou hast lent, forbear to press thy debt,
Rely on God for certain recompense!

What thy lips utter let thine hands confirm,
Ne'er break the law this maxim inculcates!

נטה. פן יחטיאוך בדרכם!
ואת צור בוראך תירא. ותפחד
להשבע בשם אל המיוחד!
והעלם עינך ממום חבירך.
ומומך דע. והבט אל חסרך![67]
וברר לחבירך אהבתך.
והועילו בהונך ועצתך!
ואם לא יאזין אל מאמרך
בני, אל תוסף שנייה על דברך!

ולאוהבים היה נושא פשעים.
ואל תבוא בסוד זרים ורעים!
ויהיה עסקך טוב עם בני איש
בני, פן נפשך תחפיר ותוביש!
ועת תלוה פרע קודם תביעה.
וסור מדין וגורה משבועה!
ואל תגוש בהלוותך חברך.
ואל שדי ישלם את שכרך!

ושמרה ועשה את מוצא שפתך.
ושימה זאת בני חקך ודתך!

[67] The MS. reads מעמדך. Perhaps correct to אשריך ("thine own mode of life"). The rhyme needs a ר for the ד.

Thy tongue deliver from the liar's snare,
E'en in thine anger moderate thy taunts!
Than liars none are held in greater scorn,
For on them rests the stigma of their lies!
How honored in all eyes are men of faith,
How fair the path of upright men and true!
Thy secret unto others ne'er reveal,
Lock it within the prison of thine heart!
As strangers treat thy friends who fain would pry,
An alien her who in thy bosom lies!
For sacred still another's secret hold,
Nor gad about a dangerous gossiper!

Sell not thy self-respect by asking boons,
Beg not, nor all thy dignity degrade;
Eat simple herbs, and feed on barley bread,
And do not veil thy countenance with shame!

Honor thy wife, and love and draw her nigh,
Speak to her heart with sweet and soft address;
Through thee let her be glorified, and thou
In her repute shalt find thyself renowned!

והצל מדבר שקר לשונך.
והארך אפך בגלות חרונך!
הכי כל דוברי שקר גרועים
בעיני כל. ובשקר ידועים!
ומה נכבד בעין כל איש אמונים.
ומה יקרו דרכיו הנכונים!
וסודך אל תגלה לאחרים.
ושים את לבך לו לבית אסורים!
ושים אוהבים בזה כנכרים.
ושוכבת בחיקך כזרים!
וסוד אחר לאדם לא תגלה.
ורכיל אל תהי הולך לכלה!

ואל תתן כבודך בשאלה.
הכי משאל מחלל כל גדולה!
והירק אכול עם פת שעורים.
ואל תפל הדר פנים יקרים!

ואשת חיקך כבד וקרב.
ויהיה לה דברך טוב וערב!
למען זאת תכובד בעבורך.
ובכבודה כבודך והדרך.

Because of her, hold thou her kindred dear,
Set them among thy brothers and thy friends!
And if thou must reprove, be gentle still,
Forbear from rough retort or violence;
Better she render service of her love,
Than that, compelled, she yield enforced consent!
Learn not to curse, for curses are enrolled
Among the grievous, not 'mong trivial sins!
Unto thine offspring be compassionate,
Direct them in the Law by day and night!
At freshest dawn the rule of life impart,
In earliest youth O teach them to be wise!
So save them from all pitfalls in the path,
And keep their souls from straying into ill!

Take care in writing to avoid mistakes,
Lest in the reading others laugh at thee;
Such error brings the scribe to shame, and adds
A blemish to his count, nay e'en a crime!
So still re-read thy scroll, with zeal revise,
Supply defective words or syllables;
For know, the style of tongue or pen full oft

וכבד בעבורה הקרובים.
ושיתמו לאחים ואהובים!
והוכיח וצוה אך ברכות.
ואל תלמוד ענות עזות והכות!
וטוב שתעבוד אותך באהבה.
ואל תעש בהכרח ואיבה!
ואל תלמד לקלל. כי קללה
גדולה היא ואיננה נקלה!
וחוסה על ילדיך וחמלה.
ותורה למדם יומם ולילה!
ומוסרם תשחר לבקרים.
והשכילם והורם מנעורים!
ושמרם מנתיב מכשול ותועה.
ואת נפשם שמור מבוא ברעה!

והזהר בכתבך משגיאה
לבל יבזו לך אם הקריאה.
ולבושת במקהלות מביאה
ותחשב לך מום וחטאה!
ושוב על ספרך אחר כתיבה.
לבלתי תחסר בו אות ותיבה!
ודע כי מדברי פי איש וספרו

Reveals the author's wit and inmost worth!
For style, they praise the writer from afar,
For style, behold him mocked and put to scorn!
By Wisdom man excels above the herd,
And prudence wins him favor from his peers!

O bind the testimony, seal the Law,
More precious they than gold or richest gem!
Thy masters serve, obey thy teacher's voice,
Rejoice my heart, let envy find good cause!
Let conduct be the end of all thou learnest,
By goodness joined to wisdom earn applause!
Restrain thyself beneath discretion's hand,
And, thus controlled, be thou from passion free!
Despise no critic, welcome chastisement;
Before thy comrades bow, and thereby rule!
Thyself abase, let others lift thee up,
And thus thy poverty will lose its lack!

Receive thy father's doctrine, keep my words,
Treasure my orders, guard them in thy soul!
For, thrice these counsels have I written out,

מעידים על צפון שכלו וסתרו!
ובכתבו יהולל איש לרחוק.
ובכתבו יהי לבוז ולשחוק:
ובחכמה יהי יתר שאתו.
ובתבונה יכובד בעדתו:

חתום תורה בני ונצור תעודה.
אשר מפז ומזהב חמודה!
ומוריך עבוד ומלמדיך.
תשמח אב ותקניא חומדיך!
ולשמור לעשות הכון ולמדה.
תהי נכבד בכל קהל ועדה!
היה נעצר ביד שכלך ונמסר.
ומכל תאוותיך תהי סר!
ואל תקוץ בתוכחת ומוסר.
והכנע לרעך תהי שר!
והתנשא בהתנבל כטפסר.
וימעט רישך בזה ויחסר!

ומוסר אב קחה ושמור אמרי.
ומצותי צפון ונצור דברי!
ושלישים כתבתים לך וחכמות

Esteem thou them as pearls and corals rare!
Practise these rules, and more to them I'll add
For thine instruction if my life endure!

Behold a small cloud rising from the sea of science and learning, carried by the breeze of wisdom and understanding! If the cloud empty itself on a fertile soil, causing righteousness and faith to spring up, making pleasant knowledge to flourish,—ripeness will come in due season, and the roots of wisdom will be made firm; the branches will bloom, its food will be for nourishment, its leaves for healing! The loving-kindness of the Lord will guard it, will water it every moment, and shield it from all mishap. May He who gives prudence to the simple and to young men knowledge and discretion, bestow on thee a willing heart and a listening ear! Then shall our soul be glad in the Lord and rejoice in His salvation!

שמח בהם כעל גביש וראמות![68]
עשה בהם ועוד אוסיף עליהם
לך אם אחיה כהם וכהם!

הנה עב קטנה עולה מים השכל והתבונה. ברוח חכמה ובינה. ואם תריק על ארץ שמינה. להצמיח מוצא הצדק והאמונה. ולהפריח כנת הדעת הנעמנה. תבכר לחדשיה. ותשרש שרשיה. ותהי פוריה וענפה. והיה פריה למאכל ועליה לתרופה. וחסד יוצרה יצרנה. ולרגעים ישקנה. ומכל רע ישמרנה. ונותן לפתאים ערמה. לנער דעת ומזמה. יתן לך לב שומע ואוזן שומעת. ונפשינו תגיל בה' תשיש בישועתך!

68 MS. ורמות.

אגרת מוסר ששלח הרמב"ן ז"ל לבנו

THE VIRTUE OF HUMILITY
BY NAHMANIDES

IV

THE VIRTUE OF HUMILITY

BY NAHMANIDES

In 1267 Moses, son of Naḥman (Naḥmanides), left Europe for Palestine. His departure was involuntary. He had, in 1263, been compelled to champion the Jewish cause in the public controversy held in Barcelona before the King of Aragon. The result of Naḥmanides' outspokenness was his banishment.

Born c. 1195, he was thus seventy-two years of age at the moment of his migration. He survived the ordeal for three years. Naḥmanides "represented Judaism from the side of emotion and feeling, as Maimonides did from the side of reason and logic" (S. Schechter, *Studies in Judaism*, first series, pp. 120 seq.). The same tenderness which marks his formal writings is revealed in his letters from Palestine. He suffered the keenest distress at his separation from family and home. Nor was the then condition of Palestine, which he pathetically depicts in one of his letters, able to console him. But he set himself to the direction of those whom he had been compelled to forsake, and wrote several letters with that object. In one of these (printed in the *J.Q.R.*, first series, v, 115) he communicated to his son Solomon counsels on various subjects, among them the duty of leading a chaste life amid the allurements of the Castilian court, where the son seems to have held a post. Solomon was his second son, the grandfather of Gersonides (see table in *J.E.*, ix, 87).

ד

אגרת מוסר ששלח הרמב"ן ז"ל לבנו

בשנת כ"ז לאלף החמישי הוכרח רבי משה בן נחמן לעזוב את אירופא ולהשתקע בארץ ישראל. רק ארבע שנים עברו אז למן היום אשר הגין על כבוד ישראל בוכוח פומבי שהיה בברצלונה במעמד מלך אראגוניה, אבל הוא נתפש בדבורו החפשי ובעטים של מתנגדיו נדן לגלות.

שנת לידתו היתה תתקנ"ד לאלף הרביעי, ובכן היה בן שבעים ושתים בשעת גלותו. אחרי הנסיון המר הזה הוסיף לחיות עוד שלש שנים. הרמב"ן הוא „בא־כח היהדות מצד הלב והרגש כמו שהרמב"ם הוא בא־כח היהדות מצד השכל וההגיון" (שלמה שכטר, Studies in Judaism, כרך ראשון, דף ק"כ וכו'). אותה הרכות המצינת את ספריו וחבוריו נראית גם באגרותיו מארץ ישראל. הפרידה מביתו ומשפחתו הסבה לו עינוים רבים ויסורים קשים, ובשום אופן לא יכול למצוא נוחם וספוק בתנאי ארץ ישראל בימים ההם, תנאים שהוא מתאר בהשתפכות הנפש באחת מאגרותיו. אכן הוא התמכר בכל לבו ונפשו להדרכת צאצאיו הנעזבים לנפשם, ויכתוב אגרות אחדות למטרה זו. באחת מאלה (נדפסה ברבעון היהודי האנגלי, סדר ראשון, כרך חמישי, דף קט"ו) יעץ לבנו שלמה עצות שונות, ביניהן החובה לחיות חיים טהורים וצנועים בתוך הפריצות של חצר המלכות הקסטילית, אשר כנראה היתה לבנו איזו משרה שם. שלמה היה בנו השני, אבי אביו של רבי לוי בן גרשון או רלב"ג (ראה הטבלה באנציקלופדיה היהודית האנגלית, כרך תשיעי, דף פ"ז).

The most famous of his letters was addressed to his elder son Naḥman. This letter is included in many editions of the Prayer book. Straight from his triumph at Barcelona, when his fame was ringing from end to end of the Jewish world, Naḥmanides eulogizes Humility as the source of Reverence and as the condition of receiving the divine spirit.

The text is printed from the תפלות זבח of Yeḥiel Milli, Mantua, 1623. Various other editions have been collated. In translating the biblical texts it was sometimes necessary to depart from the usual renderings, in order to bring out Naḥmanides' application of the passages quoted. Another text with interesting expansions, is printed in B. Halper's Anthology of *Post Biblical Hebrew Literature*, Philadelphia, 1921. See vol. i, p. 133 and p. 253; vol. ii, p. 175. These two volumes were issued under the auspices of the Jewish Publication Society of America.

Hear, my son, the instruction of thy father, and forsake not the teaching of thy mother![1] Accustom thyself to speak in gentleness to all men, at all times. Thus wilt thou be saved from anger, the fertile cause of sin. As our Sages say[2]: "Over the man of wrath rules every manner of Gehinnom, and it is written[3]: Remove anger from thy heart, and [thus] put away evil from thy flesh.

[1] Prov. 1.8. Some versions omit "the teaching of thy mother." But Naḥmanides' wife certainly was alive when the writer was compelled to leave Spain for Palestine.

[2] T. B. Nedarim 22a. See other quotations in support of this moralization of Gehinnom in *J. E.* v, 584.

[3] Eccles. 12.10.

האגרת היותר מפורסמת של הרמב"ן נכתבה לבנו בכורו נחמן, והיא נמצאת במהדורות רבות של סדר התפלה. נפלא הוא שמיד אחרי נצחונו בברצלונה, כששמו הלך מסוף העולם היהודי עד סופו, הלל ושבח הרמב"ן את הענוה בתור יסוד ליראת הרוממות ובתור תנאי להשראת רוח הקדש.

הנוסח הנדפס פה הוא מן הספר „תפוחי זהב" לר' יחיאל מילי, מנטובה שפ"ג, אף כי השויתי גם מהדורות שונות אחרות. בהעתקת הפסוקים מן התנ"ך יש אשר חשבתי לנחוץ לשנות מן התרגומים המצוים בכדי להטעים את שמוש הרמב"ן בפסוקים האלה. נוסח אחר עם הוספות חשובות נדפס ע"י בן־ציון הלפר ב„אנתולוגיה של הספרות העברית שאחרי התנ"ך", פילדלפיה תרפ"א, ראה כרך א' דף קל"ג ורנ"ג, גם כרך ב', דף קע"ה. שני הכרכים האלה יצאו לאור ע"י החברה היהודית להוצאת ספרים באמיריקה.

שמע בני מוסר אביך ואל תטוש תורת אמך[1]. והתנהג תמיד לדבר בנחת כל דבריך לכל אדם בכל עת! ובזה תנצל מן הכעס, שהיא המדה הרעה להחטיא את האדם: וכן אמרו חז"ל, כל הכועס כל מיני גיהנם שולטים בו. שנאמר, והסר כעס

[1] Some versions complete the quotation. M., however, omits the last two words.

Evil here (in the passage of Ecclesiastes) is nothing else but Gehinnom, as when it is said (in Proverbs): 'And the wicked for the day of evil.'"[4]

Being delivered from anger, there will arise in thy heart the quality of humility, better than all things good! For "the reward of humility is the fear of the Lord."[5] Reverence is thus the fruit of humility. For humility it is that must impel thee to lay to thine heart always the memory of whence thou camest and whither thou goest;[6] it is humility that reminds thee that in life thou art but a worm, and the more so in death; it is humility that warns thee that the One before whom thou must be judged and called to account is the King of Glory. "Behold heaven and the heaven of heavens cannot contain Him"[7]—how much less the hearts of the children of men! "Do not I fill heaven and earth? saith the Lord."[8] Pondering over all these things, [the exaltation of God, the lowliness of man], thou wilt stand in awe of thy Creator, and be on thy guard against sin. Endowed with these qualities, thou canst but rejoice at whatever lot befall thee. If thou indeed takest humility for thy rule in life, holding thyself modestly before the world, a God-fearer and a sin-fearer,—then will there rest upon thee the spirit of the Shekinah[9] and the radiance of the divine Glory, and thou wilt live the life of the world to come![10]

[4] Prov. 16.4. On Naḥmanides' conception of the soul, see S. Schechter, *Studies in Judaism*, first series, p. 140.

[5] Prov. 22.4. [6] Mishnah Abot 3.1.

[7] I Kings 8.27. [8] Jer. 23.24.

מלבך והעבר רעה מבשרך. ואין רעה אלא גיהנם. שנאמר, וגם רשע ליום רעה:

וכאשר תנצל מן הכעס, תעלה על לבך מדת הענוה, הטובה מכל הטוב! שנאמר, עקב ענוה יראת ה'. ובעבור הענוה תעלה על לבך מדת היראה, כי תתן אל לבך תמיד מאין באת ולאן אתה הולך. ושאתה רמה ותולעת בחייך, אף כי במותך. ולפני מי אתה עתיד ליתן דין וחשבון, לפני מלך הכבוד. שנאמר, הנה השמים ושמי השמים לא יכלכלוך אף כי לבות בני אדם. ואמר, הלא את השמים ואת הארץ אני מלא נאם ה': וכאשר תחשוב את כל אלה, תירא מבוראך, ותשמר מן החטא. ובמדות האלה תהיה שמח בחלקך המגיעך: וכאשר תתנהג במדת הענוה, להתבושש מכל אדם, ותתפחד[2] ממנו ומן החטא, אז תשרה עליך רוח השכינה[9] וזיו כבודו[3] וחיית חיי העולם הבא[10]!

[2] M. ומהתפחד. [3] So M. Another reading: כבודה. Also חיי for the next two words.

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[9] i. e. the "Divine Presence". See Abelson (op. cit. next note) ch. iv.

[10] For Naḥmanides' views on the future life see his *Gate of Requital* at the end of his treatise the *Law of Man*. As to the "radiance" (*ziv*), he conceived it almost as a

And now, my son! Understand clearly that he who prides himself in his heart over other men is a rebel against the Kingship of Heaven. Such a one presumes to adorn himself in the robe of the Omnipresent. For it is God, enthroned, who wears the mantle of majesty.[11] And wherefore shall the heart of man be puffed up? Is it because of wealth? It is God who maketh poor and maketh rich.[12] Or is it because of honor? But honor is of God.[13] And how shall a man boast in an honor which is his Maker's? Does he glorify himself because of his wisdom? Lo, God "removeth the speech of men of trust and taketh away the sense of the elders."[14] In a word, all are equal before the Lord. For in His anger He bringeth down the high and in His good pleasure He elevates the low. Therefore debase thyself and let the Omnipresent raise thee up![15]

Accordingly I will explain how thou must habituate thyself to the quality of humility in thy daily practice. Let thy voice be low, and thy head bowed; let thine eyes be turned earthwards and thy heart heavenwards. Gaze not in the face of him whom thou dost address. Every man should seem in thine eyes as one greater than thyself. If he be wise or wealthy, it is thy duty to show him respect. If he be poor and thou the richer, or if thou be wiser than he, bethink thee in thy heart, that thou art the more

mystical union of the soul of man with the soul of God. Cf. J. Abelson, *The Immanence of God in Rabbinic Literature*, p. 87. See also my *Glory of God*, p. 44f.

[11] Ps. 93.1. The word גאות means both pride and majesty.

ועתה בני! דע וראה כי המתגאה בלבו[4] על הבריות הוא מורד במלכות שמים. כי מתפאר הוא בלבוש המקום. שנאמר,ה' מלך גאות לבש. ולמה יתגאה לב האדם? אם בעושר, ה' מוריש ומעשיר. ואם בכבוד, הלא לאלהים הוא. שנאמר, והעושר והכבוד מלפניך. ואיך יתפאר בכבוד קונו? ואם יתפאר בחכמה, מסיר שפה לנאמנים וטעם זקנים יקח: נמצא הכל שוה לפני המקום. כי באפו משפיל גאים וברצונו מגביה שפלים. לכן השפל עצמך וינשאך המקום!

על כן אפרש איך תתנהג במדת הענוה, ללכת בה תמיד: כל דבריך יהיו בנחת. וראשך יהיה כפוף. ועיניך יביטו למטה לארץ, ולבך למעלה. ואל תבט בפני אדם בדברך עמו: וכל אדם יהיה גדול ממך בעיניך. אם הוא חכם אם הוא עשיר[5] עליך לכבדו. ואם הוא רש ואתה עשיר ממנו, או שאתה חכם ממנו, חשוב בלבבך כי אתה חייב

[4] M. לבו. [5] M. עשיר וחכם.

[12] I Sam. 2.7.
[13] I Chron. 29.12.
[14] Job 12.20.
[15] T. B. 'Erubin 13b.

guilty, he is the more innocent. If he sin, it is from error; if thou sin, it is with design![16]

In all thy doings, words, and thoughts, and at all times, regard thyself as one standing before the Omnipresent[17], with His Shekinah upon thee, for the glory of the Lord filleth the universe. Let thy words be spoken in the deepest reverence as though a servant addressed his master. Hold thyself abashed before all men, and if one call thee do not answer noisily, but respond without agitation and in lowered tones, as an inferior would use to his superior.

Read in the Torah regularly, so that thou mayest be able to fulfil its precepts. When thou risest from the book, think closely over what thou hast learned, perchance there may be some thing in it for thee to translate into conduct. Examine thine actions at morn and at eve, and by this means all thy days will be passed in repentance.

And when thou prayest, remove all worldly considerations from thy heart. Set thy heart right before God, cleanse thine inmost thoughts and meditate before uttering thy devotions. Act thus all thy days, in all things, and thou wilt not sin. By this course thy deeds will all be upright, and thy prayer pure and clean, innocent and devout, and acceptable before the Lord. As it is written: "Thou, God, wilt direct their heart, Thou wilt cause Thine ear to attend."[18]

[16] For rabbinic parallels see Derek Erez *passim*.

[17] On the application to God of the term Maḳom (lit. Place, here rendered Omnipresent), see *J. E.*, iii, 460.

[18] The first clause of the verse (Ps. 10.17) runs: "Lord,

ממנו והוא זכאי ממך. שאם הוא חוטא הוא שוגג ואתה מזיד:

ובכל מעשיך ודבריך ומחשבותיך, ובכל עת, תחשוב כאלו אתה עומד לפני המקום ושכינתו עליך. כי כבודו מלא העולם: ודבריך יהיו באימה וביראה, כעבד לפני רבו: והתבייש מכל אדם ואדם. ואם יקראך איש לא תעננו בקול רם, רק בנחת ובקול נמוך, כעומד לפני גדול:[6]

והוי זהיר לקרות[7] בתורה תמיד אשר תוכל לקיימה. וכאשר תקום מן הספר חפש באשר למדת אם יש בו דבר שתוכל לקיימו: ופשפש במעשיך בבקר ובערב. ובזה יהיו כל ימיך בתשובה:

והסר כל דברי העולם[8] מלבבך בעת התפלה. והכן לבך לפני המקום. וטהר רעיונך[9]. וחשוב הדבר קודם שתוציאנו מפיך: וכן תעשה כל ימי חייך בכל דבר ודבר ולא תחטא. ובזה יהיו כל מעשיך ישרים. ותפלתך זכה וברה ונקייה ומכוונת ומקובלת לפני המקום. שנאמר, תכין לבם תקשיב אזנך:

[6] So corrected from usual reading רבו.
[7] M. omits, and transposes next two words.
[8] M. והסר כל דבר מלבך.   [9] M. omits this phrase.

Read this Letter once a week, and be as regular in carrying out[19] its injunctions, by its aid walking forever after the Lord, blessed be He; that thou mayest prosper in all thy ways, and be held worthy of all the good which is treasured up for the righteous!

Thou hast heard the desire of the humble." The verse is applied also by Samuel b. Naḥman (T. J. Berakot end) to enforce the moral that only the prayer of a devout heart avails.

[19] Or: "once a week at least; so as to carry out, etc."

תקרא האגרת הזאת פעם אחת בשבוע לא תפחות לקיימה וללכת בה תמיד אחרי השם יתברך למען תצליח בכל דרכיך. ותזכה לכל הטוב[10] הצפון לצדיקים![11]

[10] Sometimes it would seem that לעולם הבא, the usual reading here, is an inaccurate expansion of the abbreviation ל״ה which might be לכל הטוב.

[11] Another version (see היקב 1894, p. 39) adds: וביום שתקראנה יענוך מן השמים אשר יעלה על לבך לשאול עד העולם שנא' ויתן לך משאלות לבך ויתן מעדנים לנפשך.

שערי המוסר (המיוחס להרמב"ם)

THE GATE OF INSTRUCTION
ATTRIBUTED TO MAIMONIDES

V.

THE GATE OF INSTRUCTION

Attributed to Maimonides

There are two Testaments attributed to Maimonides (1135–1204). One of them, that most usually described as Maimonides' Testament, occurs in many libraries in manuscript, and has often been printed, since the first edition appeared in Venice in 1544. It is of polemical rather than of ethical interest, for it culminates in an ungracious, not to say abusive, denunciation of the French school of Jewish scholars. It is true that in other letters ascribed to Maimonides a similar tone is sometimes heard. Here and there, too, there are touches worthy of Maimonides, as this: "The perfect rest of the Sabbath is the attuning of the heart to the comprehension of God." Then, again, there is a circumstantial statement in a Bodleian MS. (Cat. Neubauer No. 2386) to the following effect. The Testament was written in Arabic on two leaves by Maimonides; the said leaves were detached from the book containing them, soon after the philosopher's death; and the Testament was thereupon translated into Hebrew. There is no probability in the story. The most that can be urged for the document is that it may contain some authentic points (Steinschneider, *Hebr. Ueber.* p. 931). But on the whole it seemed best to omit the document from the present collection.

But what *has* been included has no better claim to authenticity. It is however a far finer work, and deserves inclusion on its own merits. It was printed by Steinschneider

ה

שערי המוסר (המיוחס להרמב"ם)

יש שתי צואות המיוחסות לרבי משה בן מיימון (תתצ"ה–תתקס"ד לאלף החמישי). האחת, הנודעת עפ"י רוב כצואת הרמב"ם, נמצאת בכתב יד בבתי־עקד־ספרים רבים ונדפסה פעמים רבות למיום הופעתה הראשונה בויניציה בשנת ש"ד. הצואה הזאת יש לה חשיבות פולמית יותר ממוסרית, יען כי כל עיקרה לא בא אלא להלשין באופן גס ומעליב על חכמי ישראל בצרפת. אמנם הד קול כזה נשמע לפעמים גם באגרות אחרות המיוחסות להרמב"ם. בכלל נמצאים בה פה ושם קוים ושרטוטים הראוים להנשר הגדול הזה, כמו הרעיון שהמנוחה השלמה והאמתית ביום השבת מסייעה לתקן ולשכלל את הלב להשגת הבורא יתברך. מלבד זאת יש ידיעה מפורטת בכ"י בודליאני (רשימת נייבויער, נומר 2386) שהצואה הזאת נכתבה ע"י הרמב"ם בערבית על שני עלים ותיכף אחרי מותו נפרדו העלים האלה מן הספר שבו היו נתונים ונעתקו לעברית. אבל אי אפשר לתת אמון בידיעה הזאת. לכל היותר אפשר להניח שהצואה הזאת יש לה איזה קוים מקוריים (שטיינשניידר, העברעאישע איבערזעטצונגען, דף תתקל"א), אבל בשלמותה חשבתי לטוב ונכון להשמיטה מן הכרך שלפנינו.

והנה צואת הרמב"ם שנתתי פה איננה בחזקת מקוריות יותר גדולה, אבל לכל הפחות היא חבור יותר יפה ומעולה מן הראשונה, וראויה היא למקום פה בשביל מעלותיה העצמיות. שטיינשניידר ועדעלמאן הדפיסו אותה בספריהם המכילים את

and Edelman in the same volumes which contain Ibn Tibbon's Testament (See p. 53). In the Bodleian MS. from which Steinschneider derived it, it is an introduction to the Testament mentioned above, and claims to be by Maimonides (מוסר נאה מאד מאד מהרמב"ם ז"ל להרב החכם ר' אברהם בנו ז"ל). In 1852 Steinschneider was rather inclined to accept this ascription, but he afterwards withdrew his opinion (*Hamazkir*, ii, 8, iv, 107). For it turned out that the same text had been published anonymously under the title ס' המוסר in Cracow, in 1586. Moreover L. Dukes discovered a MS. of the text in the British Museum, entitled שערי המוסר אל השלם השר איש רומי. This MS. is written on the margin of fol. 137b, seq. of Harleian MS. 5686. In the present writer's opinion, though the MS. is a fifteenth century copy, it points to an older original. In several places the copyist must have had an old and faded MS. before him, as he frequently was unable to read his original. It seems most probable that the text is a product of the early part of the thirteenth century. It was thus written soon after Maimonides' death, and is therefore placed in the position it occupies in the chronological sequence of this volume. In order, however, to indicate that the text is later than Maimonides, it is placed *after* the letter by Naḥmanides, which it would precede, if it were really by Maimonides himself. The writer adopts several of the most prominent Maimonist views: Free-will, the doctrine of the Mean, and so forth. That the text is not by Maimonides is indicated unmistakably by the fact that the writer addresses his *children* in the plural. We know of only one child, Abraham, who carried on the reputation of Maimonides into the next generation. It is clear that the writer of this text was, like Maimonides himself, a physician.

הצואה של אבן תבון (ראה דף 53). בכ"י הבודליאני אשר ממנו דלה שטיינשניידר את הצואות הרי היא כעין הקדמה אל הצואה הנזכרת לעיל והרמב"ם נזכר בפירוש בתור מחברה (מוסר נאה מאד מאד מהרמב"ם ז"ל להרב החכם ר' אברהם בנו ז"ל). בשנת תרי"ב נטה שטיינשניידר להאמין שהרמב"ם הוא מחברה, אבל אח"כ חזר על דעתו זו (המזכיר, כרך שני, דף ח'; כרך רביעי, דף ק"ז), יען כי נודע הדבר שאותו הנוסח עצמו נדפס בהעלם שם המחבר בקראקוי בשנת שמ"ו תחת השם „ס' המוסר". מלבד זאת גלה יהודה ליב דוקעס כ"י ממנו במוזיאום הבריטי בלונדון תחת השם „שערי המוסר אל השלם השר איש רומי". כתוב בשולי העמודים קל"ז: וכו' של כת"י הארלעס נומר 5686. לפי דעתי, אף כי הכ"י הוא מן המאה החמש עשרה בכ"ז נראה שמקורו הוא יותר עתיק. במקומות אחדים אפשר לראות שהמעתיק העתיק מכ"י בלוי מזוקן, כי לפעמים קרובות לא עלה בידו לקרוא את מקורו כראוי. אפשר מאד שהחבור הזה נכתב בתחלת המאה השלש עשרה, קרוב לפטירת הרמב"ם, וע"כ קבענו לו מקום פה בהתאם אל הסדר הכרונולוגי של הכרך הזה. אכן בכדי להראות שנוסח הצואה הוא מאוחר מן הרמב"ם הצגנו אותו אחר האגרת של הרמב"ן, כי להפך אם היה מעשה ידי הרמב"ם עצמו כי אז צריכים היינו להקדימו. כנראה קבל המחבר מן הרמב"ם איזה מדעותיו היותר חשובות: רצון חפשי, הכלל של שביל הזהב וכו'. הוכחה גמורה שהאגרת הזאת לא נכתבה ע"י הרמב"ם היא העובדא שהמחבר פונה אל בניו בלשון רבים. אנחנו יודעים רק ע"ד בן אחד של הרמב"ם, אברהם, אשר התעטר בשם אביו. אין כל ספק שמחבר האגרת הזאת, כמו הרמב"ם עצמו, היה רופא.

In the notes to the Hebrew text, S. indicates Steinschneider's readings, B. those of the British Museum MS. This MS. has, for the first time, been collated with the Oxford version.

I will bless the Lord, who hath given me counsel, and hath led me in the right way.[1] I will make mention of His mercies, according to all that He hath bestowed upon me.[2] He hath chastened me sore, but hath not given me over unto death.[3] He held me by my right hand, and in the shadow of His hand He hid me.[4] From the burdens of fortune's wheel He delivered me, and saved me from life's vicissitudes. In the melting pot of time He tried me, and from the blackness of youth He made me white.[5] From its perverseness He kept me aloof, and from the conflict of passion He hath given me rest. He rebuked the serpent which enticed me, and gave me to taste the sweet[6]. From the dust He raised me, and with princes He hath made me sit.[7] My days have taught me, experience hath made me wise, time hath been my reproof. Thus far hath the Lord blessed and preserved me,[8] granting unto me widsom beyond my fellows, and enabling me to distinguish between good and evil. My end is in His hand, and He hath made me conscious of it, though I know not how long, nor how short-lived am I![9] Therefore hath His love stirred me to admonish the children whom He hath graciously bestowed on me, that they may observe the way of the Lord. I would teach them what He hath taught me, bequeath

בהערותי לנוסח העברי S משמש למהדורת שטיינשניידר, B לכ"י הנמצא במוזיאום הבריטי. השויתי את הכ"י הזה בפעם הראשונה לכ"י אוקספורד.

אברך את ה' אשר יעצני. ובדרך אמת הנחני. חסדיו אזכיר כעל כל אשר גמלני. יסר יסרני. ולמות לא נתנני. בימיני[1] אחזני. ובצל ידו החביאני. מסבלות הגלגל הוציאני. ומתהפוכותיו הצילני. בכור הזמן צרפני. ומשחרות הילדות הלבינני. וממשובותיו הבדילני. וממלחמת[2] יצרי השקיטני. ויגער בנחש השיאני. ומתוק[3] הטעימני. ומעפר הקימני. ועם נדיבים הושיבני. הימים הורוני. והנסיון השכילני. והזמן הוכיחני. ועד כה ברכני. והחייני. מזולתי הבינני. ובין טוב לרע הבחינני. אשר בידו קצי הודיעני. ולא אדע מתי ומה חדל אני. ולכן אהבתו הערתני.[4] לצוות את הילדים אשר חנני.

[1] S בימינו. [2] S ממלחמות. [3] B מר ומתוק.
[4] S תעירני.

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[1] Ps. 16.7; Gen. 24.48.
[2] Is. 63.7.
[3] Ps. 118.18.
[4] Ps. 73.23; Is. 49.2.
[5] i. e. cleansed him from the faults of youth.
[6] Add "of contentment".
[7] I Sam. 2.8 [8] Jos. 17.4. [9] Ps. 39.5.

to them the heritage which He gave me, ere He call me away, and His Glory shall gather me in![10]

Hear me, my children! Blessed be ye of the Lord, who made heaven and earth,[11] with blessing of heaven above, blessings of the deep that coucheth under, blessings of the breasts and of the womb![12] Be strong and show yourselves men![13] Fear the Lord, the God of your father, the God of Abraham, Isaac, and Jacob; and serve Him with a perfect heart, from fear and from love. For fear restrains from sin, and love stimulates to virtue. Know that He will bring all to judgment, for what is open and for what is hidden, for good and for evil.[14] He who leads a good life finds good even in this world; for they that see him glorify him, and those who know him declare him blessed. And when the tale of his years is full, and he departs from the children of men, he will rejoice in the worthiness of his work and will find comfort. No fear of death will distress him, for he will not be anxious concerning punishment; he will await the good reward, to see the bliss treasured up for them that fear the Lord, and his house will be established for ever. But if a man corrupt his way and pursue

[10] To Himself, or as E. takes it "to my fathers". The text (Isa. 58.8) is applied to death in T. B. Soṭa 9b, (cf. also Kimḥi's comm. on Isaiah ad loc.). Besides the references given, there are in this introduction several other biblical reminiscences, which are not direct quotations, as the author sometimes paraphrases, sometimes alters for his rhymes, sometimes modifies by the introduction of

לשמור דרך ה'. ולהורותם מאשר הורני. ולהורישם אשר הורישני. בטרם יקראני. וכבודו יאספני:

שמעוני בני! ברוכים אתם לה' עושה שמים וארץ. ברכות שמים מעל. ברכות תהום רובצת תחת. ברכות שדים ורחם. חזקו והיו לאנשים![5] יראו את ה' אלהי אביכם.[6] אלהי אברהם יצחק ויעקב. ועבדוהו בלבב שלם מיראה ומאהבה.[7] כי היראה מביאה הזהירות מן החטא. והאהבה מביאה הזריזות[8] למצות: דעו כי הכל יביא במשפט. על גלוי ועל נעלם. על טוב ועל רע: המטיב פעלו יטיבו לו בעולם הזה. רואיו יפארוהו ויודעיו[9] יאשרוהו. ובהמלא מספר ימיו בהפרדו מבני אדם ישמח על כשרון פעלו ויתנחם ולא יכאב[10] מאד למות כי לא ידאג לעונש. אבל יצפה לגמול טוב. לראות בטוב הצפון ליראי ה'. וביתו יהיה נכון עד עולם: והמשחית דרכו וירדוף הרע. הרע

[5] B omits this clause. [6] B אבותיכם. [7] S omits מיראה.
[8] S reads in both cases זריזות; B in both cases זהירות.
[9] B omits this and previous word. [10] S ידאג.

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post-biblical phraseology. But the result is a singularly fine specimen of the "mosaic" type of composition.
[11] Ps. 115. 15. [12] Gen. 49. 25.
[13] I Kings 2. 2. [14] Eccles. 12. 14.

evil, evil shall pursue and overtake him and in turn corrupt his conduct farther. They that see him will despise and condemn him in his life-time; and in his death "his flesh grieveth for him, and his soul mourneth over him."[15] For "he departeth in darkness and with darkness is his name covered;"[16] yea, "he shall lean upon his house, but it shall not stand!"[17]

I entreat you to recognize the excellency of light over darkness. Reject ye death and evil, choose ye life and good, for the free choice is given unto you![18] Accustom yourselves to habitual goodness, for habit and character are closely interwoven, habit becoming as it were second nature. Again, the perfection of the body is an antecedent to the perfection of the soul, for health is the key that unlocks the inner chamber. When I bid you to care for your bodily and moral welfare, my purpose is to open for you the gates of heaven! Conduct yourselves with gravity and decency; avoid association with the wanton; sit not in the streets, sport not with the young, for the fruit thereof is evil. Be found rather in the company of the great[19] and learned, but behave modestly in their presence, occupying the lower seats.[20] Incline your head, and open

[15] Job 14. 22.

[16] Eccles. 6. 4.

[17] Job 8. 15. In the previous verse, the house of the wicked is likened to a spider's web for frailty. There are throughout this part of the Testament reminiscences of the *Choice of Pearls*.

ירדפהו וישיגהו וישחית מעשיו. רואיו יעקשו עליו פיהם. וילזו[11] שפתותיהם. ובמותו בשרו עליו יכאב. ונפשו עליו תאבל. כי בחשך ילך[12] ובחושך שמו יכוסה. וישען על ביתו ולא יעמד:

אחלי לפניכם תכירו יתרון האור מן החושך. ומאסו במות וברע ובחרו בחיים ובטוב כי הרשות נתונה לכם.[13] הנהיגו עצמכם במדות הטובות. כי טבע האדם תלוי במנהג. והמנהג יוקבע בטבע: דעו כי שלמות הגוף קודם לשלמות הנפש. והוא כמפתח הפותח טרקלין. ולכן עיקר כוונת מוסרי על שלמות גופכם ותיקון מדותיכם לפתוח לפניכם דלתות השמים: התנהגו בכבדות ובכבודות. חדלו לכם מחברת הקלים. ומישיבת הרחובות. ומשחוק הבחורים. כי משם יצא פרי רע: המצאו תמיד בין כבירים וחכמים.[14] אך בענוה ובהכנעה ובשפל המקומות. והטו אזני[15] ראשיכם ופתחו אזני לבבכם

[11] B ויליזו. [12] B הולך. [13] B לפניכם.
[14] B בין נכבדים. [15] S omits.

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[18] Eccles. 2. 13; Deut. 30. 19; Mishnah Abot iii, 15. Cf. *J. E.* v, 505.

[19] Job 15. 10.

[20] In olden times the disciple sat on the ground (cf. Abot i.4, T. B. Megillah 21a). Cf. also Matthew 23. 6.

the ears of your heart to listen and to understand their words, and what they praise and blame; weigh[21] their opinions and thus will ye be set in the right way. Guard your tongue from wearying them, measure your words with judgment, for the more your words the more your errors. Be not supercilious or conceited when with them; be not ashamed to ask explanations, but do so at the right moment and in fitting terms. Ponder well over every word before you utter it, for you cannot recall it afterwards.

Love wisdom, seek her as silver, search for her as for hidden treasures.[22] Be found on the threshhold of the wise, those that learn and those that teach. There obtain your recreation; there take delight in hearing discourse of science and morals, as well as the new thoughts and ingenious arguments of the students. Emulate those who seek knowledge, despise those who have no intellectual curiosity. Whether you ask a question or answer one, speak without haste or obscurity, softly and without stammering.[23] Use refined phrases, let your utterance be clear, tranquil, and apt to the point. Behave as one who wishes to learn and to discover the truth, not as one whose aim is to dispute and win a wordy victory. Attend there in a receptive frame of mind, determined to profit by your attendance; then will study be pleasant

[21] Or, following a different punctuation, "weigh what they praise and blame."

[22] Prov. 2.4.

[23] Is. 28.11.

לשמוע ולהבין[16] דבריהם ומה יגנו ומה ישבחו. ושקלו[17] הענינים קצתם על קצתם. ואז תשכילו: שמרו פיכם ולשונכם מהעתיר דברים לפניהם. כלכלו דבריכם במשפט. כי בהרבות דבריכם ירבו טעייותיכם[18]. ואל תתהדרו ותתגאו לפניהם. ואל תבושו לשאול הנעלם מכם. אך בעת ראוי[19] ובלשון ראוי. חשבו ושקלו הדבר טרם תוציאוהו מפיכם כי לא תוכלו להשיבו:

אהבו החכמה. בקשוה ככסף. וכמטמונים חפשוה.[20] הסתופפו בבתי החכמים. הלומדים[21] והמלמדים. שם יהיה טיולכם. והתענגו שם בשמוע החכמות והמוסרים והחדושים ופלפולי התלמידים. קנאו ליודעים[22] ובזו בלבבכם הגולמים: כאשר תשאלו או תענו דבר. אל תמהרו ואל תבהלו ואל תצעקו ואל תדברו בלעגי שפה. דברו במבחר הלשון. בצחות[23] השפה. בקול נחת.[24] בכיוון הענינים. כמבקש ללמוד ומחפש האמת. לא כמריב ומבקש לנצוח: עמדו שם ברצון[25]. והתבוננו להוציא משם תועלת ואז ינעם לכם ויקל עליכם. ואם

[16] S ולהאזין. [17] S שקלו, putting stop at דבריהם.
[18] S טענותיכם. [19] B adds ובחכמה. [20] S. חחפשוה.
[21] B omits. [22] B לתלמידים. [23] B בכבדות.
[24] B omits phrase. [25] S ברצונכם.

and facile. But if you allow your heart to wander hither and thither, you will fail in the main purpose of your attendance, for you will learn nothing, and the heavy confinement will wear out your body. When ye leave the college, realize what you are taking home; grave it on your brain, bind it to your heart! Learn in your youth, when ye eat what others provide; while your mind is still free, and unencumbered with cares; ere the memory lose its vigor. For the time will come when ye will wish to learn but will be unable. And, even if ye do not entirely fail, ye will labor much to little effect; for your mind will lag behind your lips, and when it does keep pace, the memory will not hold fast what the mind attains.

Behold, my counsel is committed into your hand, you may profit much from the study of it to confirm truth,[24] to settle the mind, and to remove doubt. When you find in the Law or the Prophets, or the books of the Sages, a deep text or an obscure saying, which you cannot understand nor can penetrate into its secret; which appears subversive of the corner-stones of the Torah or altogether absurd; do not budge from your faith, let not your mind be confounded. Stand fast in your stronghold, and attribute the fault to yourselves, for it is not a vain thing, and if it be vain, it is because of your lack of understanding.[25] Place

[24] According to another reading: "faith".

[25] Maimonides, *Guide*, iii, ch. 26, cites this use of the text, Deut, 32. 47. "The giving of these commandments [whose object is not clear] is not a vain thing and without

תשלחו לבבכם אנה ואנה תפסידו מן[26] הקרן במעמדכם.[27] כי לא תלמדו ויכבד עליכם המסגר[28] המחלה הגוף: ובצאתכם דעו מה תוליכו לבתיכם. חקוהו במוחכם. וצוררוהו בלבבכם: למדו בבחרותכם באכלכם הכנת זולתכם. ובעוד לבכם פנוי טרם ימלא מחשבות וכח המזכיר יחלש. כי יבוא עת שתרצו ולא תוכלו. ואפילו מה שתוכלו תתיגעו עם מעט תועלת. כי לא ירדוף הלב את הפה. ואפילו במה שירדפהו לא יחזיקהו כי ישכחהו:

הנה מוסרי בידכם מסור.[29] יש בו תועלת רב בלמוד לחזקת האמונה.[30] ולישב בדעת ולהסיר המבוכה: כאשר תמצאו כתוב עמוק ומאמר נבוך בתורה או בנביאים או בספרי חכמים. אשר לא תבינוהו ולא תדעו מסתרו. ונראה כסותר פנות התורה או דברי הבאי. אל תזוזו מאמונתכם. ואל יתבלבל שכלכם. עמדו בחזקתכם. והפחיתות ההוא חשבוהו בכם. כי לא דבר רק הוא כי אם[31] מכם.

[26] S omits.
[27] S בעמדכם. [28] B כמסגר.
[29] B הנני מוסר בידכם מסורת. [30] S לחזק האמת.
[31] S omits כי אם.

it "in a corner"[26] and do not abominate the whole of your faith because you are incompetent to solve a single problem of philosophy. "God understandeth the way thereof, and knoweth its place."[27]

Love truth and righteousness, and cleave to them. Prosperity so obtained is built on a sure rock. Hate falsehood and injustice, lust not after their dainties, for such happiness is built on sand.[28] To one who so acts apply the Scriptural words: "Say unto them that daub a wall with whited plaster, that it shall fall."[29]

Therefore, let truth and righteousness, by which ye may seem to lose, be more lovely in your sight than falsehood and unrighteousness, by which ye may seem to gain. For thus said the Wise Man in his admonition: "Buy the truth, and sell it not."[30] Know that truth and righteousness are adornments of the soul and givers of strength and durability to the body. I have found no remedy for weakness of heart[31] comparable to an infusion of truth and righteousness. Nor could the company of friends, the deep shelter of Ashteroth Karnayim, javelin or coat of mail, give me the same sense of security as the helmet of truth and the shield of righteousness![32]

useful purpose, and if it appears so to you in any commandment, it is owing to the deficiency in your comprehension."

[26] A talmudic phrase, T. B. Kiddushin 66a. Here the sense is: "set it apart for further thought."

[27] Job 28.23.

[28] Cf. Abot de R. Nathan I, xxiv. See particularly Matt. 7. 24–7. Cf. I. Abrahams, *Studies in Pharisaism*.

הניחוהו בקרן זוית. ואל תשקצו כל אמונתכם על חסרון הבנת דבר חכמה.[32] אלהים הבין דרכה והוא ידע את מקומה:

אהבו האמת והצדק ובהם תדבקון. כי תצליחו בהם ותקיים[33] ההצלחה ההיא כבונה על צור החלמיש: שנאו השקר והעול. ואל תתאוו למטעמיהם. כי הוא כבונה[34] על החול. וקראו עליהם, אמור אל טחי תפל[35] ויפול!

לכן ינעם לכם האמת והצדק שנראה שתפסידו בהם יותר מן השקר והעול שנראה שתרויחו בהם.[36] וכן אמר החכם במוסרו. אמת קנה ואל תמכור: דעו כי האמת והצדק הם תכשיטי הנפש. ונותנים גבורה ובטח ונצח לגוף. ולא מצאתי רפואה לרכות הלבב כהרכבת האמת והצדק. ולא הבטיחוני אחוזת מרעים ועשתרות קרנים ושלח ושריון ככובע האמת ומגן הצדק:[37]

[32] B הדבר ההוא או חכמה אחת.
[33] S omits. [34] B נבנה. [35] S תחי טפל. [36] S in both cases בו. [37] B is here defective.

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p. 92. [29] Ezek. 13.11. [30] Prov. 23.23.
[31] Prob. in the sense of "timidity"; cf. Deut. 20.8.
[32] Gen. 26.26 (as interpreted by the Targum). Ashteroth Karnayim, situated E. of the Jordan, in a deep

So shall it come to pass in the day when I bequeath unto you the possessions which the Creator has preciously bestowed on me, I will hand on to you the honesty of purpose by which God has enabled me to possess this store, for with my staff I crossed over to gain my daily bread and its drink offering, and lo! the Lord has blessed me thus far. Faithfulness has introduced me into places where my kinsmen could not admit me, and has dowered me with more than my fathers had to leave unto me. It has given me authority over men greater and better than I, and I have prospered myself and have been a source of profit to others. Therefore take heed therein, even toward one whose good the Law does not enjoin us to seek.[33] Stand by your words, let not a legal contract or witnessed deed be more binding than your verbal promise, whether publicly or privately given. Disdain reservations and subterfuges, tricks, sharp practices, and evasions. Woe to him that builds his house thereon! For if one getteth riches and not by right, "in the midst of his days he shall leave them and at his end he shall be a fool."[34] Live in sincerity, integrity, innocency! Touch not that which is not yours, be it a small matter or great. Taste not that which is not clearly and decisively your own. Flee from doubtful possessions, treat

dale between two hills, was a type of the completely sheltered spot (cf. T. B. Sukkah 2a).

[33] The Talmud has a beautiful term for those aspects of morality which are not susceptible of legal definition:

והיה ביום הנחילי אתכם את אשר חנני[38] הבורא. אנחילכם הנאמנות אשר בה הקנני הבורא את החיל הזה. כי במקלי עברתי להרויח לחם התמיד ונסכו. והנה ברכני ה' עד כה. והנאמנות הכניסני במקום שלא הכניסוני קרובי. וירשתי מה שלא הורישוני אבותי. והמשילני על גדולים וטובים ממני. והצלחתי והועלתי לי ולזולתי: לכן הזהרו בו אפילו במה שלא הזהירה התורה אשר תדרוש שלומו. עמדו[39] בדבוריכם. אל יכבד בעיניכם שטר ועדים וקנין על הבטחת הדבר גלוי ונסתר. בטלו ומאנו במודעי מרמות ומזמות ודקדוקים ועמוקים ועקשיות ותושיות ודתות תחתיות. הוי לבונה ביתו עליהם! כי בחצי ימיו יעזבנו ובאחריתו יהיה נבל: תחיו[40] בתמות ובתמימות ובנקיות. אל תגעו בשל זולתכם דבר קטן וגדול. ואל תטעמו מאומה ממה שאינה שלכם ברור ומוחזק. ברחו מן הספקות והעמידום בחזקת

[38] S הנחילני. [39] B adds קיים. [40] B תחיו.

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they are described as "matters given over to man's heart" (Cf. e. g. T. B. Baba Mezi'a 58b.).

[34] Jer. 17.11. The terms used by the author in explanation refer literally to the commodities about which the duty of tithing is doubtful or certain.

them as the property of others. Remember that the tasting of the doubtful leads to indifference as to the certain; the little to the great, the inadvertent to the designed, till one becomes a hardened cheat, liar, thief and bandit, from whom men turn hastily away.[35] "The buyer from him will not rejoice, nor the seller mourn."[36] He shall be ashamed in his life and confounded in his death. All this have I seen and laid it to my heart. "He that conceives chaff shall bring forth stubble," but "he that sows according to righteousness shall reap according to mercy."[37] Let your moral life be your pride of lineage, and your loyalty to truth your sufficient wealth, for there is no pedigree noble[38] as virtue, no heritage equal to honor.

Bring near those who are far off, bow to the lowly, and show the light of your countenance to the downcast. Be pitiful to the poor and the sorrow-stricken. See to it that they share your joys! Help them in your feasts, according to the good hand of the Lord upon you. But beware lest they be put to the blush by reason of your gifts. Never cease to do good to all whom it is in your power to serve, and be on your guard against working ill to any man whatsoever.

Contemn idleness and loath ease, for these corrupt the body, and lead to all manner of penury

[35] Or "and bandit. Turn ye hastily away from such a one."

[36] Ezek. 7.12.

[37] Isa. 33.11; Hos. 10.12. The quotations are

זולתכם: דעו כי טעימת[41] הדמאי גורמת ליגע מן הודאי. והמעט להרבה והנסתר לנגלה. עד שיוחזק לעקש כפרן גנב וגזלן יברחו[42] מפניו. הקונה ממנו אל ישמח והמוכר אל יתאבל. יבוש בחייו ויכלם במותו. כל זה ראיתי ונתון אל לבי מי שיהר חשש ילד[43] קש והזורע לצדקה קוצר לפי חסד: התיחסו במוסרכם והסתפקו בנאמנותכם[44]. כי אין יחס כמוסר ואין ירושה כנאמנות:

קרבו הרחוקים. השחו[45] לקטנים. האירו פניכם לשפלים. רחמו על האביונים והעלובים. שמחום בשמחתכם והפקידום[46] בחגיכם כיד ה' הטובה עליכם. והזהרו שלא יבושו ויחורו פניהם בסבת מתנותיכם. ואל תחדלו להטיב לכל אשר תוכלו והזהרו מהרע[47] למי שיהיה:

מאסו הבטלה וגעלו השלוה. כי הם סבות להשחתת הגוף. ולמחסור ולשעמום. ולפטפוט.

[41] B נגיעת. [42] S ברחו.
[43] B תלד and תהר. [44] B באמונתכם. [45] B השחר.
[46] B ותפקדום. [47] S omits מהרע.

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slightly modified by the author to suit the structure of his sentence.

[38] Cf. the quotations in Ben Jehuda's *Millon*, 2025 a.

and perversity, in pocket and in conversation. They are the ladder to Satan and his servitors.[39] Such is the fruit of pernicious sloth, whereas "in all labour there is profit".[40]

Make not your souls abominable by dissension, which wastes body and soul and substance. And what else remains? I have seen the white become black, the high of station brought low, families smitten sore, princes humiliated from their position, great cities ruined, assemblies dispersed, the pious destroyed, men of faith like to perish, and the honorable held in light esteem, —all because of contention. Prophets have prophesied, sages have spoken wise words, philosophers have probed, all have dilated on the evils of faction without exhausting the subject.[41] Therefore hate dissension and flee from it; keep aloof from its lovers, its supporters, its admirers. If your own flesh and blood be among the lovers of strife, make yourselves as strangers unto them—ignore your kinship, lest ye be consumed in all their sin.[42] Glory in forbearance, for that is real strength and true victory. If ye seek

[39] See *J.E.*, xi, 70b. [40] Prov. 14.23.

[41] The evils of contention and faction are a fertile theme of Jewish moralists of all epochs. Our author writes with a heat patently due to personal experience. If the author be indeed Maimonides, his denunciation is prophetic of what occurred after his death, and in connection with his philosophical writings. But the ascription of the Testament to Maimonides is highly improbable. See above p. 101.

[42] The allusion is to the story of Koraḥ, Num. 16.

ולעקשות פה. ולזות שפתים. וסולם לשטן ולעובדיו. והיא היא העצלה המנולה[48] ובכל עצב יהיה מותר:

אל תשקצו את נפשותיכם במחלוקת המכלה הגוף והנפש והממון. ומה נשאר עוד? ראיתי לבנים הושחרו[49]. ופחות נפחתו. ומשפחות נספחו. ושרים הוסרו מגדולתם. ועיירות גדולות נתערערו. וקיבוצים נפרדו. וחסידים נפסדו. ואנשי אמונה אבדו. ונכבדים נקלו ונתבזו. בסבת[50] המחלוקת: נביאים נבאו. וחכמים חכמו. ופילוסופים חיפשו. ויספו לספר רעת המחלוקת. ולא הגיעו לתכליתה: לכן שנאו אותה ונוסו מפניה! והתרחקו מכל אוהביה וגואליה ורעיה[51]: וגם אל כל שאר בשרכם אוהב מדנים התנכרו[52]. ורחקו קרבתם פן תספו בכל חטאתם[53]. התפארו בסבל כי הוא הגבורה הישרה והנצחון האמיתי. כי בבקשכם הנקמה שמא

48 B המנונה.
49 S השחירו.
50 B מחמת.
51 The MSS. have masc. terminations throughout this sentence.
52 B התנכרו ממנו.
53 B חטאתיך.

revenge, perchance ye will not attain it, and your heart will be sick with hope deferred;[43] and ye may add shame to your disgrace, like one who rolleth a stone which returns unto himself.[44] And if ye do attain the sought-for revenge, behold ye have sinned against the Lord! For, realize what the result must be to *yourselves*! Hatred, a vindictive heart, confusion of mind, sleeplessness, interruption of your work, the exposure of your faults and failings, degeneration in look and speech, destruction of the soul, a devouring jealousy, disturbance of family peace, and in the end remorse!

Therefore, recognize the worth of forbearance. Sanctify yourselves and be ye holy in the eyes of your enemies. They will relent of their animosity, and your soul will be great in their eyes. They will repent and will better their heart, if they be indeed men of heart. If they are hopelessly base, they will be pained that ye are not as despicable as themselves, in that ye do not as they do, and ye will reign over them with the crown of virtue. Behave, then, with humility, for it is the ladder to the topmost heights;[45] if ye possess that quality, forbearance itself will not be necessary. There is no ornament so comely as meekness. The Master of the Prophets Moses was not so distinguished in Scripture for any of his qualities as for his virtue of humility.[46] Keep

[43] Prov. 13.12.

[44] Prov. 26.27.

[45] Or: "to the highest virtues."

[46] Num. 12.3.

לא תשיגוה ותחלו לבבכם בתוחלת ממושכה. ושמא תוסיפו על בשתכם חרפה.[54] כי גולל[55] אבן אליו תשוב. ואם תשיגוה הנה חטאתם לה'! ודעו את אשר תמצא אתכם. שנאה. לב נוקם. בלבול השכל. טרוד שינה. ביטול[56] פעולה. גילוי מומים. וג"כ[57] יולידוהו שינוי פנים והלחשים. אבדן הנפש. קנאה אוכלת. עכירות פמליא.[58] חרטה באחרית:

לכן תכירו מעלת הסבל.[59] והתקדשתם והייתם קדושים בעיני אויביכם. ויתחרטו מזיקיכם ותגדל נפשכם בעיניהם. וישובו ויטיבו לבם[60] אם הם אנשי לבב. ואם הם אנשי בליעל יכאבו ויצר להם על אשר לא תתבזו עמהם. לעשות כמוהם. ותמלכו עליהם בכתר המוסר: תתנהגו בענוה. כי הוא סולם לעלות המעלות[61] הרמות. ועמה לא תצטרכו לסבל: דעו כי אין עדי כענוה. הנה[62] רבן של נביאים לא נתיחס על כל טוב[63] מדותיו כמו על הענוה: שמרו מחסום

[54] B omits. [55] B כגולל.
[56] S בלבול. [57] B אם אין.
[58] S adds לומר לאחרים חוטא ומחטיא.
[59] B השכל.
[60] B להם.
[61] B במעלות.
[62] B משה הנקרא.
[63] S omits.

a curb on your mouth,[47] a bridle on your tongue. God bestowed the faculty of speech on man, because He loved man above all other creatures; a faculty desirable for understanding and lauding God and declaring His wonders; a gift fitted to help man meditate in His Law, learning and teaching, an instrument by which man might promote peace among human kind. It would be ungrateful to turn good into evil, to utter indecent or lying words and to slander—this is indeed an iniquity to be punished by the Judge![48]

But make matter subject to mind, the body to the soul, for this subjection is your freedom, here and hereafter! Therefore, as to the body, "further not its evil device,"[49] for to minister to its cravings is to increase its demands, until it[50] yearns for the unattainable, and in the end the divine element perishes with it. But if the spirit[51] rule, and the body is dominated and humbled, man will seek nothing beyond the necessary; he will be satisfied with the little and will disdain superfluities; he will be contented in life and comforted in death!

Eat, then, that ye may live, and lay a ban on excess. Do not imagine that abundance of food and drink strengthens the body and expands the mind as though you were dealing with a sack which is filled by what is put therein. The

[47] Ps. 39.1.

[48] Job 31.11.

[49] Ps. 140.9.

[50] Perhaps render "*he* yearns", and refer the pronouns to the man.

[51] Or: "mind".

לפיכם ורסן ללשונכם. דעו כי מעלת הדבר חנן האל באדם באהבתו אותו על כל הבראים. נחמד להשכיל. וטוב להודות לה'[64] ולרוממו ולספר נפלאותיו. ולהגות בתורה וללמוד וללמד. ולהטיל שלום בין אדם לחבירו.[65] לכן לא יתכן להמיר טוב ברע. ולדבר נבלה ושקר ורכילות.[66] כי הוא עון פלילי:

ושעבדו החומר לשכל. כלומר הגוף לנפש. כי שעבודו הוא חירותכם בזה ובבא. לכן זממו אל תפיקו. כי בהפיק[67] מאוייו יוסיף לבקש[68] ולא ישבע עד שישתוקק למה שלא ישיג, ויאבד עמו חלק האלהי[69]: ואם ימשול השכל וישתעבד הגוף ויכנע. לא יבקש רק הצריך[70]. וישבע מן המעט ויקוץ המותר. וינעם בחיים ויתנחם במות:

אכלו כדי שתחיו והיותר תחרימו. ואל תאמינו שרוב המאכל והמשתה יגדיל הגוף וירבה השכל. כשק המתמלא מן המושם לתוכו. כי הוא ההפך.

[64] S לו.   [65] S omits the previous 8 words.
[66] B adds ודברי הבאי.   [67] S כהפיק.
[68] S לבקשו.
[69] S אלהי.
[70] B יכנע מאוייו יבקש רק מה שצריך.

contrary is true. By taking the little food which is easily digested by the natural heat, a man's vigor and health increase, his mind becomes clear and calm. But if he eat more than enough, overtaxing his digestion, his food "is a vile thing, it shall not be accepted."[52] His body is emaciated, his intellect dulled, his purse emptied. Overeating is, in fact, the cause of many maladies. Work before ye eat, rest after ye have eaten. Feed not ravenously, like people afflicted with bulimy;[53] fill not your mouths gulp after gulp without breathing space.

Hate injurious viands as you would hate a foe who seeks to slay you. Eat not in the public ways, do not incessantly nibble like mice, take your meals at fixed hours in your homes.[54] Avoid frequent feastings with young men. The breeding of a man, whether for good or ill, is discerned by his manner at a public banquet. Many a time have I returned to my house hungry and thirsty, because I was aghast at the shame of some of the other guests. Beware of wine, which destroys the strong and degrades the honored. How excellent in my eyes is the ordinance of Jonadab unto his children,[55] yet will I not lay

[52] Lev. 19.7.

[53] A medical term (Yoma, viii, 6) derived from the Greek. It denotes excessive appetite.

[54] T. B. Ḳiddushin 40b. Against dining out see T. B. Pesaḥim 49a.

[55] Jer. 35.6. The sons of Jonadab were commanded by their father to abstain from wine. This sentiment of our author is opposed to that of Maimonides, see *Eight Chapters*.

באכול מעט יש כח באצטומכא לקבלו. ובחום הטבעי לעכלו.[71] אז יגדל ויבריא לסובלו ודעתו תתישב:[72] ואם יאכל יותר מדאי האצטומכא לא יקבלנו. והחום הטבעי לא יעכלנו. נכחו יצא. פגול הוא לא ירצה. גופו ירזה. ושכלו יתבזה. וכיסו יתרוקן: הזהרו שלא תאכלו עד אשר תעכלו. כי הוא הפסד הגוף והכיס. כי הוא סבת רוב התחלואים: ועמלו טרם שתאכלו. ותנוחו אחר שתאכלו.[73] אל תאכלו בבהלה כבעלי בולמוס. אל תמלאו פיכם, הלוגמא לא תשיג[74] חברתה:

שנאו המאכלים המזיקים. כאשר ישנא איש את שונאו המבקש[75] להמיתו: אל תאכלו בדרכים ואל תאכלו תמיד[76] כעכברים. כי אם לשעות הקבועות ובבתיכם. והמנעו מהתמיד סעודות עם הבחורים: דעו כי בסעודות הקבוצים יוודע תרבות האדם אם טוב ואם רע. והרבה פעמים חזרתי רעב וצמא בביתי מיראתי. בראותי חרפת זולתי: הזהרו מן היין המשחית עצומים. ומבזה הנכבדים. ומה טוב בעיני צוואת יהונדב לבניו. אמנם לא אצונו. כי

[71] B לסובלו. [72] B תישב. [73] B omits clause.
[74] S בלונמא כי תשיג. [75] S רעהו השונאו ומבקש.
[76] S omits.

the same command on you; for I have not accustomed you to complete abstinence from wine from your earliest years. But break the strength of the wine with water, and drink it as food not as a pastime.[56] Not without purpose was the shame of Noah written;[57] the record was preserved to point a moral.

Expenditure is divisible into four categories: Profit, Loss, Aversion, Honor. *Profit*, is the expenditure on the bestowal of loving-kindness, the interest of which ye enjoy while the capital remains.[58] *Loss*, is expenditure on gambling, by which a man loses his money, his dignity, his time. If he win he weaves a spider's web; it is a trespass, certainly he is guilty![59] *Aversion*, is the designation of expenditure on food. *Honor*, is the expenditure on wearing apparel, on which one should spend what he can afford.[60] But eat less than your means allow, enough to keep you alive; loathe gambling, keep aloof from gamblers. Stretch your means beyond their capacity to sow in charity, and reap according to mercy![61]

Enjoy life in the society of your friends and the wife of your young manhood.[62] Remember the warnings of Scripture against unchastity. "She hath cast down many wounded, yea a

[56] Lit: "luxury"; mere enjoyment.
[57] Gen. 9.21.
[58] Mishnah Peah 1.1.
[59] Isa. 59.5; Lev. 5.19.
[60] T. B. Ḥullin 84b.
[61] Hosea 10.12.

לא התנהגתי אתכם מתחלת בריאתכם. אך שברו כחו במים ושתוהו דרך מזון ולא דרך[77] תענוג: ראו[78] כי לא לחנם נכתב גנות נח הצדיק. כי אם ליקח מוסר:

דעו כי ההוצאה מתחלקת לארבעה חלקים, ריוח, הפסד. מאוס. כבוד: ריוח, הוא גמילות חסדים שתאכלו הריוח והקרן קיימת: הפסד, הוא השחוק שמפסיד בו אדם מעותיו וכבודו. ומבטל ימיו. ואם ירויח קורי עכביש יארוג. ואשם הוא. אשם אשם! מאוס, הוא מה שנאכל: כבוד, הוא שמלתו לעורו. לכן לבשו כפי השגתכם. אכלו פחות מהשגתכם רק כדי מחייתכם. מאסו השחוק והתרחקו מן השוחקים. זרעו לצדקה יותר מכדי השגתכם. וקצרו לפי חסד!

ראו חיים עם חברתכם ואשת נעוריכם. ואל תגעו בשל זולתכם. כי רבים חללים הפילה

[77] B על דרך.
[78] B דעו.

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[63] This combination of the society of friends and the love of wife, as conditions of a happy life, is directly derived from Maimonides, *Guide*, iii, ch. 49.

mighty host are her slain."[63] Imagine that ye had been in Noah's ark, and be comforted. Never excite desire, and when in the course of nature it comes upon you, satisfy it in the manner ordained by moral rule, to raise up offspring, and perpetuate the human race. Though it is not meet that ye should be dominated by your wives or reveal to them secrets placed in your keeping,[64] you must honor your wives, for they are your honor. "All glorious is the King's daughter within the palace."[65] Serve those who love you, and those near unto you, with your person and your substance, according to the good hand of the Lord upon you. But take heed lest ye serve them with your soul, for that is the divine portion![66]

[63] Prov. 7.26.

[64] Lit.: "the mysteries of your heart". Cf. Micah 7.8.

[65] Ps. 45.14, often used by moralists to typify the home as woman's sphere.

[66] A fine caution, finely expressed. Ardent devotion to the cause of one's family and friends may tempt one to sacrifice ideals. Cf. the Sifra on Levit. 19. 3; T. B. Baba Mezi'a 32a. Closely parallel to some of the sentiments in the latter sections of this Testament, are the views of Maimonides as expressed in the *Guide*, chs. 8, 38, 48, of Part III, and in the passages cited there by Maim. in cross-reference to his other works.

ועצומים כל הרוגיה. חשבו כאשר הייתם בתבת נח ותתנחמו. ואף בשלכם בסדר ובמשפט.[79] להעמיד זרע ולהתמיד הבריאות: הנה האש היושב עליו יכוה. והמשכיל יתחמם נגדו ויגע בו לעת הצורך. ויקבל ממנו תועלת. הניחו לרצון שירדפכם ואתם לא תרדפוהו: כבדו את נשיכם כי הם כבודכם. אל תרפו מהם מוסר ולא תמשילון עליכם. כבודן פנימה. במעט ראותם ימעט הזיקם. אל תגלו להם מסתורי לבכם: עבדו אוהביכם וקרוביכם בגופכם ומאודכם. כיד ה' הטובה עליכם. רק השמרו מאד פן תעבדון בנפשכם כי הוא חלק אלהי!

[79] B כסדר ומשפט.

קצור ההנהגה אשר תקן הר' ר' אשר

EXTRACTS FROM THE "RULE" DRAWN UP BY R. ASHER

VI

EXTRACTS FROM THE "RULE"

DRAWN UP BY R. ASHER

Asher son of Yeḥiel (known as the "Rosh" from the initials of the words Rabbenu Asher) was born in Germany c. 1250; he migrated to Spain, where he died in 1327. The work on which his fame rests is his compendium of the halakic parts of the Talmud (see *J.E.*, ii, 182). But he was author of much else, including the "Rule" or "Rules", from which some extracts are printed in this volume. Sometimes the "Rule" is described as "*Paths of Life*" (cf. Zunz, *Zur Geschichte und Literatur*, Berlin, 1845, p. 128). It is also known as "Rule for Health of the Soul" (MS. Ha. cited below).

The Rule differs in extent in various texts. The fullest form consists of two parts with distinct numberings. Part I contains 23 short paragraphs, the first of which enjoins the payment of a tithe of all profits. See the full statement on this subject in Judah ben Asher's Testament (p. 192 below). Part II consists of 131 or 132 paragraphs, mostly short.

Apart from the question of the 23 paragraphs of Part I (which are sometimes omitted, sometimes transposed to the end of Part II), the Rule as contained in Part II is not a unity. Thus §§ 1 to 24 are in the third person; §§ 25 to 46 are in alphabetical sequence; §§ 47 to end (like the alphabetical section) are in the second person. The Aleppo edition of 1875 contains only 52 paragraphs. The interesting MS. now at Jew's College (Cat. Hirschfeld, No.

קצור ההנהגה אשר תקן הר' ר' אשר[1]

אשר בן יחיאל (הנודע בשם רא"ש-ראשי תיבות של רבינו אשר) נולד באשכנז בערך שנת ו' לאלף הששי; גלה לספרד ונפטר שם בשנת פ"ח. חבורו היותר מפורסם הוא קצור ההלכות על התלמוד הנודע בשם "פסקי הרא"ש" (עיין באנציקלופדיה היהודית האנגלית, כרך שני, דף קפ"ב). אבל הוא חבר גם ספרים אחרים, ביניהם ה"הנהגה" או ה"הנהגות" אשר קצור ממנה נדפס בכרך שלפנינו. יש אשר ה"הנהגה" נקראת "ארחות חיים" (ראה צונץ, צור געשיכטע אונד ליטעראטור, ברלין תר"ה, דף קכ"ח), ונודעת היא גם בשם "הנהגה לבריאות הנפש" (כ"י האלבערשטאם המובא להלן).

ההנהגה שונה במדתה בנוסחאות שונים. בתכנה המלא יש לה שני חלקים, וכל חלק מסתעף לסעיפים מיוחדים. החלק הראשון מכיל כ"ג סעיפים קצרים, והראשון מהם מזהיר על הפרשת מעשר מכל מיני רוח. הענין הזה נידן באריכות בצואת יהודה בן אשר (להלן דף 192). החלק השני הוא בן קל"א או קל"ב סעיפים, רובם קצרים.

מלבד השאלה ע"ד כ"ג הסעיפים של החלק הראשון (אשר יש שהם נשמטים לגמרי, ויש שהם נדחים לסוף החלק השני), ההנהגה כפי שהיא מופיעה בחלק השני איננה חטיבה שלמה בפני עצמה. כן הסעיפים א'-כ"ד הם בלשון נסתר; כ"ה-מ"ו ערוכים בסדר אלף בית; מ"ז עד גמירא (כמו החלק האלפביתי) הם בלשון נוכח. המהדורה של אחלב תרל"ה מכילה רק נ"ב סעיפים. כ"י חשוב הנמצא כעת בבית מדרש הרבנים בלונדון

[1] For title, and plan of citation see p. 119.

247, 5, here called Hb.) contains, with other matter, most of the negative precepts of the Rule. But they are arranged in an order which suggests that the copyist of one or the other version read a double-columned page vertically instead of horizontally.

It is not specifically stated that the Rule is a Testament. But it is so described by Zunz, Güdemann (*Quellenschriften*, Berlin 1891, p. 22), and Bäck (in Winter u. Wuensche, *Die Jüdische Litteratur*, Trier, 1896, iii, 636).

The variations in order indicated above, justify the action of Zunz, who extracted sentences and arranged them in his own order. The same plan has been adopted here. Zunz's selection has been followed, though not exactly.

The Hebrew editions represent two types of text: one is contained in the Venice edition of 1578 and the Mantua edition of 1623 (here named A and L); the other is contained in the Venice edition of 1616 and the Frankfort edition of 1717 (here named B and D). In the Metz edition of 1767 the work is arranged into seven parts for daily reading, the whole Rule would thus be read once a week. The basis of the text used in the present volume is A, but the other editions have been consulted, and use has been made of the MS. Hb. as well as of Ha., which is bound in the same codex (§ 10).

These are the things to which thou must give heed, if thou wouldst depart from the snares of death, and bask in the light of life!

Be not prone to enter into quarrels; beware of oppressing fellow-men whether in money or word. Never feel envy or hate. Keep far from

(רשימת הירשפעלד, נומר 5, 247, מכונה פה Hb) מכיל יחד עם כתבים אחרים רוב המצוות השליליות של ההנהגה, אבל הן מסודרות בסדר כזה הנותן לנו טעם להחליט שהמעתיק של הנוסח האחד או השני קרא עמוד בעל שתי צלעות לאורך ולא לרוחב.

לא נאמר בפירוש שההנהגה היא צואה, אבל צונץ, גידעמאן (קוועללענשריפטען, ברלין תרנ"א, דף כ"ב), ובעק (בספרם של ווינטער ווינשע, דיא אידישע ליטעראטור, טריער תרנ"ו, כרך שלישי, דף תרל"ו) מכנים אותה כך.

השינוים בסדר הנזכרים למעלה מצדיקים את מעשהו של צונץ אשר לקט פסוקים ויסדר אותם בסדר המיוחד לו. בדרך זה הלכתי גם אני: החזקתי בסדר הלקוט של צונץ, אף כי לא בדיוק גמור.

המהדורות העבריות מציגות שני מיני נוסח: האחד נמצא בהוצאת ויניציה של"ח ובהוצאת מנטובה שפ"ג (נקראות פה A, L), השני נמצא בהוצאת ויניציה שע"ו ובהוצאת פרנקפורט תע"ז (נקראות פה D, B). במהדורת מעץ תקכ"ז ההנהגה היא מסודרת בשבעה חלקים לקריאת יום יום, באופן שכל ההנהגה נקראת פעם אחת בשבוע. הנוסח בכרך שלפנינו נוסד על A, אבל חזרתי גם על המהדורות האחרות, והשתמשתי בכ"י Hb וגם בכ"י Ha הכרוך באותו קודקס (§ 10).

ואלה הדברים שיזהר האדם בהם לסור ממוקשי מות ולאור באור החיים:

אל תצא לריב מהר. ותזהר מאונאת הבריות. הן בממון הן בדברים. ומקנאתם ומשנאתם:

oaths and the iniquity of vows[1], from laughter[2] and anger which confuse alike the spirit and the mind. Use not the name of God for vain purposes or in foul places. Rely not on the broken reed of human support, make not gold thy hope[3], for therein lies the first step to idolatry. Rather distribute thy money where the Lord so wills, He can make good thy deficit! 'Tis a fine and right course to think little of thy virtues and much of thy vices; to magnify the mercies of Him who made thee and provideth thy sustenance in due season. Act not aright from hope of reward, nor avoid the wrong from fear of punishment; but serve from love. Esteem the utterance of thy money as of less import than the utterance of thy words; issue no base coin from thy lips, weigh thy words in the balance of thy judgment. Hide behind the walls of thy heart what is said in thy presence, even though thou be not pledged to confidence. If thou hearest the same report from another, say not: "I have heard it already!"

Habituate thyself to wake at dawn, and to leave thy couch at the song of the birds[3a]. Rise not as a sluggard, but with eagerness to serve thy Maker! Be not a drunkard or a glutton, lest thou forget thy Creator and fall into sin. Look

[1] Cf. T. B. Nedarim 22a.

[2] So Zunz renders.The author means that lack of seriousness which reveals itself in frivolity and insincerity.

[3] Zunz: "*Lebenshoffnung.*" Cf. Job 31.24.

[3a] Eccles. 12.4.

ותתרחק מן השבועות ומעון[2] הנדרים. מן השחוק ומן הכעס. כי מבלבל רוחו ודעתו של אדם: ואל תוציא שם שמים לבטלה. ולא במקום מטונף: הסר ממך משענת הקנה הרצוץ משענת בני אדם. ואל תשים זהב כסלך. כי זאת תחלת עבודת אלילים. ופזר ממונך באשר הוא רצונו. כי בידו למלאות חסרונך: טוב וישר לך להמעיט בעיניך פעולותיך הטובות. ולהגדיל פשעיך. ולהרבות חסדי בוראך ויוצרך מבטן ונותן אכלך בעתו. ואל תהיה משמש על מנת לקבל פרס בעשותך מצותיו. ואל תרחק מן העבירות מפני העונש. רק עבוד מאהבה: ותקל בעיניך הוצאת ממונך מהוצאת דבריך. ופיך אל ימהר להוציא דבר רע עד אשר תשקלהו במאזני שכלך: גם על הדברים אשר ידברו לפניך שלא על דרך סוד טומנם בקירות לבך. גם אם תשמענו מאחר אל תאמר כבר שמעתי זה:[3]

ותרגיל את עצמך להקיץ בהנץ החמה. ולקול הצפור קום ממטתך: אל תקום כאיש עצל. כי אם בזריזות כדי לעבוד ליוצרך: אל תהי בסובאי יין בזוללי בשר פן תשכח בוראך ותחטא:[4] אל תשים

[2] So A. Some other texts read רמן.

[3] §§ 8, 23, 24, 28, 29, 34, 52, 30, 41.

[4] So Hb. D omits with A and C. B reads ותחליא.

not at him who is above thee in riches but at him who is below; turn thine eyes to thy superior, not to thy inferior, in the service and fear of God. Rejoice when thou sufferest reproof, hear counsel and receive instruction[4]. Exalt not thyself over thy fellow creatures, but be humble of spirit, and like the dust on which all tread. Speak not insolence with a haughty neck[5], lifting high thy forehead, thereby rejecting the fear of Heaven. Never do in private what thou wouldst be ashamed to do in public, and say not: "Who will see me?"

Raise not thine hand against thy neighbor. Circulate no false reports; slander no man. When men address thee in unseemly fashion, be not too apt with insolent retort. Let no man hear thee in the street, bellow not like a beast, but let thy voice be soft. Put not thy fellow man to the blush in public. The first of all fences against wronging thy fellow man is the avoidance of covetousness. Never be weary of making friends, consider a single enemy as one too many. If thou hast a faithful friend, hold fast to him; let him not go, for he is a precious possession. But entice not friendship by adulation and hypocrisy,[6] and speak not with a double heart! Retain not thine anger against a fellow-man for a

[4] Prov. 19.20.

[5] Ps. 75.6.

[6] Zunz: "aber Schmeichelei und Falschheit halte fern von ihm."

עיניך למי שעלה לעושר יותר ממך. אלא למי שתחתך: אל תבט למי שהוא קטן ממך בעבודה וביראה אלא לגדול ממך: שמח בשמעך תוכחת. ושמע עצה וקבל מוסר: אל תתגאה על הבריות. ותהיה שפל רוח וכעפר שהכל דשים בו: אל תדבר בצוואר עתק. ואל תרים[5] מצח שלא לקבל עליך יראת שמים: אל תעשה בסתר מה שתתבייש בגלוי. ואל תאמר מי יראני?[6]

אל תרים ידך על חבירך. אל תוציא דבה ולשון הרע על שום בריה: אל תהי נבהל להשיב בעזות למי שאמר דברים אשר לא טובים: אל תשמיע בחוץ קולך. ואל תהי צווח כבהמה. ודבריך יהיו בנחת: אל תלבין פני חבירך ברבים: וראש כל הגדרים שישמור האדם את עיניו מכל דבר שאינו שלו: אל תרף ידך מלבקש ריעים ואוהבים.[7] ואל ימעט לפניך שונא אחד: אל תרף ידך לקנות לך חבר נאמן. ושמור אותו. ואל תאבדהו כי טוב: אל תפתה את חבירך בשפתי חלקות ובחניפות. ואל תדבר בלב ולב:[8] אל תחזיק כעסך נגד חבירך

[5] B. D תעיז.
[6] §§ 70, 48, 95, 59, 81, 45, 47, 66, 63, 109.
[7] Hb ואהובים. [8] D. בלא לב.

single day, but humble thyself and ask forgiveness. Let not thy heart be high, saying: "I am the injured party, let him make the first overtures." But, every night before thou retirest to rest, forgive whoever has offended thee. If men curse or revile thee, answer not a word, be of the insulted, (not of the insulters)![7]

Keep thy feet evenly in the track,[8] holding thyself firmly in the middle path in the satisfaction of thy appetites. So, be neither accessible to all nor a recluse from all. In all thy moral characteristics seek the mean, turning neither to right nor left.[9] Rejoice not overmuch, for remember that thy life is a breath; formed from the dust, thou wilt end with the worm! Be not offended at trifles, lest thou gather enemies without cause.[10] Pry not into other men's secrets. Be not overbearing towards the men of thy city; yield to the wishes of others. Will that which God wills; rejoice in thy portion, be it little or much; pray continually to God that He incline thine heart unto His testimonies. Never show ingratitude, but do honor to everyone who opens a door for thee to earn the necessaries of life.[11] Never utter a falsehood, but be faithful to all men, irrespective of creed. Be not slow to offer the greeting

[7] T. B. Shabbat 88b.

[8] Applying Prov. 4.26.

[9] On the "Mean" as ethical standard, see Maimonides, *Eight Chapters*, ch. 4; *De'ot* i, 4.

[10] Zunz: "du machst dir unnöthig Feinde."

[11] Zunz: "Bleibe dankbar jedem, der dir zu deinem Brote geholfen."

יום אחד. ותכנע לפניו לבקש ממנו מחילה. אל[9] יגבה לבך לאמר, יש לי עון ממנו. הוא יבא לבקש לי מחילה קודם: ותמחול בכל לילה קודם שתישן לכל מי שחטא לך בדברים: ואם יקללוך בני אדם או יחרפוך. אל תשיב להם מאומה. אלא תהי מן הנעלבים:[10]

פלס מעגל רגליך לישר עצמך בדרך בינוני במאכל ובמשתה. אל תהי הפקר ולא חדל אשים.[11] ובכל מדותיך אל תט ימין ושמאל: אל תרבה לשמוח. וזכור כי רוח חייך. ואתה נוצר[12] מעפר ואחריתך רמה: אל תהי קפדן לדבר מועט נגד שום אדם. פן תלקט שונאים על חנם: אל תהי להוט לדעת הסתרים שבין אדם לחבירו: אל תהי סרבן אל אנשי עירך. ובטל רצונך מפני רצון אחרים: רצה כאשר ירצה יוצרך. שמח בחלקך אם מעט ואם הרבה. והתחנן לפניו תמיד להטות לבבך אל עדותיו: אל תהי כפוי טובה. וכבד כל מי שפתח לך פתח לבקש די ספוקך: אל תוציא מפיך דבר שקר וכזב. ותהיה נאמן[13] לכל אדם. אל תתעצל

[9] From here till end of sentence is derived from Hb.
[10] §§ 82–86, 20, 90, 102, 103, 62, 11 (A), 22.
[11] Ha has been adopted.
[12] Hb נוצרת. [13] Hb אמיתי.

of peace to all, be they Jew or Gentile; and never give a fellow-man cause for resentment.

Show invariable hospitality to wayfarers; welcome them with a smiling face. When they take their leave, provide them with food for the journey, accompany them for a space[12], let them depart with a cheery farewell. Break not thy body by intemperance, thou mayest be betrayed into indecent speech and suffer thereafter remorse. Never be angry with thy wife; if thou put her off from thee with thy left hand, delay not to draw her to thee again with thy right hand![13]

Be ever responsive to the call of charity.[14] Never contribute less than a half shekel annually, and at one time. Give every month and every week the full amount that thou canst spare. On no day let there be lacking some small gift before prayer. Pay the "continual offering" every Friday. When thy means reach a tithable amount, set aside the tithe. Thus wilt thou possess an ever-ready store, at hand for all occasions of loving-kindness, whether to the living or the dead, whether to the poor or the rich.[15]

Enjoy nor food nor drink without benediction before and after, tendering thanks to Him who

[12] See e. g. Mishnah Soṭah 9.6.

[13] T. B. Soṭah 47a.

[14] Applying Deut. 16.20.

[15] The family of Asher ben Yeḥiel—the author of this Testament—was distinguished for the popularization of the tithing practice in the early part of the fourteenth century. See Abrahams, *Jewish Life in the Middle Ages*, p. 320. Cf. p. 192, in present volume. The last clauses

להקדים שלום לכל אדם ואפילו לעכו"ם. ואל תכעיס לשום אדם:[14]

אל יהיו פניך זעומים נגד עוברים ושבים. וקבל אותם בפנים מאירים: אל תשכח להעניק להם צידה לדרך ולעשות לויה להם. ותנחמם בדברים: אל תשבור גופך להשתכר מיין. פן תהיה מגונה ותנבל את פיך ותתחרט: אל תכעס באשתך. ואם רחקת אותה בשמאל, קרב אותה בימין בלא איחור:[15]

צדק צדק תרדוף. ואל תחסר ממחצית השקל בכל שנה בפעם אחת. ובכל חדש ובכל שבוע כפי מסת ידך. ובכל יום לא תחסר מתנה מועטת לכל הפחות קודם תפלה. ותפרע התמיד בכל יום הששי. ואם הגיע למעשר תתן. ויהיה טרף בביתך בכל אשר תמצא ידך לגמול. הן לחיים הן למתים. הן לעניים הן לעשירים:[16]

מכל מאכל אשר תאכל, ומכל משקה אשר תשתה, אל תהנה בלא ברכה תחלה וסוף. ותזהר

[14] Another reading is לשום עכו"ם, §§ 43, 74, 107, 108, 120, 69, 129–131, 104.

[15] §§ 57, 58, 122, 123.

[16] §§ 68, 14 (A).

hath satisfied thy longing soul. Cover thy head when thou namest God.[16] Let thine innermost being be stirred when thou speakest of Him; be not among those of whom the Scripture says: "With their mouth and with their lips they honour Me, but they have removed their heart far from me."[17] Wash thy hands before prayer and meals. Sanctify thyself in all things; never behave with levity; let the fear of God be upon thee. Before meals, and before retiring to rest, regularly read the Torah, and derive from its pages topics for table-talk. Direct thy household in accordance with the Law, in all matters needing direction.

Pray not as a matter of rote, for prayer is the service of the heart.[18] If thy child address thee, and speak not from his heart, art thou not angry? How then shalt thou, insignificant wite, act in presence of the King of the universe? Be not as a servant to whom hath been committed for his own good an important work and he hath spoilt it! How shall such a one stand before the King? How excellent would it be to ask pardon for praying "Pardon us"[19] without sincerity! Relax not confession for thy sins mor-

in the paragraph may be differently rendered if we put a full stop at בביתך. The sense will then be that if a man gives a tithe, God provides sustenance for his household. The rest of the sentence will be an independent thought, calling for constant acts of charity and love.

[16] T. B. Shabbat 56b.

[17] Isa. 29.13.

[18] T. B. Ta'anit 2a.

לברך את בוראך שהשביע נפש שוקקה: וכסה ראשך כשתזכור את ה'. ויהמו מעיך[17] מדי דברך בו. ואל תהיה כאמור, בפיו ובשפתיו כבדוני ולבו רחוק ממני: נטול ידיך לתפלה ולאכילה. וקדש עצמך בכל דבריך. ואל תנהג עצמך בקלות ראש. ויהי מורא שמים עליך: קבע עתים לתורה קודם אכילה ושכיבה. ודברת בם על שולחנך. והזהרת בם אנשי ביתך להדריכם על פי התורה בכל הדברים הצריכים אזהרה[18]:

כוון בתפלתך. כי התפלה היא עבודה שבלב. ואם בנך ידבר לך ולא מלבו הלא יחר לך. ומה תעשה טפה סרוחה לפני מלכו של עולם? ולא תהיה כעבד שמסרו לו מלאכה נכבדה לטובתו וחבלה.[19] ואיך יעמוד לפני המלך? ומה טוב לבקש סליחה על אמרך סלח לנו בלא כוונה: וידוי על

[17] This seems the true reading. Usually the text is ויזמו עיניך. Ha has מעיך.

[18] §§ 38, 22, 39, 40, 44.

[19] In place of this and the previous words, Ha reads לטובה ומסרה משובשת וחבולה.

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[19] In the eighteen benedictions of the daily liturgy. Similarly with the rest of the sentences; they refer to passages in the prayers.

ning and evening, nor omit to remember Zion and Jerusalem with a broken heart and bitter tears. And when thou recitest the verse which bids thee love the Lord thy God,[20] speak as one ready to deliver up life and substance for His sanctification, thus fulfilling in thy person the words of the Singer: "For Thy sake are we killed every day."[21] Yet have a whole-hearted confidence in Him, and believe in His special providence, for the eyes of the Lord run to and fro throughout the whole earth, and He regards all the ways of a man.[22] Day and night let thy lips make mention of Him. When thou liest down luxuriate in His love, and in thy dream thou wilt find it. When thou awakest thou wilt delight in Him, and He will direct thy paths. So fulfil all thy virtuous acts in the spirit of humbly walking before Him. This is the service which He has chosen, this the service acceptable in His sight!

[20] Deut. 6.5. Cf. Sifre on the text.
[21] Ps. 44.23.
[22] II Chr. 16.9; Job 34.21

עונותיך ערב ובקר אל יחסר. וזכרון ציון וירושלם בשברון לב ובדאגה ובדמעה: והסכם באומרך את ה' אלהיך וגו' למסור גופך וממונך על קדושתו. ובזה תקיים בעצמך דברי המשורר. כי עליך הורגנו כל היום: ותבטח בה' בכל לבבך. ותאמין בהשגחתו פרטית. כי עיניו משוטטות בכל הארץ ועיניו על כל דרכי איש: יומם ולילה זכרו מפיך אל ימוש. בשכבך תשגה באהבתו ובחלומך[20] תמצאנה. והקיצות בו תשתעשע. והוא יישר אורחותיך: ותקיים בהצנע לכת[21] מעשיך הטובים כי היא עבודת ה' הנבחרת והרצויה לפניו:[22]

[20] So Ha. The usual reading is: ובקומך ובהלוכך.
[21] So Ha. Usual reading: בהצנע לכלכל.
[22] §§ 36, 31, 25, 26, 35, 23 (A).

ספר המוסר הנקרא יורה דעה
לר' יוסף אבן כספי

GUIDE TO KNOWLEDGE
BY JOSEPH IBN KASPI

VII

GUIDE TO KNOWLEDGE

By Joseph Ibn Kaspi

Kaspia (from kesef "silver") is the Hebrew equivalent of L'Argentière, a city of Languedoc, where Joseph (called also Bonafos) ibn Kaspi was born about the year 1280 (H. Gross, *Gallia Judaica*, Paris, 1897, pp. 67 seq.). He travelled much, and he and his children were separated. At the time when he wrote his Testament, in the autumn of 1332, he himself was in Valencia; he had a daughter in Perpignan; an elder son (Abba Mari to whom he dedicated his Commentary on Maimonides' *Guide*) at Barcelona; and a younger son (Solomon, to whom the Testament was addressed) at Tarascon. But though a wanderer; though at the age of fifty he describes himself as old; and though he is said to have suffered from the Pastoureaux persecution of 1320; Ibn Kaspi was not unhappy. He possessed adequate means, was everywhere respected, and, despite his lament as to the dearth of congenial friends, he wrote many works, of which a full list may be found in *J.E.*, iii, p. 600.

Most of his books had to wait long for publication. His Commentary on the *Guide* appeared in 1848, some others of his works followed, and then from 1903 onwards I. Last printed a long series of Ibn Kaspi's treatises, including his much discussed Metaphysics (Ha-Sod).

The Testament, called "*Book of Admonition*" (ספר המוסר) and also "*Guide to Knowledge*" (יורה דעה), was

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ספר המוסר הנקרא יורה דעה לר' יוסף אבן כספי

כספיא (ממלת „כסף") היא העתקה עברית של ארג'נטיער, עיר בחבל לאנגעדוק בצרפת, אשר שם ראה יוסף (הידוע גם בשם טוב עלם) אבן כספי אור חיים בערך שנת מ' לאלף הששי (ה' גראס, Gallia Judaica, פריז תרנ"ז, דף ס"ז וכו').
אבן כספי נסע הרבה ויהי רחוק מביתו ומבניו. בשעה שכתב את צואתו, בסתיו של שנת צ"ב, הוא בעצמו היה בבלנסיה, בתו היתה בפרפיניאן, בנו בכורו (אבא מרי, אשר אליו הקדיש את פירושו ל„מורה נבוכים" של הרמב"ם) היה בברצלונא, ובנו הצעיר (שלמה, אשר אליו נשלחה הצואה הזאת) היה בטרסקון. אבל אף כי היה נע ונד ובשנת החמשים לחייו כבר התאמר לזקן, ואף כי לפי השמועה סבל מרדיפות הרועים בשנת פ', בכ"ז לא היה מזלו של אבן כספי כ"כ רע. כפי הנראה היה איש בעל אמצעים נאותים וחביב על הבריות בכל מקום שהוא, ולמרות תלונתו כי רעים נאמנים הם יקרי המציאות עלה בידו לחבר חבורים הרבה (רשימה מלאה מהם נמצאת באנציקלר פדיה היהודית האנגלית, כרך שלישי, דף ת"ר).

רוב ספריו עבר עליהם זמן רב ללא דפוס. פירושו אל ה„מורה" הופיע רק בשנת תר"ח, אחריו באו איזה מחבוריו האחרים, ומשנת תרס"ג ואילך הדפיס יצחק לאסט שורה ארוכה של מחברות אבן כספי, ביניהן „ס' הסוד" על מה שלמעלה מן הטבע, אשר עורר ויכוחים הרבה.

הצואה, המכונה „ספר המוסר" וגם „יורה דעה", נדפסה

printed in part by Benjacob in 1846, but the first full edition was that of E. Aschkenasi (in his טעם זקנים, Frankfurt a. M., 1854). A second edition appeared in Prag, 1857 (in E. Bondi's *Hebräische Chrestomathie*, ed. W. Pascheles). A third edition was that of I. Last (in עשרה כלי כסף vol. ii, p. 59, Pressburg, 1903).

For the present edition, the edds. of Aschkenasi (A) and Last (L) have been consulted, and the MS. of the London Beth Hamidrash (Cat. Neubauer No. 40 fol. 26b), and the Halberstam MS. now in the Jews' College, London (Cat. Hirschfeld, No. 279 fol. 23b) have been freshly collated. These MSS. are referred to in the critical notes as B. and H. respectively. Except that H. has no introduction and opens with Chapter i, it agrees generally with B., though it differs in detail.

The main theme of Ibn Kaspi's Testament, as of others of his works, is the vindication of philosophy. The well-known controversy as to the metaphysical writings of Maimonides was still keen, and later on Ibn Kaspi was assailed by advocates of the opposite view to his. In particular his Testament was attacked by J. Jabez, the fifteenth-century author of what Steinschneider rightly describes as an Apology of Theology against Philosophy (אור הח״ים, Ferrara 1554). In the ninth chapter of that work, Jabez uses strong terms, denouncing Ibn Kaspi as one who ridiculed the study of the Talmud. Jabez can hardly have had the full text of the Testament before him. For Ibn Kaspi was no bigot. He urges the claims of science, but he also eulogizes the Talmud. He agrees that the end of life is the performance of the Law, and the very incident which rouses the ire of Jabez shows Ibn Kaspi to have been himself a punctilious observer of rabbinic rules. What he really contended for was the

לקטועין ע"י בךיעקב בשנת תר"ו, אבל במלואה נדפסה ראשונה ע"י אליעזר אשכנזי (בספרו „טעם זקנים", פרנקפורט על נהר מאין תרי"ד). מהדורה שניה הופיעה בפראג בשנת תרי"ז (בספר „העברעאישע כריסתומטיה" של בונדי, הוצאת וואלף פאשעלעס). מהדורה שלישית היתה זו של יצחק לאסט (ב„עשרה כלי כסף", חלק שני, דף נ"ט, פרעסבורג תרס"ג).

למטרת ההוצאה שלפנינו השתמשתי במהדורות אשכנזי (A) ולאסט (L), ועברתי עוד הפעם על הכ"י של בית המדרש בלונדון (רשימת נייבויער, נומר 40, עמוד כ"ו:) וכת"י האל-ברשטאם הנמצא כעת בבית מדרש הרבנים בלונדון (רשימת הירשפעלד, נומר 279, עמוד כ"ג:). בהערותי בשולי הגליון נקרא הכ"י הראשון B והכ"י השני H. מלבד אשר H אין לו הקדמה והוא פותח בפרק א' הוא מתאים בכללו אל B, אף כי שונה הוא בפרטים.

הנושא הראשי של צואת אבן כספי, כמו של חבוריו האחרים, היא ההגנה על הפילוסופיה. המחלוקת הידועה ע"ד ספרי הרמב"ם העיוניים היתה עוד חדה ושנונה, וגם בזמן מאוחר התנפלו על אבן כספי כל אלה שהתנגדו לדעותיו. ביחוד נעשתה צואתו מטרה לחצי י. יעבץ שחי במאה החמש עשרה ויחבר מה ששטיינשניידר קורא בצדק התנצלות התיאולוגיה כנגד הפילוסופיה („אור החיים", פירארא שי"ד). בפרק התשיעי של הספר הזה מדבר יעבץ קשות כנגד אבן כספי וממיט עליו אשם שעשה את למוד התלמוד לשחוק ולקלס. אי אפשר שנוסח הצואה במלואו היה לפני עיניו, כי הלא הצביעות לא היתה ממדותיו של אבן כספי. אמנם דורש הוא עיון חכמה, אבל הוא מהלל ומשבח גם את התלמוד. מסכים הוא שקיום המצוות הוא תכלית החיים, ואותו המאורע עצמו המעלה קצפו של יעבץ מוכיח שאבן כספי היה מדקדק מאד בשמירת דיני התלמוד. מה שהתעצם להוכיח היתה החובה

duty to seek a philosophical justification of religion, which he based on certain fundamental principles, themselves precepts of the Law. Like Jewish writers of the pre-Christian age, Ibn Kaspi claimed that Aristotle derived his ideas from Jewish sources. He also credited the medieval legend that Aristotle at the end of his life recanted those views which ran counter to the Hebrew Scriptures (Cf. *Mind*, July, 1888; *Monatsschrift*, xlv, 453).

Another ground of attack on Ibn Kaspi was, curiously enough, his lucidity. Kalonymos, the famous Italian poet, while holding Ibn Kaspi in high esteem, blamed him for writing so as to disturb the "simple faith" of the masses (See *Kalonymos' Sendschreiben an Joseph Kaspi*, ed. Perles, Munich, 1879, pp. 3 and 6). Finally Ibn Kaspi was denounced as one who accepted the Aristotelian doctrine of the eternity (as against the creation) of the world. But he does not seem to have differed on this point from the object of his worship—Maimonides, the "holy", the "perfect", the "light of the world", as he delights to call him.

It is worth noting that Jabez quotes an otherwise unknown Testament by a disciple of Solomon ben Adereth: who applies to the philosophers the following biblical passages: "Shall a man go to the coals and his feet not be burnt? Shall children eat sour fruit and their teeth not be set on edge " (Prov. 6.28 and Ez. 18.2.)

Ibn Kaspi had his detractors (cf. *J. E.* loc. cit.), but he also won many admirers. In 1372 Isaac Lattes spoke favorably of his commentaries on the Bible (see Neubauer, *Mediaeval Jewish Chronicles*, ii, 239). Moses Rieti, in the early part of the fifteenth century, places him in Paradise in the good company of the Ibn Tibbons and the authors

לבקש הצטדקות פילוסופית בעד הדת, ואותה בסס על עקרים יסודיים ידועים שכשהם לעצמם הם הם מצוות התורה. כמו סופרים יהודיים שחיו לפני התקופה הנוצרית טען אבן כספי שאריסטו קבל את דעותיו ממקורות יהודיים, ויאמין גם בהאגדה של ימי הבינים שבקץ ימי חייו התחרט אריסטו על דעותיו המתנגדות לכתבי הקדש (ראה את העתון Mind לירח יולי 1888; מאנאטסשריפט, כרך ארבעים וחמשה, דף תנ"ג).

יש גם טעם אחר, טעם נפלא וזר, להתנפלות זו על אבן כספי, וזה הוא צחות לשונו ובהירות סגנונו. קלונימוס, המשורר האיטלקי המפורסם, אף כי הוקיר מאד את ערכו של אבן כספי, בכ"ז האשים אותו בעד נטיתו לכתוב בסגנון העלול לבטל את „האמונה הפשוטה" של ההמון (ראה קלונימוס, זענד־שרייבען אן יוסף כספי, הוצאת פרלס, מינכען תרל"ט, דף ג' וגם ו'). לאחרונה הלשינו עליו על אבן כספי שהאמין בעקר אריסטו של נצחיות העולם (כנגד בריאת העולם של היהודים); אבל, כנראה, לא שנה בזה ממורו אשר העריץ, הרמב"ם ה„קדוש", ה„מושלם", „אור העולם", כמו שהוא מכנהו בחבה.

נחוץ להעיר עוד שיעבץ מביא צואה בלתי נודעת מתלמיד של שלמה בן אדרת, הקורא על הפילוסופים את הכתובים האלה של כתבי הקדש: „אם יהלך איש על הגחלים ורגליו לא תכוינה?" (משלי ו' כ"ח); „אבות יאכלו בסר ושני הבנים תקהינה (יחזקאל י"ח ב').

אבן כספי היו לו מגנים (ראה את האנציקלופדיה היהודית האנגלית, במקום הנזכר לעיל), אבל הוא רכש לו גם מכבדים ומעריצים רבים. בשנת קל"ב המליץ רבי יצחק לאטעס על פירושיו לספרי הקדש (ראה נייבויער, סדר החכמים וקורות הימים, כרך שני, דף רל"ט). בתחלת המאה החמש עשרה מיהר לו משה ריאטי מקום בגן עדן יחד עם יהודה ושמואל

of the Rokeaḥ and the Book of the Pious. Gross well sums up the truth about him when he says (*Gallia Judaica*, p. 68); "En effet, ses ouvrages ne contiennent pas que de l'argent pur, on y trouve aussi des scories, mais, dans tout se révèle un esprit net, pénétrant, épris de vérité."

Introduction

Saith Joseph ibn Kaspi: All my days I have toiled to live in the society of the wise, but I have found no rest. Twenty years ago, I became an exile to a place reputed for learning. I dwelt in the uttermost part of the sea, I crossed to Egypt, where I visited the College of that renowned and perfect sage, the Guide.[1] I found there the fourth and fifth generations of his holy seed, all of them righteous, but none of them devoted to science. In all the Orient there were no scholars, and I applied to myself the text,[2] "Woe to them that go down to Egypt for help."

I returned to my country disappointed, after having spent five months in going and coming. Then I passed a considerable interval at home, studying philosophy, and the commentaries on the Pentateuch and the whole of the Bible. A day came when the spirit of the Lord moved me to search among the capitals of the West; so I travelled through Catalonia and Aragon, and at

[1] i. e. Maimonides, so called from the title of his book, *Guide of the Perplexed*.

[2] Isa. 39.1.

אבן תבון ומחברי ה„רוקח" ו„ספר החסידים". גראס חדר לתוך האמת באמרו עליו (Gallia Judaica, דף ס"ח): „באמת חבוריו מלאים כסף טהור, אף כי נמצאת בהם גם פסולת; אבל בכלם מתגלה לב טהור, חוקר ודורש, ומשועבד אל האמת".

אמר יוסף אבן כספי:[1] כל ימי יגעתי להתגדל[2] בין החכמים ומנוחה לא מצאתי. זה לי עשרים שנה גליתי למקום תורה לפי הנשמע. שכנתי באחרית ים. ירדתי מצרים[2a] בית מדרשו של הרב הגדול החכם השלם המורה. ומצאתי שם זרעו זרע קודש דור רביעי ובניהם חמישי. כלם צדיקים אבל בחכמות לא היו מתעסקים. וגם בכל המזרח[3] לא היו שם חכמים. וקראתי על עצמי הוי היורדים מצרים לעזרה:

ואשוב אל ארצי בבשת פנים. וכל זמן עמידתי בהליכה ובחזרה היו חמשה חדשים: אחר כן שקדתי ימים רבים בארצי ובביתי[4] בחכמות ובפרושי התורה והמקרא כולה: ויהי היום רוח ה' העירני לחפש בבירות[5] ארץ המערב. ואסובי[6] קטלוניא

[1] H omits the introduction and begins with פרק א.
[2] L omits. [2a] B בארץ מצרים.
[3] So B. L reads המורה or התורה suggesting the correction to המדינה. [4] L ובניתי. [5] B Omits. [6] B ואשוב.

this moment[3] I am living in the great city of Valencia. If the Quickener of the dead grant me life, I will again traverse the whole of Aragon and Spain. I will cross to Fez, for I have heard that it is a seat of learning. Wherever I may go, wealth and honor are with me, thanks be to God! Perchance once in my life-time I may happen upon a teacher or companion in my studies. Or the Lord may work a miracle for me and I may find a disciple after my mind, to whom I may bequeath my inmost thoughts and opinions, —weak and poor though they be. Therefore I have resolved, before departing to distant shores, to write this Admonition, and to despatch it to my younger son Solomon, who is settled in Tarascon. I hope that it may be a memorial constantly between his eyes, so that he may order his ways aright. Peradventure the spirit of God may carry me to a far-off land, or death may cut me off, and I and my son be found sinners.[4] This Admonition may prove useful also for the instruction of many of the inhabitants of the land. Therefore I have called it: *A Guide to Knowledge*, and in the help of God may I find support (to accomplish my purpose).—

Chapter I

Solomon, my son! Know thou the God of thy father and serve Him. He will cause thee to ride in His "second chariot"[5] and thine own conduct

[3] Autumn of 1332.

[4] The father because he failed to admonish, the son because of the father's neglect.

[5] i. e. in the angelic rank.

וארגון והנני היום העיר הגדולה בלנציאה[7]. ואם יחייני מחיה המתים אסוב עוד כל ארגון וספרד ואעבור פאס. כי שמעתי שמה ישבו[8] כסאות לחכמים: ובכל מקום אשר אני הולך עושר וכבוד אתי תהלה לאל. אולי פעם אחת בימי אעשה לי רב או אקנה לי חבר או בריאה יברא ה' תלמיד הגון אנחילנו ירושת סודותי ודעותי החלושים והדלים: לכן טרם ארחיק ללכת אמרתי בלבבי לעשות זה המוסר ולשלחו לשלמה בני צעירי[9] היושב טרשקון[10]. יהיה לו לזכרון בין עיניו תמיד והוא יישר אורחותיו. פן רוח ה' ישאני בארץ[11] רחוקה או יפסקני המות. והייתי אני ושלמה בני חטאים: ואולי יועיל זה המוסר להבין ולהורות לרבים מיושבי הארץ. ולכן קראתיו יורה דעה[12] ובהשם אעזר:

פרק א

שלמה בני! דע את אלהי אביך ועבדהו. והוא ירכיבך במרכבת המשנה אשר לו וגם המעשה[13]

[7] L בלנסייא. [8] L omits.
[9] So B. Other readings: A בעירי, L בחורי, W. בכורי.
[10] B טרשקו, L טרסקון. [11] L omits, adding from A.
[12] B omits these four words. [13] B, H omit.

must raise thee in its chariot[6], drawing thee as near as thy faculty avails unto Him. Even so David said to his son Solomon, "If thou seek Him He will be found of thee."[7]

Now, the knowledge of God is the primary precept of all our 613 laws, as may be seen from the texts enforcing this knowledge.[8] It is the basis of the four precepts enumerated by Maimonides at the beginning of his Code. He specifically terms them the Foundations of the Torah. These four[9] precepts are (1) to know that there is a First Cause, (2) to recognize that He is One, (3) to love Him, and (4) to fear Him. They are designated the Foundations of the Torah, for they are at once the purpose and the root of all the commandments, the observance of which is the whole end of man.

Chapter II

Beware, however, lest thou draw from this a wrong inference, arguing: "Seeing that these four precepts are root and end, what concern have I with the rest of the precepts? Surely it is good for me to lighten myself of the other 609 laws." God forbid that thou shouldst act thus! As the Lord liveth, *all* the precepts are of great profit,

[6] Or, according to the other reading, "and He will raise thee in His chariot," etc.

[7] I Chron. 28.9.

[8] E. g. Exod. 20.2, Deut. 7 9; Ibn Kaspi (or the copyist) confuses two texts.

[9] Maimonides really includes 10 precepts as the "Foundations". But the four to which Ibn Kaspi reduces them are not unjustifiably selected.

יעלה אותך במרכבתו להתקרב אליו בכל אשר בכחך. אך כמו שאמר דוד ע"ה לשלמה בנו[14] אם תדרשנו ימצא לך:

ודע כי ידיעת ה' הנכבד שזכרתי לך היא המצוה הראשיית לכל תרי"ג מצות שלנו כמו שכתוב וידעת את[15] ה' אלהיך. וזה יסוד לארבע המצות שסדר המורה בראש ס' המדע. וקראם יסודי התורה. והם לדעת שיש מצוי ראשון. ושהוא אחד. ולאהבו[16] וליראה ממנו. ונקראו אלה יסודי התורה כי הם תכלית ועיקר לכל המצות. וזה סוף כל האדם:

פרק ב

השמר לך פן יהיה עם לבבך בליעל לאמר. אחר שאלה הד' מצות הם העיקר והתכלית מה לי וליתר המצות? הלא טוב לי שאקל מעלי תר"ט[17] מצות! חלילה לך מעשות כדבר הזה: חי ה' כי יתר המצות[18] כולם מועילות תועלות גדולות מצד

[14] L לבנו.
[15] So the MSS. read.
[16] A, L ולאהבה.
[17] L תרי"ג.
[18] A omits these three words.

both in and for themselves and as reinforcements of the four basic rules. Thou canst not truly fulfil these four, unless thou fulfillest all the rest. If thou becomest proficient in philosophy, thou wilt understand that man is compounded of body and soul, and that the rational faculty, which belongs to the soul, is itself partly practical, partly speculative. Neither of these can exist without the other, just as the soul cannot exist without the body. For this reason the Commandments are divided first into those which effect the well-being of the body and those which effect the well-being of the soul, and secondly into the practical and speculative.

Maimonides has fully explained this in his Code and Guide.[10] Our honored Sages were the first to point this out in several passages, and Aristotle expounded their words with perfect lucidity in his *Ethics*. The Greek philosopher lived during the Second Temple, and he learned from the Jewish Sages all the true things that he wrote. Nor do I remember that Aristotle departed from the tenets of the Rabbis except with regard to the eternity of the world and the question whether the sphere or the stars move. In the second case, the Rabbis admitted[11] that the heathen Sages had the correct opinion, [in the first Aristotle retracted his opinion]. And, in general, if thou livest and acquirest a knowledge of these matters, it will become clear to thee

[10] In the Hilkot Madda' and in the *Guide for the Perplexed*, e. g. III, ch. 27.

[11] T. B. Pesaḥim 94; Shabb. 54.

עצמם ומצד הישרתם לאלה הארבע. ולא תוכל לקיים' אלה הארבע קיום אמיתי אלא בקיום כל המצות: ואם תזכה לדעת החכמות על השלמות. אז תבין כי האדם מורכב מגוף ומנפש. ותדע כי הכח הדברי מן הנפש ממנו מעשי וממנו עיוני. ואין לאחד מאלו השנים קיום בלעדי חבירו. וכן אין קיום לנפש בלעדי הגוף: ולכן נחלקו המצות תחלה לתקון הגוף ותקון הנפש ואחר למעשיות ולעיוניות:

וכבר ביאר זה המורה באור שלם בס' המדע וכן בס' המורה: וזכרו זה תחלה רבותינו המכובדים במקומות מפוזרים. ובאר דבריהם אריסטו בס' המדות ביאור שלם: כי בזמן בית שני היה זה החכם[19] ומהם למד בכל[20] מה שאמר אמת. ואין אני זוכר שיצא מגדר דבריהם רק בענין הקדמות ובענין מזלות חוזרין וגלגל קבוע[21] שהודו הם בעצמם שבזה[22] נצחו חכמי אומות לחכמי ישראל: ובכלל אם תחיה[23] ותזכה להבין הדברים

19 L הדבר.

20 So H, B. L and A read וכל.

21 L גלגל חוזר ומזלות קבועים. H as in text but reverses order.

22 H ובזה.

23 L תרצה.

that not "in vain has the pen of the scribe made books!"[12]

Chapter III

I will give thee two simple illustrations in support of my injunction that thou must be diligent in fulfilling all the practical precepts.

The first example is this: Concerning the wearing of fringes the reason is given, "that ye may look upon it, and remember all the commandments of the Lord."[13] How, you may ask in bewilderment, can the sight of fringes on a garment call to mind all the Lord's commandments, among them the four named above? The reply is, Certainly this is so. Let me explain briefly, and in terms suited to thy youthful capacity. Man is not an angel that his reason should always be working perfectly. Nor is he a mule, that his reason should never be active at all. He may be termed hermaphrodite, metaphorically speaking, half angel, half mule. Hence neither angel nor mule was bidden to wear fringes! As our honored Rabbis said, God asked the angels, What have ye to do with the Torah?[14] Man, however, received this and similar commandments, because he occupies an intermediate position, with his mind sometimes active, sometimes quiescent. The investiture of the fringed garment does recall all the precepts, until ultimately he remembers that God, blessed be He,

[12] Jer. 8.8.
[13] Num. 15.39.
[14] T. B. Shabb. 88, Ber. 28b.

תדע כי לא לשקר עשה עט סופרי[24] ספרים:

פרק ג

אתן לך שני משלים קלים בחוזק מה שצויתיך להיות זהיר בכל המצות המעשיות:

המשל הראשון. כתוב בתורה במצות ציצית שהטעם הוא וראיתם אתו וזכרתם את כל מצות ה'. אולי תגע עדיך ותבהל איך בראיית הציצית נזכור כל מצות ה' שבכללם הארבע שקדם זכרם? התשובה כן הענין בלי ספק. ובאור זה בקצרה וכפי כחך היום. כי האדם אינו מלאך שיהיה שכלו[25] גמור בפעל תמיד. ואינו פרד[26] שלא יהיה שכלו[27] בכח[28] כלל. אבל הוא כמו אנדרוגינוס חציו מלאך וחציו פרד על צד הקרוב. ולכן לא נצטוה בציצית לא המלאך ולא הפרד. ואמרו רבותינו המכובדים כי השי"ת אמר למלאכים תורה מה תהא לכם? אבל נצטוה בזה וכדומה[29] לזה האדם. להיותו[30] ממוצע כמו שאמרנו. והוא פעם שכל ופעם אינו שכל בפעל. וההתעטפות בציצית יזכירהו כל המצות. עד שיזכור באחרית כי השם

[24] Jer. 8. 8; The quotation is not exact. So H. reads עט שקר סופרים. [25] H שכל. [26] L פרא throughout. [27] H שכל. [28] A, L נכח. [29] H ובדומה. [30] H adds כמו.

is the First Cause. For the section relating to the fringes ends with the words: "I am the Lord thy God"—a truth thus made clear! This precept has other advantages, but above all is the statement of Scripture sure: "And ye shall look upon it, and remember all the commandments of the Lord," the text ending with the result: "that ye go not about after your own heart and your own eyes." It was by neglect of such warnings that Solomon, of blessed memory, erred, for he said: "I will multiply horses and yet I will not turn aside from God."[15] Take warning from this example.

My second example shall be a "light precept", to use our Sages' term[16]. I refer to the command to dwell in booths. The Torah assigns both the motive and the end: "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the Land of Egypt."[17] Observe how truth is a testimony to itself! The text does not say, because the children of Israel *dwelt* in booths, nor does it say when they *came* out. But it does say, "because *I made them dwell*" and "when *I brought* them out." Thus there is a reference back to God, the First Cause; as though to indicate that this precept was not merely intended to recall the facts of the departure from Egypt and dwelling in tents but to recall Him who brought out, Him who made to dwell! In other words the intention was that they should practically realize this truth, just as the four primary precepts enforce it in theory.

[15] Deut. 17.16. Cf. T. B. Sanh. 21b.

ית' הוא[31] הסבה הראשונה כמו שכתוב אנכי ה' אלהיך הוא אמת וברור: ולזאת המצוה תועלות אחרות. אבל על כל פנים אמת מה שכתוב בתורה וראיתם אותו וזכרתם את כל מצות ה'. וסיים ולא תתורו אחרי לבבכם ואחרי עיניכם: ובזה טעה שלמה ע"ה שאמר אני ארבה ולא אסור. והקש על זה:

והמשל השני במצוה קלה כמו שאמרו רבותינו. והיא מצות סוכה. ונתנה התורה טעמה ותועלתה ג"כ. ואמר[32] למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל בהוציאי אותם מארץ מצרים. וראה איך האמת עד לעצמה כמו שפירשנו. כי לא אמר בסוכות ישבו בני ישראל ולא אמר ג"כ בצאתם. אבל אמר הושבתי וכן בהוציאי. שהוא כינוי להשי"ת שהוא הפועל הראשון. כלומר אין הטעם בזה כדי שנזכר היציאה והישיבה לבד. רק שנזכור[33] המוציא והמושיב:[34] והטעם כדי שידעו זה בפועל. וזה ענין ארבע מצות שזכרנו:

[31] H שהוא. [32] L, A omit.
[33] B, A שנזכיר. [34] So H. Others והמשיב.

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[16] T. B. 'Abodah Zarah 3a. [17] Levit. 23.43.

So, in general, all the practical precepts, positive and negative, are helpful in many ways; but one of their most comprehensive services is that they bring to their doer's consciousness the four basic precepts summed up in the idea of Knowing God; sometimes keeping this knowledge with him, at others restoring it if he momentarily lose it. For these two operations both fall within the scope of the physician's art; to maintain health if it be present, to restore it if it be absent. And it is a familiar truth that sickness of the soul and its cure are analogous to the disease and healing of the body.[18]

Chapter IV

The thought may occur to thee: "I will perform all the practical commandments, and I will also uphold the four inner, rational principles, knowing them by way of tradition on the authority of Scripture." Well, one who so acts is righteous and sincere, and belongs to the category of the good man. But there is a better than he. For the idea of the Good is susceptible of the less and the more, as in the proposition: "Gold is better than silver." Pure gold, in the case before us, is he who performs all the practical laws, and who maintains the inner, rational principles in the manner befitting them, that is to say, he knows them by way of demonstration. Although the

[18] Cf. Maim. *Eight Chapters*, 3; *De'ot* 2.

ובכלל כל המצות המעשיות הן עשה הן לא תעשה כולם מועילות תועלות רבות. ואחת מתועלותיהם הכוללות[35] היא כדי שנדע בפועל הד' מצות היסודיות שהסוג לכולם ידיעת ה'. וזה אם לשמרו עמנו תמיד אם להשיבו אלינו[36] אם נשמט ונשכח כרגע מה. כי אלו השתי פעולות הן בגדר הרפואה. רצוני שמירת הבריאות העומדת וההשבה אם סרה. וידוע כי חלי הנפש ורפואתה הולך על דרך חלי הגוף ורפואתו:

פרק ד

כי תאמר בלבבך אקיים[37] כל המצות המעשיות וגם אקיים[38] אלו הארבע מצות הלביות והעיוניות כי אדעם דרך קבלה כמו שכתוב בתורה. דע כי עושה אלה הוא צדיק תם[39] וישר ובכלל איש טוב הוא. אבל יש יותר טוב ממנו: כי הטוב מקבל פחות ויותר. ואין זה אלא כמו שנאמר שהזהב טוב מן הכסף. והנה הזהב הטהור הוא המקיים כל מצות המעשיות והמקיים הלביות והעיוניות כראוי להם. רצוני שידעם במופת. וכבר מנה המורה כי

[35] H הכוללת. [36] So B, H. L להשיב אליו. A להושיבו אליו. [37] L נקיים. [38] A, L omit. [39] A omits.

total number of the precepts is 613, Maimonides estimated that only sixty are of regular and general application[19]. This may be indicated symbolically by the verse: "Threescore are the queens."[20] Nay, if thou wilt probe the matter more deeply, thou wilt discover that the number of obligatory commandments is even less than sixty. Examine the *Book of the Commandments*, and thou wilt understand what I mean.

While he who fulfils all the precepts in the manner befitting them is perfectly good, he who does less than this attains by so much a lesser degree of good. Our Sages accordingly declared that "Every Israelite has a portion in the world to come."[21] But the portions are unequal, else were God unjust.

Chapter V.

Hear, my son! the instruction of thy father—and hold firm to my injunction to perform the practical precepts, doing so in the manner befitting them—i. e. by practice. These laws thou must derive from the Bible, from the encyclopedic Code of Maimonides, and also from the Compendium of Alfasi. "Give a portion unto seven"[22] and fix times for the study of the Talmud, as I shall further explain.

[19] Maim. *Book of the Commandments*, end of section on "Affirmative Precepts".

[20] Song of Songs 6.8.

[21] Mishnah, Sanh. 10.1.

[22] Eccles. 11.2. The expression in the text refers no doubt to the seven liberal arts.

אעפ"י שהמספר הכולל הוא תרי"ג אין[40] מהם תמיד וכולל רק ששים. וסימן להם ששים המה מלכות. והנה כאשר תדקדק[41] תמצא ההכרחיות יותר מעט מזה. תעיין בס' המצות ותבין זה:

ובכלל כל[42] המקיים המצות כלם כראוי להם הוא הטוב השלם. והפוחת מזה תהיה פחיתות מעלתו כפי פחיתות פעולתו. ולכן ארז"ל כל ישראל יש להם חלק לעה"ב. אבל אין החלקים שוים. כי אם אינו כן לא יהיו כל דרכיו משפט[43]:

פרק ה

שמע בני מוסר אביך. החזק במוסר לקיים המעשיות[44] כאשר צויתיך. ואלה תקיימם כראוי. והוא המעשה. ותעמוד על אלה ממה שכתוב בתורה. ופירשם רבינו משה בס' הכולל משנה תורה וגם מה שחבר רב אלפסי. ותן חלק לשבעה[45] וקבע עתים לגמרא כמו שאודיעך עוד בע"ה[46]:

40 So B, H. A. L איזה.
41 H adds יותר.
42 H כי.
43 L omits from אבל to end of paragraph.
44 A המצות.
45 B, H omit.
46 B, H omit.

But "if there arise a matter too hard for thee in judgment," as regards any of these practical laws, follow the ordinance of Scripture[23], "Arise and get thee up into the place which the Lord thy God shall choose." Note the selection of terms. "Thou shalt come unto the priests the Levites and unto the judge," "and thou shalt *do* according to the tenor of the sentence which they shall declare unto thee." It is written, "thou shalt *do*", and not, "thou shalt *know*". The Scripture had previously defined the kind of law to which this rule -(of seeking expert advice) was to apply. It starts with a very wide category, "between blood and blood", and further adds "between plea and plea", another general category, and then qualifies by the phrase "even matters of controversy within thy gates." The implication is that we are not all bound to know every detail of the law of the "four bailees"[24], of "claimant and respondent", of "loan and deposit". Acquaintance with such matters is commendable, yet is it enough for us if there be available in our age a judge or judges familiar with the law, who "shall judge the people at all times."[25] That is to say, if I am able to pass my whole life without litigation, then ignorance of the law as to disputes is no defect in my soul. And if, God forbid, contention should arise between me and another and I go before one of the Rabbis expert in these affairs, again it is no defect at all

[23] Deut. 17.8.
[24] Mishnah Baba Mezi'a 7.8, etc.
[25] Exod. 18.22.

וכי יפלא דבר ממך מאלה המעשיות עשה כמו שאמרה תורה. וקמת ועלית וגו' ובאת אל הכהנים הלוים ואל השופט אשר יהיה בימים ההם וגו' ועשית על פי הדבר אשר יגידו לך וגו': ראה הפלגת זה הלשון. כי אמר ועשית ולא אמר וידעת. וכן פרט תחלה על איזה מצוה יתנהג כן. ואמר סוג כולל מאד והוא בין דם לדם ואמר עוד בין דין לדין שהוא כלל אחר ואמר דברי ריבות בשעריך: והמשל בזה כי אינו הכרח שנדע כולנו על כל פנים דין ארבעה שומרים. או כל הלכות טוען ונטען שאלה ופקדון. ואם הידיעה הזאת טובה. רק[47] די לנו אם יש לנו בימינו שופט או שופטים ידעו זה ושפטו את העם בכל עת: וזה כי אם אוכל לשבת כל ימי ודבר אין לי עם אדם מענין ריב ומדון לא יהיה חסרון בנפשי כי לא ידעתי אלה הדינים. ואם ח"ו יארע לי ריב עם זולתי אלכה לי אל אחד מהרבנים היודעים דינים אלו. אין זה חסרון בנפשי

[47] A omits רק, L omits that and following 3 words.

in my soul. As the Sage Ibn Ezra remarks: "If all men were righteous, there would be no need for the tractate concerning Torts." Yet it would certainly be a defect in my soul if, when occasion arose for applying the law, I transgressed it.

On the other hand, as God liveth, the case is quite different with regard to the inner, speculative precepts. For their whole substance and being consists in the knowledge of them personally, by every individual, and this knowledge must be a continuous, rational apprehension. Nor does this of itself constitute perfection of fulfilment. This rational apprehension must be fortified by irrefutable proofs. For the knowledge of God, of His existence and His unity, means proven knowledge. Otherwise the term used ought to be "thought," "opinion," or "think," and not in the true sense unqualified "knowledge." Thus Maimonides avoids the terms "believe," "opine" and uses the term "know," after the Scriptural analogy: "Know therefore that the Lord thy God, He is God."[26]

Chapter VI

[When elsewhere Maimonides does use the term *faith*, the sense in which he employs it is clear]. In his *Guide for the Perplexed* Part I, ch. 50, he writes: "When reading my present treatise, bear in mind that by *faith* we do not understand that which is merely uttered with the lips, but that which is apprehended by the soul, the

[26] Deut. 4.39. Compare and contrast Mendelssohn's view in his *Jerusalem*. Cf. also Schechter, *Studies in Judaism*.

כלל. ואמר החכם אבן עזרא. אלו היינו כלנו צדיקים. לא נצטרך למסכת נזיקין. אבל יהיה חסרון בנפשי אם אעבור על זה[48] הדין:

ואמנם במצות הלביות והעיוניות לא כן חי ה'! כי כל עצמם ומהותם[49] הידיעה הנפשיית אשר[50] לאיש ואיש וזה בפועל תמיד ציור שלם ודבוק שכלי. וגם זה אינו שלימות גמור אלא אם כן תדע זה במופתים והקשים הכרחיים. ולכן אמרה התורה וידעת את ה' אלהיך. ואמר המורה לדעת שיש שם מצוי ראשון ולדעת שהוא אחד: וגדר שם הידיעה הוא הידיעה המופתית. כי זולת זה יקרא מחשבה או סברא לא ידיעה בסתם על דרך האמת: והנה המורה לא אמר להאמין או לסבור או לחשוב רק לדעת כלשון התורה וידעת:[51]

פרק ו

אמר המורה בפרק נ' מראשון. דע אתה המעיין במאמרי זה כי ההאמנה אינה הענין הנאמר בפה[52] אבל הענין המצוייר בנפש כשיאמינו בו שהוא כן

[48] B, A, H omit על זה.   [49] A, L ומתוכם.
[50] H. omits.   [51] L בידיעת התורה וכונתה.
[52] B, H omit.

conviction that the object of belief is exactly as it is apprehended." To which he adds: "If in addition to this we are convinced that the thing cannot be different in any way from that which we believe it to be, and that no reasonable argument can be found for the negation of the belief or for the admission of any deviation from it, then the belief is true." When, again, in ch. 55, Maimonides discusses the kinds of attributes which are inapplicable to God, seeing that their application implies imperfection, he uses these expressions: "He who knows these things, but without their proofs, does not know the particulars which logically result from these general propositions; he will not be able to prove that God exists." Further Maimonides remarks in ch. 60: "But you must be careful in what you negative, to negative by proof, not by mere words, for each time you ascertain by proof that a certain thing, imagined to exist in the Creator, must be negatived, you have undoubtedly come one step nearer to the knowledge of God." In fine, Maimonides here and in many other passages, and in agreement with all authoritative philosophers, asserts that perfect knowledge is only attainable when the mind's apprehensions are *demonstrated.*

כמו שיצוייר: ועוד אמר ואם יגיע[53] עם זאת האמונה שאי אפשר חלוף זאת האמונה בשום פנים ולא ימצא בשכל מקום דחיה לאמונה ההיא ולא לשער אפשרות חלופה תהיה אמיתית: עוד פרק נ"ה על ידיעת הדברים שראוי שירוחקו מהאל להיותם מונעים השלימות מאתו ית' אמר דבר זה לשונו. ואם ידע אלו הדברים ולא ידעם במופתיהם לא[54] ידע הפרטים המתחייבים מאלו ההקדמות הכלליות חיוב הכרחי. ולזה[55] לא יהיה אצלו מופת במציאת האלוה: עוד אמר בפרק פ' והשמר מאד שתוסיף שלילת מה שתשלול במופת לא שתשלול[56] בדבור בלבד. כי כל אשר תתבאר[57] לך במופת שלילת דבר שיחשב מציאותו לשם ממנו תקרב[58] אליו מדרגה בלא ספק. ובכלל הנה המורה בזה ובמקומות רבים וכל הפילוסופים השלמים הסכימו שלא יקרא ידיעה שלימה רק בידיעת אלו הציורים השכליים במופת:

[53] L יהיה.
[54] H has ולא.
[55] H לזה.
[56] H omits three words.
[57] H כאשר התבאר.
[58] B, H קרבת.

Chapter VII

When then we are bidden to know that there is a First Cause, how can this knowledge be obtained except by arguments and proofs which no sceptic can dispute? Our Sages ordained that the duty of studying the Torah is to be pursued to that very extent.[27] Again, how can I know that God is One, as is constantly proclaimed in our prayers, unless I know what constitutes unity, as it is expounded in the *Guide* and in the Metaphysics [of Aristotle]? Maimonides explains that the idea of unity does not attach to the sphere, nor to any of the separate Intelligences, nor even to the highest Intelligence which moves the diurnal sphere. Unity applies to God alone, who is above this highest Intelligence. Aristotle proved all this irrefutably; hence Maimonides burned with a mighty zeal when he saw that Aristotle had presumed to interpret our precious truths, attributing the exposition to himself, while he stole it all from the books written on the subject by King Solomon and others.[28] Maimonides was therefore impelled to compose his comprehensive treatise, the *Guide*, in which he includes these precepts

[27] Obviously Ibn Kaspi (with Maimonides) had before him the version of Mishnah Abot 2.14 (in which the imperative דע is omitted, and which ran:—"Be diligent to learn Torah wherewith thou mayest make answer to Epicurus"). Cf. the Notes of the Tosafot Yomtob and C. Taylor to the passages.

[28] For this notion that Greek philosophy was derived from Hebrew sources, see above p. 129.

פרק ז

והנה צונו שנדע שיש שם מצוי ראשון. ואיך
אדע[59] זה שהוא אמת אלא אם כן אדע זה בטענות
וראיות שלא יוכל אפיקורוס לחלוק עלי[60]? כמו
שצונו רבותינו ז"ל. שעד זה הגבול הוא חיוב
למידתנו את התורה[61]: וכן איך אדע שהוא אחד
שנאמר תמיד בקריאת שמע אלא אם כן אדע מהו
האחד כמו שהתבאר בספר המורה וספר מה שאחר
הטבע? כי שם התבאר שהגלגל אינו אחד. וכן אחד
מן[62] השכלים הנפרדים[63] אינו אחד. ואף לא
השכל העליון המניע הגלגל היומי. ואין שם אחד
רק האל ית' לבדו שהוא למעלה[64] מזה השכל:
וכל זה התבאר במופתים שאין בם ספק בספרי[65]
האלהות לאריסטו: על כן קנא הרב השלם להשם[66]
קנאה גדולה כאשר ראה שאריסטו התנשא לפרש
המצות היקרות שלנו. וייחס פירושם לעצמו תחת
אשר גנב כל זה מספרי שלמה וזולתו שחוברו בענין
זה: ולכן חבר השלם ס' המורה שהוא כולל פי'

59 H, B נדע 60 A, L עליו 61 A, L לימודתנו בתורה.
62 A, L omit. 63 H omits. 64 L השלם.
65 B, H בדברי. In other contexts the readings vary between ספר and ספרי. 66 B, A omit. H לנו.

and their proofs, just as he had previously given in his Code a survey of all the other precepts.

Now how can any of us be said to appreciate the meaning of Unity as applied to God unless we have an inner understanding of the declaration so often on our lips that The Lord our God is One; unless we know, and know by demonstration, that this One is not the mover of the diurnal sphere but a power above it? So, too, with the precepts to love God and to fear Him. We are not to love God as a man loves his wife and children; not to fear Him as we fear a human being. But these emotions, as applied in our relation to God, need definition, of the kind supplied in the works of Maimonides. But to acquire the necessary knowledge a study of the natural sciences and metaphysics is indispensable.

Abraham, our first father, whom God termed His friend,[29] was the man who discovered for himself, by aid of his fine intelligence, this universal principle of ours: that above the celestial sphere there is a Unique Being. So, our Sages said, Abraham recognized His Creator when he was forty years of age.[30] This recognition, they would have us understand, was made by Abraham from actual demonstration; for it was not a tradition from his father, nor did he acquire it from his contemporaries. He originated the idea, while his contemporaries believed the physical sun to

[29] Isa. 41.8.

[30] The common reading in Genesis Rabbah, ch. xxx, is "forty-eight years of age", but Ibn Kaspi, like Maim., had the reading "forty". Cf. Theodor's note, p. 274.

אלו המצות ומופתיהם כמו שקדם לו ס' משנה תורה שהוא כולל פי' שאר המצות:

ואמנם מי מכולנו מבין ענין היחוד[67] באל ית' עד שנדע בלבנו מה כוונת אמרנו תמיד שמע ישראל ה' אלהינו ה' אחד. עד שנדע שזה האחד אינו הגלגל המניע היומי אבל הוא מה שהוא למעלה מזה כל שכן כשנדע זה במופת: וכן מצות לאהבה את ה'. כי אין הטעם שנאהוב אותו כדרך אהבתינו אל נשינו ובנינו. וכן שנירא ממנו כמו שנירא מאחד מן האנשים. אבל כמו שפירש[68] המורה במדע ובמורה. ואין מי שידע[69] זה או יבין זה אלא היודעים ספרי הטבע ומה שאחר הטבע:

והנה אברהם אבינו הראשון שקראו השם אוהבו[70] הוא המציא מעצמו בדקות שכלו זאת האמונה שלנו הכוללית. שעל הגלגל יש מצוי שהוא אחד. ולכן אמרו בן ארבעים שנה הכיר אברהם את בוראו. והכוונה בפעל במופת. כי זאת ההכרה לא היתה לו בקבלה מאביו תרח או מזולתו מבני דורו. כי הוא היה המחדש[71] אותה. וכולם[72]

[67] B האחד. [68] B, H שפירשם. [69] B, H ומי ידע. [70] A, L אוהבי. [71] H מחדש. [72] H כי כלם.

be divine. Abraham, in the rabbinical story, appealed to argument and proof; he did not say to the others, I believe it, I have been told in a dream that I ought to think so and so true. "Look unto Abraham your father," cries Isaiah.[31] Assuredly it becomes us to imitate him. I am far from asserting that all men can reach the level of Abraham, but I do say that his level is the highest and most excellent though, as I have admitted above, those who stand below it are also good.

Chapter VIII

But I command thee, dear son of mine, to rise up, if thou canst, to this, the highest level. My son! be wise and make my heart glad![32]

Chapter IX

Yet, let not the fact that these works expound those four precious precepts, hurry thee to a premature study of the *Guide* or of Aristotle's *Metaphysics*. Not so my son! By gradual steps shalt thou rise to Truth. Not in a rush canst thou compass the whole ascent; slips and setbacks may impede thy progress. This is pointed out in the *Guide*, I 34, and in other places, as thou wilt hereafter see.

[31] Isa. 51.2.

[32] Prov. 27.11. The author intimates the importance he attaches to this counsel by devoting a whole chapter to it.

זולתו היו מאמינים שהגלגל שהוא גשם היה אלוה. ולכן טען כנגדם טענות מופתיות. לא שאמר להם אני מאמין כך וכך או חלום חלמתי שראוי להאמין כך וכך: לכן ראוי לנו שנתדמה אל אבינו הראשון. הביטו אל אברהם אביכם: ואין אני אומר שכל בני הזמן יוכלו להגיע אל זאת המדרגה. אבל אומר אני שזאת המדרגה היא היותר טובה והעליונה. ואשר למטה מזה טובים גם כן כמו שקדם לנו:

פרק ח

אבל אצוך בני היקר לי שתעלה אם תוכל אל המדרגה[73] היותר עליונה. חכם בני ושמח לבי!

פרק ט

לבך אל ימהר להתחיל[74] בלימוד ספר המורה וס' מה שאחר הטבע לאריסטו. בעבור שאלו הספרים מודיעים אלו הארבע מצות היקרות. לא כן בני! מעט מעט תעלה אל האמתיות. לא תוכל כלותם מהר פן תרבה עליך הטעיות והשבושים. וכבר באר זה המורה בספרו הנכבד פרק ל"ד מראשון. ובמקומות אחרים כמו שתראה עוד:

[73] H הטעלה. [74] H, B omit.

Chapter X

My son! Keep my words![33] To-day thou art twelve years of age. For another two years be a diligent student of the Scriptures and Talmud. When thou art fourteen, fix regular hours for continuing thy previous studies, and give also a good part of thy time to mathematics; first Ibn Ezra's Arithmetic, then Euclid, and the Astronomical treatise of Al-Fergani and [Abraham b. Ḥiyya][34]. Besides, appoint set times for reading moral books, which will introduce thee to all good qualities—viz. the Books of Proverbs and Ecclesiastes, the Mishnaic tractate *Fathers*, with the Commentary of Maimonides and his preface thereto, and the same author's Introductory chapters to the Code. Also read Aristotle's *Ethics*, of which I have made a digest. There is also available among us the Collection of the *Maxims of the Philosophers.*

This course should occupy thee for two years. Then, when thou art sixteen, appoint times for the Scriptures, for the writings of Alfasi, Moses of Coucy, and the Code of the perfect teacher (Maimonides). Also give much time to Logic. With the help of God I will make a compendium on this subject, sufficient for thy needs, as I did with the *Ethics.*

[33] Prov. 7.1.

[34] On the works named in the context see Steinschneider, *Hebr. Uebersetzungen*, §§ 343, 350, 502. On the Jewish educational schemes, cf. I. Abrahams, *Jewish Life in the Middle Ages*, chs. xix, xx.

פרק י

בני שמור אמרי! הנך היום בן שתים עשרה שנה. לכן שקוד בתורה במקרא ובגמרא עוד שתי שנים אחר כן.[75] ואתה בן י"ד שנה קבע עתים לכל מה שקדם. ותן חלק גדול לחכמות הלמודיות. וזה תחלה ס' המספר מאבן עזרא ואחריו ס' האקלידס ואחריו ס' אלפרגאני וחשבון המהלכות. עם קבעך[76] עתים בספרים המוסריים[77] המישרים אורחותיך במדות[78]. והם ס' משלי וקהלת ומס' אבות עם פרוש המורה והקדמתו. וכן הלכות דעות מס' המדע וכן ס' המדות לארסטו אשר עשיתי ממנו קיצור. וכן ס' אחר נמצא אצלינו המקבץ מוסרי הפלוסופים:

הנה כל זה תבין בב' שנים. ואתה בן י"ו שנה תקבע עתים לתורה ולמקרא ולספרי הרב אלפאסי וס' רבינו משה מקוצי וס' משנה תורה מן הרב השלם: ותן חלק גדול למלאכת ההגיון. ובע"ה אעשה לך קיצור מזאת המלאכה יספוק לך[79] כמו שעשיתי קיצור מס' המדות:

[75] H puts stop at שנים and omits כן, begins new clause with אחר, and so in all similar contexts.

[76] A and L read ונם קבע. [77] B במוסריים. [78] A, L בכל המדות. [79] B, H omit.

In this way thou shouldst pass another two years, by which time thou wilt be eighteen years old. Then review all thy former work, and study natural science. By that date, being twenty years of age, "build thy house". Do not intermit the reading of moral books, but also take up theology, i. e., the *Metaphysics* of Aristotle and his disciples, as well as the *Guide* of Maimonides.

Marry a wife of good family, beautiful in form and in character. Pay no regard to money, for true wealth consists only of a sufficiency of bread to eat and raiment to wear. Why weary thyself to gain great riches, when neither thou nor any other could equal the vast store accumulated by the great mountain in our native city l'Argentière[35], even though that mountain is but a soul-less heap! Rather occupy thy mind continually with books of morals; I need not here repeat their lessons, but they will instruct thee as to the meaning of real wealth and as to other matters. Observe their injunctions faithfully. Above all things be chaste, just as thy father has been before thee. And use thy endeavors to live a virtuous life, and to order well thy home with thy wife and the children whom, God willing, thou shalt beget; in all things obeying the injunctions of the moralists. Never fail to read

[35] See above, p. 127.

ובזה תתמיד שני שנים אחרים. ואתה בן י"ח שנה תקבע עתים לכל מה שקדם. ושקוד בחכמת הטבע ובזה תתמיד שתי שנים אחר ובנית ביתך. ואתה בן עשרים שנים. אל תרף ידך מן העיון במוסרים[80] ותתחיל באלהיות.[81] הם ספרי[82] מה שלאחר הטבע לארסטו ותלמידיו וס' המורה:

אך קח לך אשה מבנות היחס. נאה בגופה ובמעשיה. ולא תתן עיניך בממון. כי העושר אינו רק ההסתפקות לחם לאכול ובגד ללבוש. ולמה תיגע בני להשיג כסף רב ולא תוכל אתה ולא זולתך להגיע אל הגבול שהשיג מזה ההר הגדול אשר בכספיא המקום עיר מולדתנו. עם היות ההר ההוא דומם שאינו בעל נפש כלל: על כן צויתיך להגות תמיד במוסרים. ואין רצוני להעתיקם בכאן. הלא הם יורוך על זה ועל כל הראוי. ועל כל פנים שמור כל הכתוב בהם: ועל הכל בני השמר לך מהסתכל בנשים כאשר נשמר אביך: אך בכלל תכלכל דבריך במשפט בסדור ביתך עם אשתך ובניך אשר תוליד אם ירצה הבורא על פי הדברים אשר יגידו לך הספרים[83] המוסרים. ועל כל פנים

[80] A, L בספרים. [81] B here and elsewhere spells באלו היות. So H, though not so consistently. [82] A, L ספר.
[83] B, H omit.

a section of some ethical book daily after every meal, having first blessed the Lord. Above all set thy thought on that highest of attainments, the Knowledge of God, as expounded in the *Guide*, and in the *Vessels of Silver*, which, if God grant me life, I will make for thee.[36] "Then shalt thou understand the fear of the Lord, and find the knowledge of God."[37] In this course persist until the day of thy death. Ascending above the heavens, thou shalt then find entry into the company of the angelic spirits, into a delight which cannot be measured!

Chapter XI

There are, my son! two dispositions among contemporary Jews which must be firmly avoided by thee.

The first class consists of sciolists, whose studies have not gone far enough. They are destroyers and rebels; scoff at the words of the Rabbis of blessed memory, treat the practical precepts as of little account, and accept unseemly interpretations of biblical narratives. These men are false, through and through. They testify unmistakably against themselves that they are ill-acquainted with the philosophical writings of Aristotle and his disciples. This is obvious to those who are really familiar with those writings. I call heaven and earth to witness that I may

[36] Ibn Kaspi's *Ten Vessels of Silver* have been published by Isaac Last in 2 vols. (Pressburg, 1903).
[37] Prov. 2.5.

תקרא חלק מה מהם כל ימי חייך אחר גמר כל סעודה אחר וברכת את ה' אלהיך: ובכלל שקוד על טוב המדות. והם הדעות האלהיות כאשר תבין מספר המורה ומן הספרים כלי כסף אשר אעשה לך אם יחייני האל. אז תבין יראת ה' ודעת אלהים[84] תמצא: ובזה תתמיד עד יום מותך. ותעלה אז מעל לשמים. ותכנס בכת המלאכים הרוחניים בתענוג לא ישוער:

פרק יא

בני! שתים המה קוראותינו בתכונות בני הזמן מעמנו. בני אל תלך בדרך אתם. מנע רגלך מנתיבתם. המין האחד המתפלספים מבני עמנו. תלמידים אשר לא שמשו כל צרכם. הורסים בעיונם. ופורצים בלמודם. ומלעיגים על דברי חכמינו ז"ל. ומקילים במצות המעשיות ועושים ציורים לספורים בלתי ראויים. ואלו מזוייפים מתוכם ומעידים עדות נאמנה על נפשם שאינם יודעים ספרי החכמות שחבר ארסטו ותלמידיו כמו שמבואר זה למי שידעם: ואני מעיד עלי שמים

[84] So H. Others קדושים.

claim some not[38] inconsiderable scientific attainments. That being so, I swear by Him who lives eternally that Aristotle, his fellows, and his disciples, advocate all that is contained in the Torah and the Prophets, and particularly the performance of the practical precepts. For Plato said: "Slay him who is without Law[39];" and again, "Prayer is a halter to the lustful soul;" and yet again: "We cannot [by reason alone] reach the level of the prophets." Aristotle observes: "The end is not merely to know, but to know and do, receive and believe, all that is contained in the true Torah;" pry not too closely into possible causes and senses of the commands and prohibitions, nor dispute over them, for the Prophets, on whom be peace, knew all things from God, which is not the case with metaphysicians. This is the gist of their pronouncements; they said much more of the same kind.[40] Against these famous Saints of the Gentiles we have no possible complaint, and therefore our Sages asserted concerning them that they have a portion in the world to come.[41]

And note further how Aristotle, who at first derived his theory of the eternity of the world rationally, afterwards adopted the belief in Creation, expounded as it is in the Torah by those possessed of the prophetic soul, which is higher than the

[38] Some texts omit "not".

[39] Or: "religion."

[40] On these "quotations" from Plato and Aristotle see above, p. 129.

[41] Tosefta, Sanh. 13.2.

וארץ כי אין[85] אני מקטני חכמי הזמן. ואני נשבע בחיי העולם כי ארסטו וחביריו ותלמידיו כולם מזהירים לשמור כל מה שבתורה ובדברי הנביאים ובפרט להזהר במעשיות: ואמר אפלטון הרגו מי שאין לו דת. ואמר עוד התפלה[86] רסן הנפש המתאוה. ואמר עוד אנחנו לואים להבין מה שבא בתורה על ידי הנביאים: ואמר ארסטו אין הכונה[87] שתדע לבד אבל שתדע ותעשה ותקבל ותאמין כל מה שבא בתורה האמיתית. ולא תעמיק מאוד[88] לבקש טעמים וסבות למצותיה ואזהרותיה ולא תקשה לדבר שיונח בה. כי הנביאים ידעו הכל מאת אדון הכל. ולא כן אנחנו הפילוסופים חכמי העיון: זהו תורף דבריהם וזולת זה כהם וכהם. ולא נשאר[89] על אלה הנכבדים חסידי אומות העולם תרעומות אחרי כל זה. ולכן אמרו רבותינו ז"ל עליהם שיש להם חלק לעוה"ב:

והנה הקדמות הניח ארסטו מצד עיון הנפש. ואחר נכנע לאמונת החדוש כי בא בתורה מצד

[85] B, H omit.
[86] B התעלה.
[87] So H adds. [88] B תמיד.
[89] B, H omit ולא and read הנשאר.

rational faculty. The text says: "Whoso confesseth and forsaketh his transgressions shall obtain mercy."[42] But the sciolists who lightly esteem the precepts and the words of our Sages, will have to pay the penalty for their offence. They will be called to account, too, for the occasion they have given to the ignorant to scoff at philosophy, thereby profaning the name of heaven!

The second class referred to above includes those of our people who hold in contempt genuine philosophy as presented in the works of Aristotle and his like. They know not that they are speaking against their own soul! For these sciences were originally *ours*. Witness, how these sciences interpret and verify the precepts of our Torah; and further, how many of them are scattered in the haggadot of the Talmud, and the other rabbinic books, above all in the *Guide*, composed by Rabbi Moses, the father in Torah, the father in wisdom. And whom have we greater than Moses?[43] Now, my son! I do not blame this class because they devote all their time to the talmudic argumentation, for as Ibn Janaḥ said: "Every man deserves praise for his labor, eulogy for his effort." But I do blame them because they despise science and those engaged in its study.

[42] Prov. 28.13.

[43] Ibn Kaspi's whole-hearted esteem of Maimonides is noticeable throughout the Testament.

בעלי הנפש הנבואית.[90] שהיא למעלה מן העיונית. והכתוב אומר ומודה ועוזב ירוחם: ובכלל השחיתו התעיבו עלילה אלה התעלולים המקילים במצות ובדברי רבותינו ז"ל. ועתידים הם ליתן את הדין על זה ועל אשר נתנו יד להמון[91] לבזות החכמות וחללו שם שמים:

המין האחר הוא הנמצאים מעמנו שיבזו החכמות המיוסדות בספרי[92] ארסטו וחביריו. ולא ידעו כי בנפשם ידברו[93]. כי אלה החכמות היו שלנו מקדם והעד על זה כי הם פירוש ומופת למצות תורתינו. ועוד כי רובן מפוזרות בהגדות[94] בגמרא ובשאר ספריהם. וכל שכן בס' המורה שחבר רבינו משה אב בתורה אב בחכמה. ומי לנו גדול ממשה? והנה בני זה המין אין אני מגנה אותם בהיותם משימים כל ימיהם בשקלא וטריא מן הגמרא. וכל אחד כמו שאמר אבן נאנח מהולל על טרחו ומשובח על יגיעו. אבל אני מגנה אותם כי יבזו החכמות ולומדיהם:

90 B, L הנביאית.
91 B, H להאמין.
92 L לספרו המיוחסות. A וספרי המיוחסות.
93 L זדו. 94 B omits. H inserts before מפוזרות.

Chapter XII

My son! When thou meetest such men, address them thus: My masters! What sin did your fathers detect in the study of logic and philosophy? First as to logic. This art does not touch precepts or faith. As its name implies, it simply regulates and gives precision to the use of language. Is it a terrible crime to use words with accuracy? Do thistles grow on fig trees? 'Tis absurd to imagine that our Rabbis in their warning against logic[44], were thinking of this genuine discipline. For our Sages never laid an embargo on the good. Yet those who would fain evade the trouble of thinking "are glad when they can find the grave"[45] of sloth! And then, what say ye of the work of Aristotle and Maimonides? Have you examined the inside of their books? If ye know more than their covers, ye know of a surety that the books are an exposition and justification of our precious precepts. And if, God forbid, ye find something indigestible in these works, cast it out while eating the wholesome rest. So is it recorded of R. Meir: He ate the kernel, and threw away the husk.[46] This is the method pursued nowadays by Christian scholars. They highly esteem the

[44] T. B. Berakot 28b.
[45] Job 3.24. [46] Hagigah 9b.

פרק יב

בני כי תבא באנשים אמור להם. רבותי! מה מצאו אבותיכם עול במלאכת ההגיון ובמלאכת[95] העיונית? וזה תחלה בהגיון שאין בה[96] דבר נוגע למצוה ואמונה רק דקדוק הדבור והישרתו כמו שידוע מגדרה[97]. היש בהישרת הדבור עול ועוות? האם יש קוצים בתאנים? וחלילה כי מזאת החכמה האמתית אמרו[98] רז"ל מנעו בניכם מן ההגיון. כי הם לא מנעו הטוב[99] ממנו[100]. אמנם השמחים להקל מעליהם טורח הידיעה ישישו כי ימצאו קבר העצלה: ואחרי כן מה תאמרו מספר הטבע[101] ומה שאחר הטבע וספר המורה? ואין אחד מהם להם נראה[102] מבחוץ אף כי שוה מבפנים[102a]. ואלו ידעתם אותם תמצאו בם פירוש ומופת על מצותינו היקרות כמו שקדם: ואם ח"ו יש באחד מאלה דבר קשה אליכם השליכו אותו וקחו טוב השאר[103]. כי כן נאמר על רבי מאיר תוכו אכל קליפתו זרק. וכן יעשו חכמי הנוצרים.

[95] H omits these two words.
[96] A, L omit these 5 words and read כי אין בהם.
[97] H מגזרה. [98] L לא אמרו, A יאמרו. [99] H adds והאמת.
[100] A מעמנו. L ממנו מעמנו. [101] A, L השמע.
[102] A, L לפי הנראה. [102a] Read מה שבפנים, as the text seems corrupt [103] A ואכלו טוב. L ואכלו הטוב. H omits וקחו.

Guide, although it contains certain passages opposed to the Christian faith.[47]

Chapter XIII

Continue thy argument with them in these terms: I beg you to hear me, my masters! If ye are advanced in years, and have not yet read the words of the philosophers who demonstrate, clearly and indisputably, the four primary precepts, of which I have spoken, then open your eyes before the sun be darkened! Men asked the Sage whether it was becoming to an old man to learn; and he answered, "If ignorance is discreditable to him, learning is an ornament."[48] Should such a course involve any shame, our honored Rabbis have already given the admonition: Better be ashamed here than hereafter![49] Why, my masters, do ye regard the jibes of women, or of men who play the woman, when they cry: See this grey-beard gone again to school! What have ye in common with such people? Will they go with you, and take you on your way to the future world whose duration is eternal? Or shall a man redeem his brother? What concern have we with those children of this age who must die tomorrow, and who even now, in their lives, are called dead? How are we affected by the respect or scorn of the ignorant?

[47] On the vogue of Maimonides in Christian and Mohammedan circles see Yellin and Abrahams, *Maimonides*, ch. xii and the references in note 92.

[48] *Choice of Pearls*, ch. i (end).

[49] T. B. Ḳidd. 81a.

כל שכן שהם מנשאים ספר המורה ואם יש בו דברים סותרים לאמונת הנוצרים:

פרק יג

עוד תשוב ואמרת אליהם. שמעו[104] רבותי! אם באתם בימים ולא ראיתם עדיין דברי החכמים המודיעים במופתים וראייות ברורות ואמיתיות[105] אותן הארבע מצות הנכבדות. פקחו עיניכם בם[106] עד אשר לא תחשך השמש: ושאלו לחכם אם נאה לזקן שילמוד? והשיב אם הסכלות גנאי לו הלמוד נאה לו: ואם בשום פנים יש בושת מה בענין זה כבר יסרונו רבותינו המכובדים מוטב ליכסיף בהאי עלמא ולא ליכסיף בעלמא דאתא. ולמה רבותי תשימו[107] לב לדברי הנשים או האנשים אשר דרך נשים להם. כי יאמרו ראו זה הרב והרבן גם שב גם ישיש האדם הגדול חשבנוהו[108]. ועתה הוא לומד ועושה לו רב? מה לכם ולהם? האם ילכו אלה וילוו אתכם לעולם הבא שכולו ארוך? או אח פדה יפדה איש? ומה לנו ולדברי בני הזמן שמחר יהיו כולם מתים ומה גם עתה בחייהם קרויים מתים? ומה לנו

[104] L, H בבעו. [105] B, H אמתת. [106] A, L omit.
[107] B, H תשיתו. [108] A, L וחשבנוהו.

As our Rabbis of blessed memory have said: "Words neither kill nor quicken!"[50]

Chapter XIV

I will confess to thee, my son! that though in my youth I learned a great portion of the Talmud, I did not acquire (for my sins!) a knowledge of all the posekim.[51] Now that I am old and grey, I have often to consult rabbis younger than myself. Why should I be ashamed of this? Can one man be skilled in every craft? If, for instance, I want a gold cup, I go to the goldsmith, and I feel no shame; and so with other products, I turn, in case of need, to those whom God has gifted with the requisite skill.

Once I made a great feast at which all kinds of delicacies were served. I had the table prepared, I invited my friends to eat and drink with me, for it was a family party. Then the luckless handmaid put a milk spoon into the meat pot. I did not know the ritual law, how one ought to estimate the lawfully permissible proportion of intermixture.[52] Perturbed in mind, as well as famished in body, I went to one of the rabbis,

[50] This saying does not seem to occur in extant rabbinic books; Ibn Kaspi quotes the saying more than once in his works.

[51] Authorities on practical law.

[52] T. B. Ḥullin 97b. Literally: "The law was hid-

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[113] L reads ולא אבוש כי לכל איש ואיש אומנותו יפה בעיניו.

[114] B 'טבחתי את טבחי ומרי ת. H טבחתי את טבחי צאן ובקר ומרי תרנגולות.

[115] L משערין אם כמה תפוק מיניה.

לאנשים החסרים כי יכבדונו וכי יבזונו? ואמרו רבותינו ז"ל לא דברים ממיתים ולא דברים מחיים:

פרק יד

אודיעה דברי לך בני אמת כי[109] בבחרותי למדתי מן התלמוד חלק גדול. אבל בעונותי לא עלה בידי ידיעת הפוסקים כולם. והיום זקנתי ושבתי ואצטרך כמה פעמים לשאול הוראה[110] מהרבנים ואם הם צעירים ממני לימים. ולמה אבוש מזה? האוכל להיות בקי בכל המלאכות? הנה כשאצטרך אל כוס[111] זהב על דרך משל אלך אל צורפי זהב והאומנים ולא אבוש. וכן כל המצטרך אלכה לי לאיש ואיש[112] שהאל יפה לכל אחד אומנתו בפניו:[113]

ויהי היום זבחתי את זבחי. ותרנגולות[114] מפוטמות וברבורים אבוסים. אף ערכתי שולחני. קראתי למאהבי לאכול ולשתות עמי. כי זבח משפחה היה לי. והלכה השפחה הארורה והכניסה כף חולבת לתוך היורה. ונעלמה ממני הלכה. אם בכולה משערינן אם במאי דנפק מנה משערינן[115]: ואלך מר בחמת רוחי רעב וצמא לאחד מהרבנים

[109] A, L אודיעך בני דבר אמת.
[110] L omits. [111] L טס. [112] A omits.

held high in popular repute. He was (for my sins!) at table with his wife and family, eating, and drinking wine. I waited at his door until the shades of evening fell, and my soul was near to leave me. He then told me the law, and I returned home where my guests and the poor were awaiting me. I related all that had happened, for I was not ashamed to admit myself unskilled in that particular craft. In this I lack skill, but I have skill in another craft. Is not the faculty of expounding the existence and unity of God as important as familiarity with the rule concerning a small milk spoon?

Chapter XV

And thus further shalt thou speak unto them: My father solemnly impressed on me that neither timidity not diffidence is in place where truth is concerned. Why, then, should I deal insincerely with the Torah? My heritage of time I will share only with my Creator, the Giver of my soul; my heart shall seek its honor or find shame from Him alone! Hear me then,

den from me, whether we calculate the proportions by the actual amount of the admixture or by the quantity that has come out of it (has been absorbed by the dish)". See Jastrow, *Dictionary*, p. 1612.

הנכבדים שבעם[116]. והיה הוא בעונותיי[117] מסב
על שולהנו עם אשתו ובניו ואוכלים ושותים יין.
ואוחיל לו על פתח ביתו עד נטו צללי ערב. כמעט
לא נותרה בי נשמה. ויורני ויאמר לי הדין כך וכך.
ואשוב[118] אל ביתי והקרואים העניים[119] והאביונים
וכולם שם[120] היו יושבים ומצפים לי. ואגידה
אליהם כל המאורע לי[121] כי לא אבוש לומר
אינני בקי בזאת[122] המלאכה. אבל אני בקי
במלאכה אחרת. ולמה לא ישוה פסק או הוראה
ממציאות הבורא או אהדותו[123] הגדולה ככף
חולבת הקטנה?

פרק טו

בני! עוד דבר ואמרת אליהם. אבי השביעני
לאמר. אין ראוי[124] לאמת שתהיה לא פחדנית
ולא ביישנית. ולמה אשא פנים בתורה? ואין לי
לחלוק נחלת זמני רק עם בוראי נותן נשמתי. חלילה
לי משום לבי לכבוד או להפכו מכל בני הזמן זולת

116 B, H שבעירי. 117 A, L omit. 118 A, L ואשיב.
119 A, L והעניים. 120 A, L omit. 121 A, L omit.
122 A, L בהלכה זאת או בזאת. 123 A מידיעת הבורא אחדותו. L מידיעת הבורא או אחדותו.
124 A, L אין ראויה. B. omits אין.

my Masters, and God will hear you. I observe that those of you who are devoted to the Talmud, its glosses and commentaries, do so in order to probe the reasons of the practical precepts. You are not content to take the law from Maimonides' Code, though he asserted that no other book was necessary.

Take as an example the law formulated by Maimonides that a Sukkah (tabernacle) more than 20 cubits high is unfit for use on the festival. But ye regard this as ridiculously inadequate until ye ascertain the ground of the law, and satisfy yourselves whether it is because too high a roof is out of the line of vision, or because in such a case a man sits in the shade cast by the walls rather than by the roof, or because a Sukkah must be a slightly built structure, as the Talmud explains.[53] The keenest students are not content even with this, but feel impelled to exercise themselves in more penetrating questions, and to follow out the most detailed suggestions and inferences.

Of a verity, I admit that this is good. But why should a knowledge of the reasons for the practical precepts be obligatory, while the in-

[53] T. B. Sukkah 2a.

היחידי סגולה[125]. לכן רבותי שמעו אלי וישמע אליכם אלהים! רואה אני כי כונת המתעסקים מכם בגמרא וחדושים ושיטות היא[126] רק לדעת ראיות על המצות[127] המעשיות. כי לא יספיק לכם[128] הקבלה מספר משנה תורה שחבר רבינו משה ואעפ"י שאמר הוא ז"ל ואינו צריך לספר אחר ביניהם:

והמשל בזה. הרב המורה כתב בהלכותיו סוכה שהיא גבוהה[129] למעלה מכ' אמות פסולה. ותאמרו נואש! ולא ינוח לבכם עד שתדעו אם הוא משום דלא שלטא ביה עינא. או משום דאין אדם[130] יושב בצל סכך אלא בצל דפנות. או משום דסוכה דירת עראי בעינן. כמו שכתוב בגמרא: והמהדרין מן המהדרין לא יספיק להם גם זה. ולא ישבעו עד אשר יוסיפו על זה קושיות ושיטות ואם תמצא לומר ויש לומר וכאלה רבות:

ובאמת מודה אני שזה טוב הוא. אבל מדוע ידיעת הראיות במצות המעשיות חובה וידיעתם

125 B, H היחידים סגולות. L היחידים סגולת השם.
126 B ומשניות הן. H ושניות הן.
127 L omits. 128 L יסופק. 129 L omits.
130 B, H אחד.

vestigation of the grounds for the spiritual precepts is not even permitted but is absolutely barred? What is the sin of the four inner laws that ye treat them so differently, being content to take them on authority, without specification, without even an understanding of their terms? Woe unto us that we have sinned! Jews despise or neglect the *Guide* nowadays, though the purpose of that treatise is to demonstrate the existence and unity of God. The Christians [54] honor the work, study and translate it, while even greater attention is paid to it by the Mohammedans in Fez and other countries, where they have established Colleges for the study of the *Guide* under Jewish scholars![55]

Chapter XVI

But, my son, why should I attribute this good advice to my own initiative? Say to them: Seek from the *Guide* and particularly from ch. 51 of Part III. Then you will all know what course to follow. Maimonides was a qualified authority on whom to rely, it being recognized how he excelled all his contemporaries as accomplished rabbi and expert philosopher, especially as he adduced evidence for his view from our Sages. Far be it from you to neglect their

[54] Another reading "Egyptians". This variation between מצרי and נוצרי is not infrequent in medieval texts.

[55] See note 47 above.

במצות הלביות אינה רשות[131] או מקום פטור אבל[132] הוא אסור גמור: ומה חטאו אלו הארבע מצות הלביות שזכרתי שלא תעשו להם כמו זה הדרך אבל יספיק לכם הקבלה החלושה במעט דברים וגם עם העדר הבנת הענינים כמו שזכרתי. אוי נא לנו כי חטאנו[133] היהודים מואסים או עוזבים היום את ספר המורה שכל עצמו להביא מופתים על מציאות אלהינו ואחדותו וקדמותו[134]. והנוצרים[135] יכבדוהו וינשאוהו והעתיקוהו. וכל שכן הישמעאלים בפאס ובשאר ארצות אשר[136] קבעו שם מדרשות ללמוד ספר המורה מפי סופרים יהודים:

פרק טז

בני! למה איחס כל אלה דברים הטובים לעצמ? אמור אליהם! דרשו מעל ס' המורה וקראו ובפרט[137] פרק נ"א מחלק שלישי. אז תדעו כולכם מה תעשו. וכדאי הוא ז"ל לסמוך עליו עם היות מפורסם שהוא היה רב ורבן וחכם שלם מכל הנמצאים היום. כש"כ שהוא ז"ל מביא ראיות מדברי רז"ל. וחלילה

[131] A, L וידיעת הראיות במצות הלביות רשות.
[132] L או. [133] B, H אנו. [134] B omits.
[135] A והמצרים. [136] L omits. [137] A, L בפרט.

words; but let your principle be to regard the speech not the speaker. "Take with you words"[56] —as the Sage enjoined: Take the truth from whoever uttereth it. This must be the guiding rule. Or to put the thought in fanciful terms: Receive my instruction and not Silver (the name of him who addresses you).[57]

CHAPTER XVII

I have shown thee, my son, the way to wisdom. Yet I will call to thy mind one matter, which must never be forgotten, seeing that, whilst still a boy, thou hast read the Talmud, and particularly the opening tractate. There are many haggadot the literal wording of which posits ideas inadmissible rationally, or attributes to God corporeality, change, or any other affection. Perchance thou mayest eat to satiety from these evil viands, these deadly poisons—I refer to the before-mentioned haggadot as literally interpreted, God deliver thee! Therefore my son, understand that most of the haggadot found in the Talmud and other rabbinic books, which on the surface seem to imply the ideas I have named, are figures of speech, with an inner meaning, which we can sometimes discern, sometimes not.

Ours it is to realize that he who is of the seed of Abraham our father,—who endangered his life to dissociate himself from all the people and the

[56] Hosea 14. 3. See Maimonides, Intro. to Mishnah Abot.

[57] Prov. 8.10. The author means by this play on

שתעברו על דברי חכמים ז"ל. וכלל[138] הדבר אל תביטו אל אומר הדברים. קחו עמכם דברים. כמו שצוה החכם. קבל האמת ממי שאמרו. ועל דרך מליצת השיר אומר אני קחו מוסרי ואל כסף!

פרק יז

בני! בדרך חכמה הוריתיך. אכן עוד אזכירך דבר[139] אחד פן תשכח בעבור היות לך גירסא דינקותא בגמרא. ובפרט במס' ברכות שהיא ההתחלה. ובאו בה כמה הגדות יורה פשוטם מציאת ענינים נמנעים[140] אצל השכל. או ענינים מיחסים גשמות או שינוי או הפעלות מה לשם. פן תאכל ושבעת מאלו המאכלים הרעים סמי המות. רצוני אותם הפשטים האלהים יצילך! לכן דע בני כי רוב ההגדות הנמצאות בגמרא וביתר ספריהם. אשר פשוטם יורה אלו הענינים אשר זכרתי. יש בהם תוך והסתר והם כולם משלים. הן שנבין אנחנו הנסתר הן שלא נבין:

ולנו יש לדעת כי מי שהוא מזרע אברהם אבינו. אשר השליך את נפשו לחלוק עם כל בני ארצו

138 A, L ובכלל. 139 So H. The other texts read דרך.
140 L שאינם נמצאים.

king of his country, believers in the corporeality of God—, we who are of Abraham's seed must share Abraham's principles! Whoever believes the contrary, who regards God as corporeal, testifies of himself that he is not of the seed of Abraham, but of the seed of Nimrod or the other Chaldean disputants with Abraham. Should any of thy rabbinic teachers desire to explain literally and not metaphorically any of the haggadot which are opposed to reason, or attribute corporeality or other inadmissible quality to God, as in the instance when "the children of Israel did impute things that were not right unto the Lord their God,"[58] do not assent to such a teacher, accept not the saying nor its utterer, for it is the opinion of a single unsupported authority. In fact, concerning the practical precepts there were just as various opinions, one prohibiting and another allowing, and the final decision necessarily adopted one view and rejected another, —so with the spiritual precepts, and particularly those which need intellectual assent, there were different points of view, as Maimonides often indicates.[59]

Chapter XVIII

But thou mayest be led on to think of similar difficulties in the case of the Scriptures where

words, take my instruction without any regard to me, Ibn Kaspi, who provide it. See above p. 127.

[58] See T. B. Mo'ed Katan 18b; Kimḥi on II Kings 17.9; Maim. *Guide*, III, ch. 19. Ibn Kaspi quoted the first words: "This pillar neither sees nor hears", not very aptly. Maim. uses it against the deniers of Providence.

[59] This principle that the *haggadot* were not neces-

ומלכם שהיו מאמינים גשמות באל יתברך. הוא מאמין באמונתו. ומי שמאמין חילוף זה בגשמות[141] הוא מעיד על עצמו שאינו מזרעו של אברהם אבינו. אכן הוא מזרע נמרד או מיתר בני כשדים בני מחלוקות של אברהם אבינו: ואם על כל פנים[142] ירצה אחד מרבותיך התלמודיים שקצת ההגדות אין להם תוך אבל הם כפשוטם. עם היותם אומרים דברים נמנעים או מיחסים גשמות או דבר מרוחק אצל הי"ת כמאמר האומר העמוד הזה אינו רואה ואינו שומע. לא תאבה לו ולא תשמע אל דברי[143] המאמר ההוא ולאומרו כי יחידאה הוא. והאמת כי כמו שהיה מחלוקת ביניהם במצות המעשיות זה אוסר וזה מתיר. זה מחייב וזה פוטר[144]. ונפסקה הלכה כאחד מהם בהכרח והאחר נדחה. כך הענין[145] במצות הלביות. ובכלל בדעות העיוניות כמו שזכר הרב המורה רבים מזה המין:

פרק יח

כי תאמר בלבבך מה נעשה לכתובי התורה

[141] B, H omit.
[142] A omits these three words. [143] H omits.
[144] H מוכה. [145] B העיון.

the Law and the Prophets attribute corporeality to God. Such phrases as "in our image, after our likeness," may occur to thee; or the texts in which face and back, hands and feet are ascribed to God.[60] Understand that there is an explanation for all this, which must not be taken literally. But how canst thou realize it, while thou art a boy of twelve? For thou wilt find the explanation in the *Guide*,[61] and I have already directed thee not to study that work till thou art twenty. But in the freshness of thy childhood, and while the dew of thy young manhood is as the dew of light,[62] observe my commandments and live! Believe, as a tradition from me, that these matters can all be explained, that, in verity, unto God one cannot attribute body or bodily qualities or plurality of any kind, exalted as He is above all material and all angelic beings.

How all this is true, what is its significance, lo! as thou knewest not in the hour of thy entrance into the world, so thou wilt not know it until thou art twenty and over. Then wilt thou rise to this all-important knowledge, then wilt thou enter within the precincts of Pleasure and Delight, the Paradise of all dainty fruits, eating unto satisfaction of the Tree of Life, for as Solomon said of Wisdom: "She is a tree of life to them that lay hold of her, and happy is everyone that holdeth her fast."[63]

sarily unanimous or true expressions of Jewish opinion was strongly maintained by Naḥmanides in his famous Disputation. [60] Gen. 1. 25; Exod. 33.25, 34. 10; I Chron. 21.13. [61] See the opening chapters of Part I. [62] Isa. 26.19. [63] Prov. 3.18.

והנביאים שהם מיחסים לאל גשמות. באמרו בצלמנו כדמותנו. וכן יחסו לו פנים ואחור וידים ורגלים וכל הדומה לזה? דע כי לכל זה פירוש ואינו כפשוטו: אבל איך תוכל לדעת כל זה בהיותך בן שנים עשרה שנה:[146] כי פירוש כל זה תמצא בס' המורה. וכבר צויתיך שלא תעיין בו רק אחר שתהיה בן עשרים שנה: אמנם בטל ילדותך או בטל אורות טלך בימי בחורותיך שמור מצותי וחיה! האמן בקבלה ממני כי לכל זה פירוש. והאמת הוא שאין לאל גשמות או יחוס גשמות או רבוי בשום צד. והוא נעלה[147] מכל גשם ומלאך:

אמנם איך כל זה אמת ומה כונת זה. הנה כמו שלא ידעתו[148] ביום צאתך מבטן אמך. כן לא תדעהו עד היותך בן עשרים שנה ומעלה. אז תעלה לזאת הידיעה הנכבדת. ותכנס לפני ולפנים בגן העדון והעונג. פרדס[149] כל פרי מגדים. ואכלת ושבעת מפרי עץ החיים כמו שאמר שלמה על החכמה. עץ חיים היא למחזיקים בה ותמכיה מאשר:

[146] B, H add .או בן עשרים שנה

[147] A, L .פנים, וכי הוא נכבד ונעלה

[148] A, L .דעת

[149] A, L .לפנים בגן עדן ותתענג בפרדס עם

Chapter XIX

And as I have bidden thee, my son! to maintain from thy birth this supreme faith—the faith of Abraham thy first father,— refusing to attach to God the idea of body, so I command thee to hold through life to the trust that after thy death thou wilt be found worthy of the future life, where nothing bodily is. Thou wilt be as an angel of the Lord of Hosts, a brother and comrade of the other Angels there! What good or profit, what happiness or delight, is comparable to this? Yet mayest thou after thy death attain to this level of good, if thou hast in thy earthly life won for thy soul all that I have commanded. As our honored Sages in their figurative style said, "He who toils on Friday shall eat on Saturday,"[64] or again: "Hasten, thou wise, and eat; hasten and drink, for the world to come is like a marriage feast."[65]

Chapter XX

Dost thou ask how this is? Again my son, know that this is beyond thy capacity until thou art twenty, and canst turn thy mind to metaphysical investigations, among them the holy *Guide*. Then wilt thou see this in a light as clear as the sunshine. But till then trust and

[64] T. B. 'Abodah Zarah 3.

[65] T. B. 'Erubin 54a. This is not the usual reading. The ordinary text advocates making the most of the ephemeral present.

פרק יט

כאשר צויתיך בני להיות כל ימי חייך מלידה ומבטן ומהריון בזאת[150] האמונה הנכבדת. אמונת אברהם אביך הראשון. והוא העדר כל נשמות מהשם. כן אצוך להיות כל ימיך להאמין שאחרי מותך תזכה לחיי העולם הבא. ויהיה שם העדר כל נשמות. ותהיה[151] כמלאך ה' צבאות. אח וריע[152] עם יתר המלאכים אשר שם. ומה יש טובה והנאה ועדון ושמחה ועונג זולת זה? אך תזכה למעלה העליונה והגבוהה מזה הטוב אחרי מותך. אם זכית בחייך לקנות לנפשך כל אשר צויתיך. כמו שאמרו רבותינו המכובדים במשליהם. מי שטרח בערב שבת יאכל בשבת. ואמרו שיננא חטוף ואכול חטוף ושתה דהאי עלמא דאתי לבי[153] הלולא דמיא:

פרק כ

כי תאמר איך זה? דע בני כי לא תוכל לדעת גם את זה עד היותך בן עשרים שנה ותשים עיונך[154] באלהיות שמכללם ספר המורה הקדוש. ואז תדע זה ברור כשמש. ואולם בין האי ובין האי ראוי לך

150 A, L על זאת. 151 B, A, H אבל תהיה.
152 B, H omit. 153 B, H דבי. L כבי. 154 L עיניך.

lean on me. I am thy surety, my son, that if thou dost fulfil all my behests, thou wilt after thy death reach the highest degree of good appointed unto us for the world to come, and the expression "after death" will be only a figure of speech, and when thy house-hold think thee dead, then wilt thou be truly alive. As our Sages say: "The righteous in their death are called living."[66] Sufficient is it for thee to be inspired now with this glorious hope of the hereafter, when thou wilt be delivered from the diseases which befall thee in this world; there no bodily pains will wrack, nor faculties decay; there slumber will not be heavy on thine eyes, nor thy nostrils suffer from assail of noisome smoke; there, wilt thou behold thy sons and daughters, with all those near and dear unto thee, partaking of the banquet in joy. And what, my son, canst thou desire more than this?

Chapter XXI

"The end of the matter, all having been heard: fear God and keep His commandments."[67] This term, "His commandments", embraces those that concern conduct and those that concern thought; neither must be omitted, but each ful-

[66] T. B. Berakot 19.
[67] Eccles. 12.13.

שתאמין בי"י[155] ותבטח ותשען עלי: ובכלל אני ערב לך בני. כי אם תעשה כל מה שצויתיך תשיג אחרי מותך אל היותר טוב מן המדרגות היעודות לנו לעה"ב עד שאחרי מותך הוא על דרך העברה אבל כשתחשוב או כשיחשבו בני ביתך שתמות אז תחיה. וכן אמרו רבותינו המכובדים צדיקים במיתתם נקראים חיים: והנה רב לך היום שאתה[156] בזה התוחלת הנכבדה לעולם הבא. ואז תנצל מכל המכאובים המוצאים אותך בעולם הזה. כי אז בטנך לא תאכל ומעיך לא תמלא פרש רעי וזבל וקיא ומוגלא. או לחה מוראה ונגאלה ולא יכאבו לך עינים וברכים. ולא תצטרך לעביט של מימי רגלים. ולא תנום ולא תישן. ולא יעלה באפך ריח רע ועשן. ושם[157] תראה בניך ובנותיך אוכלים ושמחים ויתר הקרובים והאחים. ומה תבקש עוד בני?

פרק כא

סוף דבר הכל נשמע את האלהים ירא ואת מצותיו שמור! והנה בכלל מצותיו הן המצות המעשיות והמצות העיוניות. אחת מהנה לא נעדרה

[155] So H adds. [156] H שמחה. [157] H משם.

filled in the manner fit for each. This is the significance of the declaration of our fathers: "We will do and we will hear."[68] It is a deliberate, precise declaration, the reverse of hasty and confused as the heretic cited in the Talmud[69] pronounced it! For the two verbs "do" and "hear" are not illogically ordered, but refer to two different things. For when the word of Moses came before them, enjoining precepts of action and of mind, the people answered concerning all, "All that the Lord hath spoken we will do and hear." The term "do" applies to the practical precepts, and comes first; the term "hear" applies to the precepts involving the mind, and comes second. For practical precepts are incumbent at an earlier moment, while the others require for their understanding and fulfilment the examination of their proofs.

And this is obvious. For a child is first taught rules of conduct, among them the use of language. Thus our Sages say[70]: the father teaches his son: "Moses commanded a law", "Hear O Israel, the Lord our God, the Lord is One." That is, he initiates and teaches him to say this in Hebrew.[71] So, he teaches him to don the fringed garments and to pray; and similarly with the other practical precepts. But the acceptance by the heart, which is true knowledge, will come to thee, my son, after thy twentieth year, if God so will, though it may not come to others till they be past

[68] Exod. 24.7.
[69] T. B. Ketubot, 112a; T. B. Shabbat 88a.
[70] T. B. Sukkah 44.
[71] Some versions omit "in Hebrew".

כפי הראוי לכל אחת. וזה הלשון הוא מאמר אבותינו נעשה ונשמע! והוא מאמר מדוקדק. הפך שסבר ההוא מינאה עד שקראנו עמא פזיזא[158]. שחשב ששני אלו העניינים היו על נושא אחד. ואינו כן. אכן הוא על שני נושאים. וזה כי באשר קדם דבר[159] משה אליהם בצווי מצות מעשיות ועיוניות מאת ה'. ענו הם על הכל. כל אשר דבר ה' נעשה ונשמע: והקדימו נעשה על המעשיות לנשמע[160] על העיוניות הלביות. כי המעשיות קודמות בזמן לעיוניות שידיעתם ושמועתם הוא בלימוד המופתים:

וזה מבואר. כי הנער יחונך תחלה במעשיות שבכללם הם הלשוניות. וכן אמרו חז"ל אביו מלמדו תורה צוה לנו. ושמע ישראל ה' אלהינו ה' אחד. כלומר יחנכהו וילמדהו שיאמר[161] זה בלשון הקודש[162]. וכן יתעטף בציצית ויתפלל. ובכלל המצות המעשיות: אבל שמיעת הלב שהוא הידיעה האמיתית[163] כמו שקדם לנו זה יהיה לך בני אחר עשרים שנה ברצון ה' ואולי לזולתך אחר

158 L reads פחיזאה. B, H read הפך מה שסיפר ההוא אינש...פזיזא. 159 B, H כבר. 160 ונשמע in B, H, A,L.
161 H לומר for those 3 words. 162 B, H omit.
163 H omits.

forty or fifty. In any case, this kind of knowledge, the acceptance and realization of truth by the intellect, belongs to those inner duties which can only be fulfilled by a man in his maturity. Therefore the declaration: "we will do and we will hear" included the two parts of perfection, our laws which are the perfection of the two parts of the soul—the practical and the rational. And thou, my son! wilt have rest, and wilt reach the place of thy destiny at the end of days. May God hold thee worthy of a life of felicity in this world and the next. Amen and amen!

[Ended is the Book of Admonition, called "A Guide to Knowledge". Thanks be to God, who stretcheth out the heavens as a curtain!][72]

[Ibn Kaspi thy father wrote this, in the month of Elul, in the year 92 of the sixth thousand (1332), in the city of Valencia].

[From thy yearning after thy silver comes thy wrath!
Never does this care leave thee, till it make an end of thee!
Yet, will it be thy comrade when thou goest to thy grave?
Or will it be a help unto thee in the distress that then befalls?][73]

[72] See notes to Hebrew text for the authorities which contain or omit this and the next two paragraphs.

[73] There are several puns in the Hebrew which could not be reproduced in an English version.

ארבעים שנה או חמשים שנה: ובכלל על כל פנים השמיעה בלב ובשכל כמו שהוא מונח בעברי בכמה מקומות על הציור השכל כראוי[164]. הנה יהיה זה במצות הלביות העיוניות אחר זמן רב כשיגדל האדם: ובכלל היה אמרם נעשה ונשמע כולל שני חלקי שלמות. המצות שלנו שהם שלמות שני חלקי הנפש. רצוני המעשי והעיוני. ואתה תנוח ותעמוד לגורלך לקץ הימין. והשם יזכך בני לחיים טובים בעולם הזה ובעולם הבא אמן ואמן:

נשלם ספר המוסר הנקרא יורה דעה.

תהלה לאל ית' נוטה שמים כיריעה:[165]

וכתב זה אבן כספי אביך. חדש אלול שנת תשעים ושתים לפרט האלף הששי למנין. בעיר ולנסיאה[166]

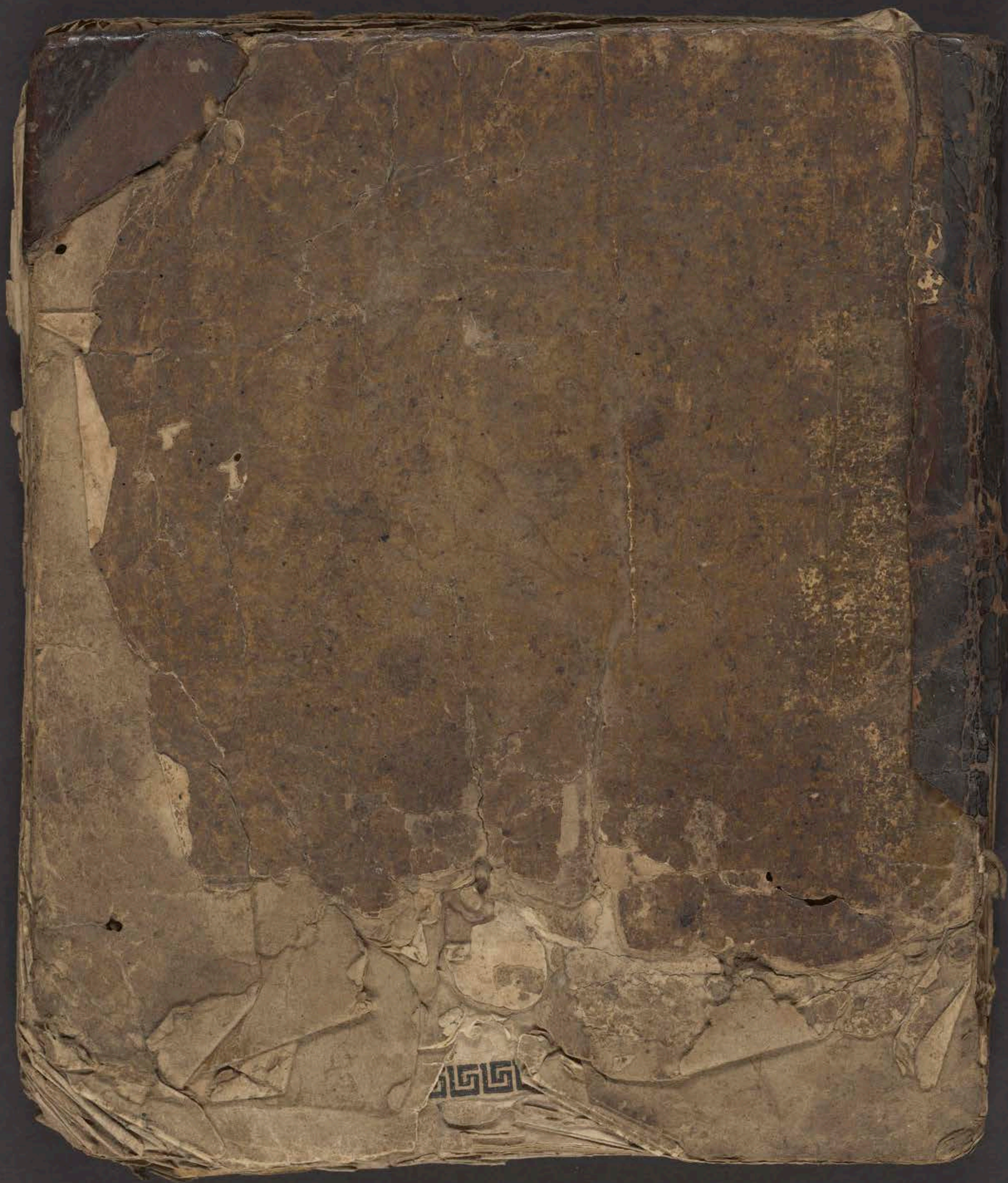
מִכָּסְפְּךָ אֶל־כַּסְפְּךָ הֵן קִצְפְּךָ!
בִּסְעִיפְּךָ לֹא יִרְפְּךָ עַד יֶאֶסְפְּךָ!
הַיְחָבְרְךָ יוֹם עָבְרְךָ אֶל קִבְרְךָ?
אוֹ שִׁבְרְךָ אֶל שִׁבְרְךָ כִּי יִקְרְךָ?[167]

[164] A, L הראוי.
[165] B, H omit.
[166] In B, H only.
[167] B, H omit poem.

January 2023

Sefer Raziel HaMalakh

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[redacted]

80

[illegible]

[redacted]

[illegible]

2
3
4

[redacted]

[illegible]

12 13
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15 18

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40

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13

[illegible]

[illegible]

[illegible]

[illegible]

ספר רזיאל המלאך

דא ספרא קדישא דאדם קדמאה שנתן לו רזיאל המלאך הקדוש

וזה השער לה' צדיקים יבואו בו; לעלות בהשכלה העולה בית אל; ולידע בסודות הא-ל; ולכל בית ישראל המאמינים אות סגולה נפלאה [illegible]; לדבק בכבוד הא-ל; ולבנות את המערכה; שלא ושלום בביתו וברכתו; ולשמירה ליולדות ולכל מר [illegible]; מכלם ומשחית לא יגור במגורתו; ולשמירה בדרך ולהצלה [illegible]; ולהיות בנים ובני בנים חכמים ונבונים; למי שהספר הקדוש הנכבד והנורא הזה אתו גנוז וטמון אצל כספו וזהבו באוצרותיו; ובמולדו [illegible] לרוחו; יהיה לו תשועה במהרה; והמאמינים באלו הדברים [illegible] כל בני ישראל ובני תורה; להחזיקים אותו בטהרה [illegible] כסף [illegible] לקנות הספר הקדוש הזה אף במחיר רב ולהחזיק אותו בטהרה ויבורך [illegible] ויזכה לעלות לציון במהרה אמן;

נדפס פה ק"ק [illegible] הבירה

בדפוס של אדונינו המלך האדיר [illegible] אגוסטוס סטאניסלאוס מלך פולין ודוכס גדול דליטא [illegible]

בשנת זה ספר תולדות אדם לפ"ק

דיעס בוך געהערט צו הערן הערשל מארגאליאס
אונס האבען גיט איינר ליבסטער עלטערן איך מוס
אויך זיין זיגען דאס מיר גאט יעדער [illegible]
[illegible] ווארט וואס איך גיבען [illegible]
זיין זיגען שון וועל איך בין [illegible]
[illegible] אבער איך שון מיר [illegible]
זיין זיין מיר ווערדען [illegible]
ווערדע איך איבען [illegible]
וואס איך [illegible] אויס [illegible] מוס [illegible]
דאס [illegible] איינס גאנץ [illegible] וועל איך
[illegible] דאס [illegible] ווירט [illegible]
[illegible]

לשם יחוד קב"ה ושכינתיה ע"י ההוא טמיר ונעלם : ברוך שם כבוד מלכותו לעולם ועד

ראה זה חדש הוא אשר כבר היה לעולמים : כי יוכל לידע כל מדע נפלאים ונסתרות : זה ספר תולדות אדם ; כי חקר ונכן וקורא הדורות מראש ; מראשים אחרים ; ישרים דרכי ה' צדיקים ילכו בו : להיות לאם שם ותפארת ; אז יבקש בשחר אורם לסתירים לראות באספקלריאות המאירות : לא יאונה לצדיק כל און להבין במאמרים טהורים היוצאים מעשר ספירות :

הקדמות בעל המדפיס

אחיי ורעיי בואו וראו שבח זה הספר הקדוש מי שיזכה ללמוד בו בקדושה ובטהרה הוא זוכה לעצמו ולבניו ולבני בניו ומכ"ש לאביו כי ברא מזכה אבא רק צריך לנהוג בו בכבוד כמו שאיתא בזה הספר בהקדמה לספר מלבוש ע"ד אף מי שאינו זוכה ללמוד בו רק שהוא בביתו גנוז וטמון בתיבתו אלא כספו וזהבו בוודאי יצלו מן שריפה ומן שד ושבר רחמנא ליצלן כדאיתא בזה הספר דף מ' ע"א ובסדר הדורות אמר ר' כתוב בזה הלבון וז"ל ספר רזיאל

המלאך רזיאל מסר ספר זה לאדם הראשון אחר ק"ל שנה לתשובתו וכו קבלה מעשיות מהטבעות שמות ומלאכים והטבעות הרוחות ולדבר בשמש וירח וכוכבים ולרפאות חולים וידיעות עתידות ולמגרת מזיקין ולידע כחות חירקות ועשבים ואבנים ודגים, ועופות וחיות ושיחות דקלים ומראות מפעם של משה רבינו ע"ה באותיות מעשה בו המופלאים ע"כ ל :

בספר הקדוש הזה באותיות סבעים ושתים שבחן למיכאל שר הגדול אשר הוא על שבעה הרים המאירים את פני הכל מלך מלכי המלכים אשר ממנו החכים לאדם הראשון חכלת חכמה וכו העריס וקרא שמות לכל בהמת חיה ועוף ורמש ודגים וכו הבין ורבה חכמתו מכל אשר ברא אלהים בשמת ימי בראשית ומעת אשר קרא בספר הוא חזה ותוכיר אותיותיו היה אימתו מוטלת על הבריות והיו כל רואיו רועדים ממנו כמן הכין אדם שאמת הוא הספר הזה ואמת כל אותיות הקדושות הנו והרבה לכבדו בכל כוחו ובקדושתו לשבות בטהרה ובהלכה ובעונות וכן הסכיל [illegible] חכמת והבין לשון וחב ורפו כאן פנים ומחר בו אותיות הספר הקדוש בקדושה ובטהרה ונחנה בנקרם [illegible] לכן עדן כי לא היתה הארץ יכולם להכיל כוחו כי כל מקום שהיה אדם מחזיק בו וקורא אותו היה [illegible] בפר היה מזכירו היה נמס כדונג ואם על הים היה מזכירו היה נקפא כבפור ואם על האש היה [illegible] ואם על האריות אם על הנמרים ועל דובים ועל חיות רעות היו מזכירו היו עומדים [illegible] אם על נחש ועל כל רמש סים מזכירו היה משתק כם כלפור אם בשמים היה מדבר ומזכיר שם [illegible] ובקדושתו לפני השמש ותירם והכסיל וכל מאורי אור היה מבלבל כלדיק מושל [illegible] אלהים וגם על פרות ועל פר ועל פנע וסטן היה נוטל זכר ונקיבה ואם על זכר ונקיבה היה מזכירו [illegible] נופל לארץ פתאום ואם על עץ פרי היה מזכירו היה נותן פרי בלא עמו ואם על קרב ומלחמה היה [illegible] היו נסים מלפניו וגם כל דבר היה יודע וקיה ידוע לו מרום קודש הוא לאות אם לחיים אם לחסד [illegible] גם דוי שעות ורגעי עתים ומספר ימים וחקר תקופות וחשבון תקופות ויובלים על סוף העולם ממנו למד מסוף עד סוף ;

ובעמוד שת בנו [illegible] בן שמנה שנים חנכו על פי דרכו והגיע כל אותיות חרומות בספר הקדוש הזה והגיד לו כל גבורתו ואת כוחו ונפלאותיו וכאשר עשה עמו והודיעו ; די כנקרא הלוא במו ולמדו כי בעם אשר ידבר בו יסים עשר על בכל יום משם שבועות ימים ולא אכל כקם כל בכל ושום ואלפה וכל דגה מדג וכל כבר וכל דבר שמוציא דם ולכל יום היה רץ אל הרפאים ורוחץ בטהרה פעם בשחרית ופעם בערבית שבימים שלא יגעו בו ברות גסה ולא בקלות ראש כי אם בענוה וביראה ובקדושה ובטהרה כי כן דרך כל יודעיו ומשכיל באותיותיו ;

ואחר כל זאת נמסר לבית שתו ועמד שם בנו ומחזיק בו בכל כוחו כלא נטות ימין ושמאל מכל דבר שנלמוד מאדם אביו כי גם הוא היה חכם ונבון ויודע שכל ובינה כי מחכמת ספר הקדוש הזה נפתחו לו שערי חכמה ותרמות להבין בין טוב לרע ולמתן כרע ולבחור בטוב וראה והנה דורות הראשונים הולכים אחרי השכל והתועה ואחרי מעשה ידיהם ותמלו לעקרה אליו בשם אל ותמירו טובל בנבל ולא ידעו ולא יבינו כי בחשכה יתהלכו והבכיל את שת בין הספר הזה ובאותיות השם הקדוש המקוקים בו כי אל יפרוץ גבול היה ומניף כל העולם כבוש ושם

ומשה נולם קמוס של זהב ונתנו בתוכו עם כל ראשי כתוים והמטמרו במערת ובעיר שנקרא חנוך שבנה קין אחיו ; ובזוהר הקדוש איתא ראה זה ספר תולדות אדם ספרא דאדם קדמאה כדאיתא בזוהר וזה ספר ספר וודאי ועוד אוקימנא דכד הוה אדם בגן עדן נחית ליה קב"ה ספרא ע"י רזיאל מלאכא קדישא ממנא על רזין קדישין עילאין בי' גליפין גליפי עילאין וחכמת קדושה וש"ב ויני בחכמתא הוי מתפרשין מיני' לשית מאה ושבעים גליפין דרזי עלאי באמליעתא דספרא גליפא דחכמה למנדע אלף וחמש מפתחין דלא אתמסר לעילאי קדישא וכו' עד כתיב שעתא רמז הק"בה לרפאל ואתיב לי' סתיר ספרא וכו' הוה משתדל אדם ואתה לי' לשת ברי' וכן לכל אינון תולדין עד דמטא לאברהם אבינו ע"ה ובהטא ספרא ה"ה ידע לאסתכלא ביקרא דמאריה וכן למנוך אתיהיב לי' ספיה ספרא ואסתכל מיני' ביקרא עלאה ; גם בזוהר הדם פרשת תרומה כתב חנוך אשתכח נהירו דאבד אדם קדמאה וכו' עד אתי שלימן מלאכי עילאין ואוליפו לי' חכמתא עלאה יהבי לי' ספר דהוה טמיר בו אילני דחיי ואוליף מיני' ע"כ הרי שהקב"ה נתן ספר לאדם ע"י רזיאל המלאך ואל יתמה מ"ש בזה הספר משניות של ר"ע ורבי ישמעאל והוי לאו קושיא כדאיתא בזוהר הקדוש זה ספר תולדות אדם כו' עד דמטי לדורו של ר"ע וכו' הרי לכם בראם דור ודור ודורשיו ותורשם והו לא קשה מידי :

אמר המדפיס שמעתי מרבים שאינם מאמינים מ"ו מה שכתוב בספר הקדוש הזה שמבית שיש בו ספר הקדוש הזה לא יפול בו שום שריפה ושום מגפה ר"ל רק באמת אני אומר ששמעתי מחכם אחד שאין זה מועיל רק לשמאמין בזה ומחזיק אותו בטהרה ובקדושה וגדולה מזה מלינו ביום שליפירים שכתוב באורייתא כי יום כיפורים הוא ואינו מכפר רק לשמאמין בזה כדאיתא בטור א"ח הלכות יוה"כ וכן שמעתי מרבים וכן שלמים אנשי אמת וצדק שפי' אללם שריפות גדולות ר"ל והבית שהי' בו הספר הזה כשאר בשלימות ובעלי המדפיסים העוסקים במלאכת הקודש אמרו לי באמונה שבק"ק פלאגק הי' כמה שריפות גדולות ר"ל רק אצל אחד הי' הספר הקדוש הזה ונשאר ביתו בכל פעם באין חכלה וריח נור לא עדה בי' ורצו לתנו לו עבורו סך כסף רב וכן שמעתי מא"ש אחד מפורסם לצדיק וירא את ה' מרבים מק"ק סורא דנא שלוקחים אצלו תמיד הספר שלו לשמירה ליולדות וראוי לשאמין בזה ותילתא דעבידא לגלוי וכו' ; גם בכן ואת צריך להודיע שלא רציתי לדפוס הסכמות וחרמות על הדפוס שלא להשיג גבולי מטעם שכתוב בספר רזיאל הראשון הנדפס בשנת תס"א ישיין שם רק בלאו הכי יש חרם קדמונים שלא להשיג גבול ח"ר ונפרע כהדפסת ספרים ומי שיעבור על דבריהם וישיג גבולי ח"ו לחדפיס אותו בתוך עשרה שנים מסיום יחול עליו חרם הקדמונים והנני בעצמי משמת ומחרר בכל הקללות הכתובים בספר אורייתא דמשה כתוכחת ראשנה ובתוכחת ב' ולהשומע יונעם ותבא עליו ברכת טוב ויבורך גבר ירא את ה' ומלך מאן מלכי רבנן הכ"ד בעל המדפיס ;

משה בהר"מו מהורר אהרן הלוי הורוויץ מ"מ ומץ דק"ק ראנקי יצ"א השם ב"ה יעזור לי להדפיס ספר אלמה למתה שלי על שאלות ותשובות ושארי הדרושים שלי בעזר התורה ואפריון נמטי לש"ם נגידי נדיבי בני עמי שהתנדבו להלוות לי ולתת לכסף מולא להדפיס ספר הקדוש הזה וזכות ספר הקדוש הזה יעמוד להם ולזרעם עד עולם ולהמתנדבים בעם ה' לקנות ספר הקדוש הזה השם ב"ה יעזור להם בכל מיני הצלחה וברכה ואריכות ימים ושנים בטוב ובנעימות אמן סלה · היום יום ג' שהוכפל בו כי טוב כ"א לחודש מרחשון תקנג"ל לפק פה ק"ק הראדנא סבירה יע"א :

כגון זו צריך להודיע שאין רשאי לדבר ולהוציא שמות הקדושים בפה אלא להרהר ולכוין בלבו אפילו בתפילה וזהו מה שאמר בגמרא ועכלהם את ה' אלהיכם בכל לבבכם איזו היא עבודה שבלב זהו תפלה ויקשה שלא תפלה צריך פתי לחתוך האותיות וכו' אלא זהו הוכרים שום שצריך לכוין ולא לדבר :

ת"ב שקודם למוד ספר קבלה יאמר תפלה זו :

רבון העולמים ואדוני האדונים אב הרחמים והסליחות מודים אנחנו לפניך ה' אלהינו ואלהי אבותינו בקידה ובהשתחויה שקרבתנו לתורתך ולעבודתך עבודת הקודש ונתת לנו חלק בסודות תורתך הקדושה מה אנו ומה חיינו אשר עשית עמנו חסד גדול כזה ע"כ אנחנו מפילים תחנונינו לפניך שתמחול ותסלח לכל חטאתינו ועונותינו ואל יהי עונותינו מבדילין בינינו לבינך ובכן יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתכונן את לבבינו ליראתך ולאהבתך ותקשיב אזנך לדברינו אלה ותפתח לבבינו הערל בסודות תורתך הקדושה ויהי' למודינו זה נחת רוח לפני כסא כבודך כריח ניחוח ותאציל עלינו אור מקור נשמתינו בכל בחינותינו ושיתגלו נגלות עבדיך הקדושים אשר על ידם נגלית דברים אלה בעולם וזכותם וזכות אבותם וזכות תורתם ותמימתם וקדושתם יעמד לנו לבל נכשל בדברים אלו ובזכותם תאיר עינינו במה שאנו לומדים כמאמר נעים זמירות ישראל גל עיני ואביטה נפלאות מתורתיך · יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי · כי ה' יתן חכמה מפיו דעת ותבונה :

כתוב בס' תורת ויחוד העבודה שנכון לומר זה קודם למוד ספר קבלה

הריני רוצה ללמוד ספר קבלה כדי להשיג קצת גדולתו ורוממותו של יוצרי ובוראי ב"ה וב"ש ולהשיג גודל מעלת תורתו הקדושה בכדי לקשר נפשי אל שרשה ולעשות בזה תקונים גדולים בעולמות העליונים הקדושים ועיקר כוונתי בזה הלמוד לתת ליוצרי ובוראי נחת רוח גדול לשם יחוד קב"ה ושכינתי' כו' ויהי נועם כו' :

זו תפלת אדם הראשון

שהתפלל בשעה שגורש מגן עדן ועד שנתן לו הספר הקדוש הזה ויתחנן לפני הגבורה ויאמר ה' אלהי העולם אתה בראת את כל העולם להדר יקר הסין ומעשה כרצונך ומלכותך נצח נצחים וממשלתך לדור ודור ואין כל דבר נעלם ממך ואין נסתר מנגד עיניך ואתה כוננתני במעשי ידיך והמשלתני על כל בריותיך להיות שליט על מפעליך והנחש הערום הארור הסיתני בעץ התאוה חמד ועוד שהסית חיקי השיאה אותי ולא הודעתני מה יהיה ומה יהיה לבני ומה יבא עלי ולדורות הבאים אחרי וידעתי ובינותי כי לא יצדק לפניך כל חי ומה כחי להעיז פני נגדך אין לי פה להשיב ולדבר ולא עין לישא כי חטאתי והרשעתי ובעוני נגרשתי היום והנני דוקף וסולה בארץ לעבוד את אשר ממנה לקחתי ואין פחדי ומוראי על דרי ארץ כבתחלה כי מעת אוכלי מעץ הדעת ועברתי על דבריך נטלה חכמתי ממני ואני בער ולא אדע וכסיל ולא אבין מה יהיה :

ועתה אל רחום וחנון שוב ברחמיך הרבים על ראש יצירך ועל רוח שנפחת ועל נפש שנתת הדמני בחסדך כי אתה חסיד ארך אפים ורב חסד תעלה תפלתי לפני כסא כבודך ותגיע שועתי לפני כסא רחמיך ותתנני יהיו לרצון אמרי פי לפניך ואל תתעלם מתחנתי מאת היום והיה לעולם להה תפלת ותמשול נא על מעשה ידיך ותבינני ותודיעני מה יהיה לתולדתי ולדורותי ומה יבא עלי בכל יום ויום ובכל חדש וחדש ואל תכבש ממני חכמת עוזרך נ"א עריך ומלאכיך :

אחר שלשה ימים לתחנוניו בא אליו רזיאל המלאך שהוא יושב על הנהר היוצא מגן עדן ויגלה אליו עד חום השמש ובידו ספר ואמר אליו אדם למה אתה מבחושם למה התעצב ומדאג מיום שעמדת בתפלה ובתחנונים נשמעים דבריך ואני באתי להבינך אמרות טהורות ומכמה רבה ולהשכילך בדברי הספר הקדוש הזה ובהם תדע מה יקראך עד יום מותך וכל אדם מבניך שיעמוד תחתך וכל דורות האחרונים שינהגו בספר הקדוש הזה בטהרה בשר ועניות רוח ויעשה כל מה שכתוב בו במוך יהיה יודע מה יבא בכל חדש וחדש ובין יום ובין לילה ויהיה כל דבר גלוי לו ויבין וידע אם יהיה רעה או רעב או ערוב כבד או גשמים או בצורת או הרבה התבואה או המעט או ימשלו רשעים בעולם אם ארבה ואם חסיל יהיה ואם יאכל עץ את פירותיו ואם מכה שחין בבני אדם ואם מלחמות מסיינה ואם יסורין יהיו ואם מות ימשול בבני אדם או בבהמה ואם גזרת טובה תצא ממרום או רעה ואם דם ישפוך או יאנק חלל בעיר ואתה אדם קרב עד הנה ואזן לכך ואודיעך את דרך הספר הזה ומה קדושתו :

ויפתח רזיאל המלאך את הספר ויקרא באזני אדם ויהי כשמעו את דברי הספר הקדוש הזה מפי רזיאל המלאך ויפול על פניו מרעיד ויאמר אדם קום התחזק ואל תפחד ואל תירא וקח את הספר הזה מידי ושמור בו כי ממנו תדע ותשכיל ותודיע לכל מי שיזכה בו ויהיה חלקו ונעם שלקח אדם את הספר הזה קדחה אש על שפת הנהר ויעל המלאך בלבת אש השמימה אז הבין וידע אדם כי מלאך אלהים הוא ומלפני המלך הקדוש שולח הספר הזה והחזיק בו בקדושה ובטהרה :

ואלה הם דברי הספר אם בקש אדם להצליח ולעשות דבר ממנו יספור שלשה ימים לפני בא יום ראש חדש של ירח ואל יאכל כל ספק טומאה ולא כל מוליד דם ולא יבחם יין ויבנה מהמבר אשה ובאלו הימים ירחץ במים לפני עלות השמש ויבא שתי תורים לבנים וישחטם במאכל של נחושת שיש לו שני פיות וישפט המור האחד כנגד הספר האחד והשני כנגד השני ויוציא את מעיהן וירחץ במים ויביא שלשה שקלים מיין ושמן ולבונה וכן והניח

דכא נקי ומרור ובלבלם כאחד עם בני מעי תרנגולים ויעלם וינפח אותם נפחים ויתן על הגחלים לפני עלות השחר ויהיה עשן בבגד לבן ויעמד וילך ויתן ויזכיר את שמות המלאכי' המשרתי' בחדש ההוא שהוא שואל בו ויצרף כל דבר מתנתחים כל יום ויום שלשה פעמים כיום כל נתח וכיום השלישי יביא כל הדבן ויפזר אותו על הקרקע בתוך הבית ויישן עליו ויזכיר עליו השמות של המלאכים האדירים החזקים הגבורים הקדושים המושלי' ויישן ולא ידבר עם שום אדם ויבאו אליו המלאכי' בלילה בחזיון בתרא' ולא בחידות ויראישו ויגלו לו כל דבר אשר ישאל בלא פחד

ואחר ארבעה דורות עמד חנוך בן ירד והשכיל ביראת אלהים והנהיג עצמו בטהרה והיה רוחץ ומתקדש במים חיים ומתפלל והבין לפני בורא הכל ונגלה המקום באלום שנתמן בו הספר הדרך שינהג בו ומה מלאכתו וקדושת טהרתו והשכים והלך למעיים ואחר עד שהמרים ומלא משה בא נפשו שם שלא ידעו בו אנשי המקום ולפני האל ברוך הוא התחנן ועלה בטהרה והחזיק בשם הטהור ובטעם שהבין בו נהרו עיניו בכל דרכיו והתנהג בו והלך עד שנדמה לקדושי מרום ונבדל מן הרי הארץ ואיננו כי לקח אותו אלהים :

כי בספר הוא הזכים והצירים בתקופת ומזלות ובכל המאורות המשרתים בכל חדש וחדש והשמות הנקראים לכל תקופה ותקופה והמלאכים המשרתים בארבע תקופות השנה והשכיל שמות הארץ ושמות השמים ונשמתות חמה ולבנה והוסיף לבכבו בכל כחו והבין בכל הכמה יותר על אדם הראשון והבין כי לא יעמדו בה לעמוד בו דורות הבאים אחריו כי עלום ומבוכד הוא והשגיטו עד עמוד נח בן למך איש צדיק תמים היה בדורותיו ובשנת ת"ק שנה לחייו נשחתה הארץ בפועל חמס הדורות והשחית כל בשר את דרכו על הארץ והעל נעקת הארץ השמים לפני כסא כבודו של הקב"ה ונח מצא חן בעיני ה' :

ואז נגלה אליו רפא"ל השר הקדוש ויאמר אליו אני שלחתי בדבר אלהים אליך לרפאות את הארץ ולהודיע מה יהיה ומה יעשה וימלט הו נתן אליו ספר הקדוש הזה ויבינהו כיצד ינהג בו ומה מלאכתו ומה קדושות טהרתו :

ויאמר אליו שמע דבר ה' אשר כמצאת איש צדיק תמים בדורותיך הנה נתתי לך הספר הקדוש הזה והודעתיך כל סתריו ורזיו לעשותו בקדושה ובטהרה ובצניעות ובענוה ותמנו תלמוד לעשות תיבת עצי גופר והבכם אתה ובניך ואשתך ונשי בניך להחבא מעט רגע עד יעבר זעם : ויקח נח את הספר מיד רפא"ל השר הקדוש ובעת שהבין בו באותיות המקוקות נחה עליו רוח ה' ועשה התיבה באורך וברוחב בדעת שהשכיל בשם הקדוש הזה ונשמע לו כה אתה וכל ביתך אל התיבה כי אותך ראיתי צדיק :

ואז נח בן למך הסתירו לפני בואו אל התיבה ויבן כל אותיותיו ובן לקבוא אל התיבה שנים ושבעה איש ואשתו ויתפלל ה' בצלותיו שבכל ארבעים יום וארבעים לילה או פתח פיו ברוח חכמה ובתבונה ויברך את ה' האלהים המלך הגדול הגבור והנורא :

ויאמר ברוך ה' אשר נתן מחכמתו ליראי שמו ברוך המשכיל את האדם ביראתו המציל נפשות חסידיו המסתיר תוסו בגליו ומאיר פליטה להחיות הבין את עבדיו רוח שכל ובינה לדבר עם כל ארש וזכאתו וחיה ועוף ורמש ודגים להודיעם כמך ורב גבורתך ומרב שכל שהשכיל עם הספר הזה והיה יודע את יום מה לילה והיה יודע אוכל בהמה ובהמה בעתו ומתפלל תפלתו לפני כסא הכבוד ויזכר הוא וכל אשר אתו בתבה ויעבר אלהים רוח על הארץ וישוכו המים ותנח התיבה בחדש הזה על הרי אררט :

בחכמת ספר זה היה נח משתמש והודיע לשם בנו כי משה היה מבין בתיבה ושם בנו נתנו בו והחזיק בו כך אחריו בקדושה ושם מסרו לאברהם ואברהם ליצחק ויצחק ליעקב ויעקב ללוי ולוי לקהת ומשה לאהרן ואהרן לפנחס ופנחס לבנו וכל הדורות וזה אחר זה :

וכל מי שיזכה לו אחריו ופוב לו כי ישלם בחלקו ובגורלו לדעת אותו וישכיל כי חלקו בו כי לא לכל נתן ולא יבינו ולא יחכמו כל אנשים אמנו כי בזכות מיראת ה' יעשו היא אדם חכם ולבב ישכיל בו ואיזי תבונות יעמוד עליו והמחזיק בספר הזה בטהרה לא ימות ובנו לא ימותו ולא יביא אויב בו ולא יקדמהו מורשו אין יבלא בשוב יצאו ובלא רע וזוכר אמנו בימלא חיים טובים אחרי כי ימלא חיים ובכוחו ישלא מרגוע ושר ופגע רע לא יגע עזו ואחזה' יד ייז בתוכם הוא ברכת על ביתו ועל כתיי נדריו ידרוך שני יוכר על טובה וברכה כי כם' הקדוש נוצר וימלא מן הכיניל יראיו והכל טוב בעיני אלהים ואדם ויכל לפני רואי כל תמות רע הכל נפשו כי לדק כחרש כשמו ומוכי כמו זר יגרו מאנו כמזן כשפר כמו לפני מלכי ימקלם ליפרם עם מלך מלכי המלכי' הקב"ה

כי כל

כי כל המחזיק בספר הזה ועושה מלאכתו בטהרה ולא יטמא את בשרו ואל אשה לא יגע בנדה טומאה ועל נפש מת לא יבא ובכל ערל לא יטמא וקדש את בשרו במים חיים ויטהר עצמו לקיום באלהים ולא יאכל דבר טמא ולא יגע בכל טומאה ויעשה בקדושתו ככל הכתוב בו ואז מצליח :

וכל המזיד באותיות השם הקדוש ולא יקדש את עצמו ולא יטהר את בשרו ויגע בו בלי טוהר וינהג בו בקלות ראש ולא ישמרהו כדרכו ויזיד בו לחללו יענש ויאבד מן העולם ויגאל חלקו לחרפ' ויהיה לדראון עולם ותועלתו לא תמות ואשו לא תכבה ומאת כל יגידוהו ומאור אל החשך יהדפוהו כי אם הולך אחרי יראת יוצרו ונוהג בו בטהרה ובקדושה ובשלכל דבריו ויצליח בכל מעשיו ויתנן לחן ולחסד ולרחמים בעיני כל רואיו וכל אוהביו יראו ממנו ומפניו כי שם הקדוש יקרא מי חכם ויבן אלה נבון וידעם כי ישרים דרכי ה' ופושעים יכשלו בם :

לאצלחה למקון ברלה לאוריית למוסבא לאשתערא בכולם מן קושטא הוא הדין ספרא בקלגע עביד וכל מה דתעביד עם מסקא דשמשא ועם מליאותיה בכל ירח חמשה יומין כרישא וחמשה יומין באמצעיתה ותלליא בכל עובדך :

ארום ספרא הדין רברבא ומושבחתא ואחוי ה' אלקים לבעיותי די כל דעביד יתים וינטר יתים היך דכתיב ביה יסוה ויצליח בכל עובדותי :

הדין ספרא הדין הוא כדין יעביד כל מאן דבעי למיעבד יומר שמא דסיהרא ושמא דשמשא יומן ה' בסיהרא וה' באמצעיתא וה' בסופא :

התקופה הראשונה שבים השמש בטלא בשו"ר וכמאותים ימים נ"א וג' שעות וח' מארבע ושליש לשעה :

התקופה השנייה סרט"ן ארי"ה בתול"ה ימים תשעים ואחד ושם שעות ואחד מארבע לשלש שעות :

התקופה הרביעית גד"י ודל"י ודגי"ם ימים תשעים ואחד מן האחד וארבע לשלש שעות :

אם בקשה להטמין ממון בארץ או כי תעשה במים קח מים והשפוך על הארץ דבר שם הארץ בכל תקופה ותקופה והארץ ישמה מידך ואתה תעשה ותצליח :

אם בתקופה ראשונה נפסך למיעבד בימתא בורעא דארעא אמור שמא דשמשא ליוצרם יה"ו ה"ו אי"ן ושם א' בשבת סיגנו"תקר ושם תקופה ראשונה שמא"ל וענא"ל יוגנס"ו ראש וסרה אי"ד מטט"ר ושם שמשה פניו"אס ושם מזל טלא סע"מן ושם דשליטין על זרעא דעראם יסור"ין חנר"תה יוב"א שרכ"ם דכדי"אל וענא"ל ושבעה שמות ואומר בעיגא מגכון קדישי שלמין דתעבדין לי כל מאן דאלבו אנון סד"ן ואם"רן :

אם בתקופה שניים נפסך למיעבד באילנא אמור שמא דערלא כל אפ"ד ושם שרה אליה"ון ושם שני בשבת מותה"יר ושם מלאכי התקופה גמלי"אל לדקי"אל עני"אל ושרה אבי"ר אמירי"ם ושם יהו"ה אב"ין ושם מזל סרט"ן קהד"ר ושם דשליטין באילנא עקרי"ם ומולדים רבתיסו ערבתי"הו קרביתי"ם אבכל"ת נמכב"א דרכתי"אל ושבעה שמות ורמי מן דעמך למרא ובעי מנהון ואינון עבדין אם עב אם ביש :

אם בתקופה שלישית נפסך למיעבד למיסר ריחשא אמור שמא דריחשא ושם ארעא יפי"טיה ושרה יהא"אל ושם רום מורם אבי"אן ושרם רפ"אל גברי"אל אוריא"אל ושם שלישי פרח"אן ושם תקופה שלישית שמ"אל אשמ"דה גברי"אל ושרה אלכ"רא אי"ם ושם. יהו"ה סופתו"כין ושם מזל מאזנים תסג"ון ושם דמלכן בריחשא רפ"אל רוקי"אל גברי"אל נורי"אל יה"ו יהי"ה מיכ"אל שליטי"אל ובמעדא ראשה וכקימא דאברהם וכ"יחרא דקריב כים אבריהם ובשם קרין מלאכייא דשמשין חד מן ימינים וחד משמאלים ואינון עבדון כל פוקדיא מותא ברם תורתו מתקיים בידו ודבריו נשמעין ואימתו מוטלת על הבריות ונכשיו מצליחין ונורם שם טוב לו ולכל משפחתו על שוק כל הדורות דאלפא רגו על עלמה הוא משלם לכון דעל ימינים והוא מכלכל עלמא ואילין אינון מרקב"דא מרכפי"אל ושבעה שמות מברים ומלא ידך לשמימה וסב בלוחים ומלא יתיה שמן נתמד במבה מן דוכים ב"א ובוכים על דין הוא אסירין עלגא ריחשא דארעא :

אם בתקופה רביעית נפסך למיעבד חיותא אמור יום רביעי בשבת דא"מי שור סט"ר ושם תקופתא רביעתא אגד"יא גדודיאל ברכי"אל רכ"יו דרפ"א ושם שמשתא אבלמ"ר אשכ"ור כמד"ון שהר"ון קלב"ק ושם מזל גדי שב"ר לו"י ושם דשליטין בחיותא אלדירי"ר ממגד"אל טורי"אל וגב"א ורקופא ושבעה שמות ויעס חיותא פלוני מן פלוני כמאמר קדוש ווקוקי שמשא :

ואם בתקופה ראשונה נפסך למיסר בעירא דביא אמור שם יום תפיפי בשבת במקומי' אבריאו"נם ושם יהו"ה סניות

להוד	
הי כ כו / ע י	לי / ש ע ט
ע לא	ש ע רום ע נו
פטון למעלה ולא למטה כי אם מוקף בך הוא להוד :	איזה השם והאותיות תלוי ולא לבר לעצמו כמו שהוא

הי הי הוד יה יהו אל כדוכאו ביה יחש יה הוב רידי ירוביו ביצירה יהוה רסם אהיה יהו הה יהן היה כסה היה נחטר כסה ספיאר משיבת כסה אדיר כסה אריך כסה גדור כסה ורויר כסה וך נק מכיור וכל משרתיו והו כבודו יה חי הו היה יהוה הו חי הו סס

אלה הם אותיות השם שהזכיר והשביע ביון כאי שכינס למעלה אחר תפילתך באותיותיו בטהרה ובקדושה ובשרת לב ובנקיון כפים לשען תצליח בכל אשר תעשה על כל דבר ודבר בעה"ש :

[illegible]

פני"ום ושם מזל טלה שפטי"ן ושם משה ואהרן ויהושע בן נון קדישי עליונין דאל"פא בונק"ם ברא"ום ומפכ"רם גד"כ סכליות"אות ושבעה שמות איכון שר"יון ואים"רין :

ואם בתקופה שנייה נפסך למיסר בעירא אמור יום שני בשבת אמדוף כאשר שם ושם התקופה השנית כמו"אל לדקי"אל עני"אל וגר"א אבי"ר אביר"ים ושם יסו"ה אנכ"ון ומזל פרמ"ן קפד"ר ואל"ין תנוגי"אל בנכ"וד איפטן ושבעה שמות אמור גדיטון וגרמיטון :

ואם בתקופה שלישית נפסך למיסר במלא אמור שם ד' בשבת אנחכ"ון ושם תקופה שלישית שמפי"אל ואשמר"א וגברי"אל ושרת א"ל בר"א או"ר שמט"א טיפתכ"ין ומזל מאזנים תנגב"ון ואין בקנקפ"הו מנכב"הו אנומוכת"ון ושבעה שמות ושר ושב שער מן לידים וסמור ארעא ואשבע אלוהי ויתיב במלא עד עפרא ואם תילבי דייחי אפיק שערה מן תחות ארעא דיותי שמשא ועוא מחנות :

ואם בתקופה רביעיאה נפסך למיסר עופא סב לכון דביא חד כמה דמינה ואמור שם ארעא בשובת' אהכל חד ושם רוח מורח סידרא"ון ושרת נברי"אל רפ"אל אורי"אל ושם תקופה רביעית אגד"אל גדודי"אל ברכיאל ושרת רבי"ו דרפ"א ושם יסו"ם אבל"חד אסכ"ור כחד"ון בסר"ן שמד"ון קלמ"ון ושם מזל גדי טב"ר לו"י ואלין ואמור כקל"א דמ"א סבני"אל שנאמי"אל עוזרי"אל טנבי"אל מרות מורח ושבע שמות ואמור תשלך לי עוף פלוני באתר פלוני :

ואם בתקופה ראשונה נפסך למיסר עיפא מפאלה אמור יום שני בשבת סעמר ושם רוח מערב בחולד"ד ושם שרת ידידי"אל ואל ושמ"אל ושם תקופה ראשונה שמ"אל ועב"אל וגנשו"רם ושרם ושם יסו"ם ומזל שור דכר"ון ואל"ין ירס"אל ירכמי"אל וענוד"ין סמ"אל ושבע שמות אקימו לי את עוף מפאב פלני :

ואם בתקופה שנייה נורא ואשתא אמור שם יום שלישי בשבת קם דרס"ן ושם רוח לצפון פלג"ש ושרם עורי"אל וכדיאל שמפי"אל ושם שניית במני"אל לדקי"אל עני"אל ושרם אבי"ר אבירי"ם ושם יסו"ם אונכ"ין ומזל אר"יה שגה"ון ואלין מיכא"ל רפא"ל רפדי"אל ועבדי"אל רוקי"אל מרי"אל יוד"ם ושבעה שמות :

ואם בתקופה שלישית בסמיותא אומר שם יום רביעי בשבת דגים ושם הארץ ישיפי"א ושרם יחמאל יהמאום גרות דרום אפוסתון ושרת כוכבי"אל מרי"אל מיכ"אל ושם התקופה השלישית שמשי"אל ואשמדא ונכרי"אל ושרת אלב"רא אור ושם רוח בים"אל ושבעה שמות :

ואם בתקופה רביעית בזיקיא ובברקיא אמור שם יום חמישי בשבת נר"י אביר"ו ושם רוח מערב תפניס ושרת ידידי"אל ואל סמ"אל ושם תקופה רביעית אגדי"אל גדודיאל ברכי"אל ושרת רבו"ן סרפ"א דרפ"א ושם יסו"ם אבלח"וד אסכ"ור נחר"ון סמר"ון קלא"ון ומזל גדי עוהרם ואלין אסמי"אל במר"אל גודי"אל פחי"אל אינו"אגל גלמוך ושבעה שמות :

ואם בתקופה ראשונה נפסך במיטרא אמור יום שני בשבת אבו"מס רמ"ם שמ"ר ושרם אומ"ער ושם יסו"ם פט"ם ומזל תאומים סנר"ם ואלין מעדר"ום מלך מרמא"ום נורמי"אל סנגי"אל ובנו"אל קלאב"ום אסתק"ון נורי"אל שיתי"אל סנגי"אל ארמא"ום נדני"אל סרמי"אל ארמא"ום ועש"אל וגנזי"אל ושבעה שמות סלין אמור שבעה ומגין ואמור בעיבא מנכין קדישא עילאה ותחתי נחמו סלא ומיטרא ומחמון ותשבעון עלמא מן אוירא וכרכם ותפיל על אפך בארעא ואיכון עבדין :

ואם בתקופה שנייה נפסך במנלא ובברדא ובטלו אמור שם יום שבת דמרונ"יך ורוח מערב מפופ"ין ושרם ידידי"אל יו"אל סמ"אל ושם תקופה שניה נמני"אל לדקי"אל עני"אל ושרם אבירי"ם ושם יהו"ם אנכי"ן ומזל בתולה יסרי"אל ואין פתנאו"ם סרכי"אל פתלי"אל בנמי"אל חוקי"אל ושבע' שמות ואין מסיר ואין מלנה :

ואם בתקופה שלישית ביקריא ובמבועיא אמור שם יום ראשון בשבת סופטרג"ין ושם סתוס אסרס"ר ושרם אב"א כא"ם ורנת לפון אערסי"ם ושרם עורי"אל זבדי"אל שמעי"אל ושם תקופה שלישית שמטי"אל ואשמרא ושרם א"ל בר"א בא"ר ושם יסו"ם סוסנמ"ין ומזל קשת אבני"ר אבלדי"ון מבינית"יה ומפניו"ם אביו"ם ארבים"ר ושבעה שמות ובעי מנהון ואיכון עבדין :

ואם בתקופה רביעית בימא נפסך למיעבד וכל רבא אמור שם יום שני בשבת' סגר"ין ושם סים אפיארג"ין ושרם אירנולי"אל ושם רוח דרום יה"ל דר"ך ושרת כוכבי"אל שרי"אל מיכ"אל ושם תקופה רביעית אגדי"אל גדודי"אל ברכי"אל ושרם רבי"ן דרפם ושם יסו"ם אבל חד אסכ"ור נחד"ון סמד"ון קלמון

ומזל

ברוך השם המרומם אשר חלק מחכמתו ליראיו ונתן לנו תורת אמת להודיע לבני האדם גבורותיו וכבוד הדר שכינתו וכח מעשיו יסוד מעליונים ותחתונים כבוד אלהים הסתר · דבר דבש וחלב תחת לשונך יהי רז לבדך ואין לזרים אתך אין מוסרין הספר הזה הנקרא סודי רזיאל אלא למי שהגיע לגיל ועומד בחצי ימיו ואינו בועס ואינו מתכבר ומעביר על מדותיו וירא אלהים וסר מרע והולך בדרכי קונו ורודף צדק סוד ה׳ ליראיו דכתי׳ ואת ישרים סודו וכתיב כי אם גלה סודו אל עבדיו הנביאים הרי שלש סודות כנגד תורה נביאים וכתובים שנקט כל הסודות וכנגד שלש ראשים שנאמר ראשית חכמה יראת ה׳ וכתיב יראת ה׳ ראשית דעת וכתיב תחלת חכמה יראת ה׳ וכנגד שלש חכמות דכתיב חכמות בחוץ תרונה חכמת נשים בנתה ביתה ; וסוד אין למסור כי אם לחכם שהוא פקח למבין מלבו כי סוד באות בגי׳ פקח ושלשה מיני סוד הם סוד המרכבה ; סוד מעשה בראשית סוד המצות כאשר כפרש בעזרת שדי ושלשה מיני יראת שמים הם יראת ה׳ יראת שדי יראת אלהים כי יש הפרש ביניהם יראת ה׳ זה שאוהב שמו של הקב״ה שעובד מאהבה מדע שהרי כתיב אשרי איש ירא ה׳ ירא אלהים אין כתיב כאן אלא ירא ה׳ וזהו עובד מאהבה דכתיב במצותיו חפץ מאד שמחשב בלבו מי יתן לי שיזדמן לעשות מצות שחפץ מאד במצות ומה שנאמר ירא אלהים שירא מלפני אלהים פן אבא לידי נסיון ולא עמד בנסיון כאדם שירא מלפני המלך שמא לא יוכל לקיי׳ גזרת פיו מדע שכתי׳ באברהם זרע אברהם אוהבי וכשאמר לו הקב״ה העלה בנך כתי׳ אתה ידעתי כי ירא אלהים אתה פי׳ אוהבי ויודע גזרתי וזהו אשרי האיש אשר לא הלך בעצת רשעים אותו האיש המובחר שכתיב בו אשרי איש ירא ה׳ זה שיראת שמים כל היום עליו שמחשב אהבת יראת שמים בכל עת בלבו וזו יראת ה׳ טהורה אותה יראה שהוא האהבה היא בתורה ותשובה יותר מיראה ממש כיתרון האור מן החשך כדאמר בסוטה פרק כשם שהמים בודקין ירא אלהים האמור באברהם מאהבה מאי איכא בין עושה מאהבה לעושה מיראה שזה תלוי לאלף דור וזה תלוי לאלפים לאוהביו ואמרינן נמי במדרש שלשה מיני קרבנות הן עולה שלמים וחטאת ושלשה כחות הם של צדיקים אהבה ובקשה ויראה. עולה כנגד אהבה ; שלמים כנגד בקשה ; חטאת כנגד יראה ; העולה נקרבת לכבוד הקב״ה כולו אבל השלמים והחטאת בעד עצמינו יקרים היו האהבה מן הבקשה והבקשה מהיראה ואיזה היא האהבה שיש לצדיקים עובדים את הקב״ה מאהבה ונותנים כבוד ויקר למלכותו מפני שהוא לבדו קודם שהכל ובמאמרו ה״ה ברא העולם כמאמר ולא בעמל והוא אלוה ואב ומלך וגבור וחכם וטוב ורחום ויכול את הכל ומלא את הכל העליונים והתחתונים ומכלכל בריותיו ויודע רזי עולם ומטיב לרעים ולטובים ומאריך לרשעים בעבור ישובו ויחיו כל הטובות אלה הצדיקים אוהבים את הקב״ה ונותנים לו הלל ושבח על מעשיו הגדולים על זו העולה נקרב ואיזה היא הבקשה שיש עדידים את המקום ברוך הוא ומפילים תחנה ובקשה ושואלים מאותו כל מדה טובה בשביל הנאה עלאן כגון חכמה ודעת ובנים ואורך ימים ורפואה ואשה משכלת ובנים ישרי לבב והצלחה במעשיו עושר וכבוד ונכסים וכל כך לפי שהוא קנין טוב וזוהי הבקשה ועליה זבחי שלמים מקריבין ; ואיזה היא היראה מי שעובד הקב״ה באימה גדול ופחד מרובה להנצל מן הקללות הכתובות בתורה על העוברים פקודיו של המקום ברוך הוא בין הע״הז לע״הב · בע״הז מן החלאים ומן המכות והמכאובים שלא יצטרכו לבריות ושלא ימשלו בם זרים ולא יבא מיתה או דבר רע בבניהם ובנכסיהם וכדי שימלאו ימיהם בטוב ובברכה ובעולם הבא להנצל מן הפורענות ומאימת זמן הדין ושל גיהנם שעתידים ללהט ולבער את הרשעים ליום הדין הגדול וזהו היראה ועליה החטאת נקרבת שלשה קרבנות האלה בין עולה בין שלמים ובין חטאת מקריבים בבית אחד על ידי כהן אחד לשם אל אחד ושלשתם שוים אחת לצדיקים בין באהבה · בין בבקשה · בין ביראה שוין אלו ואלו שכוונו בכל הקב״ה חפים ואוהב אותו אוהב ומבקש ממנו ומבקש וזהו יראת ה׳ והיא מה ה׳ אלהיך שואל מעמך כי אם ליראה אינו יודע אם שכר מיראה הוא או מאהבה אלא ממה שכתוב בנ״א שירא מהקב״ה שאין די לכבדו כדי בידו לעשות כל דבר) ומפיל תחנתו לפניו ונועק אליו בכוונת הלב ונעתר לו מחבירו מיראת שדי שיש די בידו לעשות בקשתו יעזוב שאינו מתירא שמא שדי לא יעשה רצונו או המגדל כלב רע בתוך ביתו שעני מתירא לכנס לביתו לא לאמה כתיב ותנינו במדרש שכל המונע חסד כאלו עובד ע״ז יראת שדי יעזוב שעובד לפני הקב״ה ויראה שלפניו ועורך אליו תפלתו ובוטח בו שיצילנו מכל רע בידו וזהו יושב בסתר עליון ישם מושך סתרו בצל שדי יתלונן כי הוא יצילך מפח יקוש שיש די בידו לשם לפי שבקשת תפלתך ואמרתי לו מחסי ומצודתי ובכל בקשה

שדי

שדי בידו די מאל אביך ויעזרך ואל שדי יברכך בפריה ורביה ואל שדי נראה אלי בלוז אני מפרך והרביתיך לאת כן לפי שהתקין את הנעלם שנגד מגנו ותשיר שלא שבלוי לך כי שדי י״ן ל״ם ו״ד עולה ת״ק והאדם חייב להוליד בן ובת שם לזה ת״ק אברים רמ״ח לזכר ולנקבה רנ״ב לנקבה דרבע יותר מן הזכר סביב הערוה ולכן פרו ורבו בגמטריא ת״ק כי אותו השם הוא על פריה ורביה לפיכך כשמתבקשים על בנים יבקשו מזה השם וכן העולם מהלך ת״ק שנה הע עלים כשדי כשנתחברו וכשנתחתמו שמים אמר שמים די לפי שדי אין די לעוברו נולד שדי בנגיחי האומות מחוזק שדי יתום יראת שדי יעזוב וגם שדי שומר מן המזיקין בצל שדי יתלונן נאמר בשיר של פגעים ולכך כותבין במזוזה שדי וכדול שעל שמזוזה נוקבין כדי שיהיה נקרא וניכר שם שדי לשברים המזיקין כי יהו״ה באת בגי מצפ״ץ עולה ש׳ שי״ן משדי עלפשעד ש׳ בשם גב ים ו״ה העולם שי״ן כאת כם של שם הקדוש וד״י כנגד י״ד אותיות של כוזו במוכסז כוזו שכותבין במזוזה : ואפרש לך סוד אלו י״ד אותיות שמו הקדוש כוזו הוא הוי״ה בחלוף א״ב כך י׳ סמוך לכ׳ ה׳ סמוך לו׳ ו׳ סמוך לז׳ ה׳ סמוך לו׳ הרי כוזו במוכסז הוא אלהינו ב׳ סמוך לא׳ מ׳ סמוך לל׳ ו׳ אצל כ׳ כ׳ סמוך לי׳ ס׳ סמוך לנ׳ ו׳ לו׳ הרי אלו י״ד אותיות כנגד שלשה שמות ה׳ אלהינו ה׳ לכך כותבין אלו י״ד אותיות בעבר השני כנגד ה׳ אלהינו ה׳ וכותבין שדי בתפילין ש׳ בב׳ בתי הראש ד׳ כנגד הצואר י׳ ביד ושדי כנגד אבות מדע יעקב יצחק אברהם סופי תיבות שבהם כא״מ כ״ש שדי ב׳ ש׳ק׳ד׳ מ׳ יי ותחלתן י׳י׳א׳ כמנין אהי״ה ואם תוסיף למנין ר״ת וס״ת ישראל שנקרא יעקב יהיה רי״ו כמנין דהיינו הא ר״ת וס״ת מן האבות אברהם יצחק יעקב ישראל הרי ג״ר וצירוף י״ב אותיות חב׳ שמות האבות הרי רי״ו וכן אותיות האבות כנגד י״ב מדות וכן יש ב׳ יודין ואלף כנגד שם ס״ב במיבה בינה : לכך נאמר וארא אל אברהם אל יצחק ואל יעקב באל שדי ועוד אמרנו הנעלם משדי שבונו ת״ק ושאבות חיו תק״ב אברהם קע״ה יצחק ק״פ יעקב קמ״ז הרי תק״ב כ׳ כנגד שמים וארץ ות״ק שנה מהלך זהו לאבותיכם לתת להם כימי השמים על הארץ פירוש כימי השמים על הארץ מהלך ת״ק כך ימי חיי אבות ולמה שי״ן בבתי תפילין שבראש שהיא שקולה כנגד יעקב שכתוב ישראל אשר בך אתפאר ותפילין נקראו פאר שנ׳ פארך חבוש עליך ובחורבן השליכן לארץ דכתיב השליך משמים ארץ תפארת ישראל ותפילין נקראו פאר ובתפילין כ״ב אותיות פאר וזהו גם דרך ה׳ לכך בם נעם באב נותנין אפר במקום תפילין ולימות המשיח לתת להם פאר תחת אפר ואומר בספר יצירה המליך את ה׳ וקשר לו כתר וצר בו שמים שהן של אש לכך דמות יעקב בשמים וכמ׳ בראתיו אף וברא בו אש ולכן ובים יעקב את פרים ה׳ כנגד ויאבק עם מלאך אש ועוד ה׳ יש לו שלשה ענפים כנגד שלשה שמותיו יעקב ישראל ישורון ועוד ה׳ על שפתים אש: הכתיבה בדמות זוקנו חקוק בכסא הכבוד שדמות כרוב דומה לו והוא שם כרוב שרכב ובא מגריס דכתיב וירכב על כרוב ויעף וזהו וירא ישראל את היד החזקה וכתיב וירא ישראל את היד הגדולה ישראל סבא וישראל ראו דמות יעקב על הים אמרו שירה מאז ישיר ישראל עד ה׳ ימלוך לעולם ועד לכך דמות יעקב לפי שהים אמת דכתיב תתן אמת ליעקב ולפי שלא יצא ממנו פסולת ודינה כמו שנתעברה משכם ילדה אסנת בת פוטי פרע שרצו השבטים להורגה שלא יאמרו זנות יש בבית יעקב כתב יעקב שם הגדול והקדוש בציץ ולקחה מיכאל והביאה לאשת פוטי פרע וקראה בתו ולקחה יוסף ושביב שי״ן של תפילין י״ב תפירות כנגד י״ב שבטים בכל צד ג׳ תפירות וכן בכל רגל מד זו כשהוציאו ממצרים שלשה שבטים ; ד׳ כנגד הצואר כנגד יצחק שפשט צוארו לשחוט ליחד שמו של הקב״ה וד׳ נעורף כל הצואר כשר לשחיטה כנגדו בעורף כל העורף כשר למליקה לכך מגלחין הצואר כדי שתהא הרצועה על בשרו וגדרם על יצחק וד׳ על ראשך ארגמן לכך דל״ת כנגד הצואר ועוד דמשיך למעל׳ ולמטה לפי שמוכל הוא רקיע רביע ושם בית המקדש בנוי וכך היו למשכן ד׳ כסות א׳ יריעות תכלת ב׳ יריעות עזים ג׳ ועורות אילים ד׳ ומכסה תחשים ושכינה תחתיהם ויצחק נעקד על גבי המזבח כנגד מזבח של מעלה לכך ד׳ כנגדו ואומר בספר יצירה המליך את ד׳ וקשר לו כתר וברא בו מאדים ברקיע החמה ומקרב לחמה ומקבל מן החמה חם ויבש לאש לכך ד׳ כנגד יצחק שהיה עולה לאישים ומאדים יבש כאש ומונח על החמה ועל הקלף והאף לפיכך כשהקב״ה כועס זוכר את יצחק כאלו היקד דכתיב ועולתך ידשנה סלה זו אפרו של יצחק יוד כנגד אברהם שנתנסה בעשר נסיונות ונמונה בתפילין של יד תלוי בית אחד על שם אחד היה אברהם ואומר בספר יצירה שמליך את יו״ד וקשר לו כתר וברא בו כוכב כך אברהם מניב לבוראו כמאן לכלם כשהיה בחולה ועשר עם יו״ד כללים כוכב שהעליות והעלה מן הכליות דכתיב והעליונים כליותי וכתיב לעומת העלם יסירנה כנגד הכליות שיעצות ואומר בשוחר טוב על אברהם אביו לא למדו רב לא למדו אלא נעשה כליותיו כשתי מעינות ונובעים חכמה ועוד יו״ד ביד כנגד אברהם של שם הרימותי ידי אל ה׳ ושיוד כנגד הלב דכתיב ומצאת את לבבו נאמן לפניך ועוד י׳ כנגד אברהם לפי שלשה הקב״ה

מאברהם

[illegible]

ואחר כך אכתוב לך סוד שהרבבה :

לעולם יהא אדם ערום ביראה לחשוב ערמות העולם וכבודם כילד מלך בשר ודם [illegible]

[illegible]

שורש עת ורגע [illegible] על פניו :

שורש שם דוח שעושה לפנים מאורח הדין בכל דבר דכתיב וחסיד על כל מעשיו :

שורש יראה במקום שקשה עליו הדבר שנאמר עתה ידעתי כי ירא אלהים אתה וגומר :

שורש תפלה שמחת לב באהבת הקב"ה דכתיב ישמח לב מבקשי ה' לכך היה דוד מכון :

שורש תורה להעמיק לדעת לעשות כל דבר דכתיב שכל טוב לכל עושיהם :

שורש שמירת כ' דברים הם כנגד מ' חוטי ציצית דכתיב וזכרתם את כל מצות ה' וחוט א' כנגד [illegible] ואחרי עיניכם שלא יקרוץ בעין

זכו לאוין של עינים ועשה לעינים שנאמר פן תשכח את הדברים אשר ראו עיניך [illegible] והיו לטוטפות בין עיניך : חוט השני כנגד אזנים לא תשא את שמע שוא : שלא ישמע דברים בטלים הרי לאו ועשה שמע ישראל החוקים : חוט שלישי כנגד בית הבליעה לא תאכל כל תועבה הרי לאו : ועשה אכילות מצה [illegible] : חוט רביעי כנגד פה ולשון הדברים שלא ידברו דברים בטלים [illegible]

[illegible]

שמשמשין אותו לא ישבח עצמו דכתיב יהללך זר ולא פיך אלא למכירו ותלמידו שילמוד מדרכיו · יוכל לשבח עצמו
שנאמר ואשית תמים עמו כי שמרתי דרכי ה׳ גאה שנכר פוקה על ובן כמה שערכת ימים והגיד לפה כמה שצריך כדי
שיעשה גם הם וכל המצות עשה בסתר והצנע לכת עם אלהיך ואם מעשה כדי שילמדו ממך עשה בפני הכל כגון תפילין
וציצית וה״מ שקנאה ספרים פרנס חכמה ומצות וכל מה שתוכל לעשו׳ מצות עשה לשם שמים שנ׳ אם צדקת כו׳ וכל
מצות שאין לה עוסקים עסוק בה ושים אהבת בוראך בלבך ויראת צורך על פניך והוי זריז לעשות מצות בשמחה
ואל תדבר דברים בטלים · בכל מקום וכ״ש בבית הכנסת ששכינה כנגדך שב במורא לפניו וכוון לבך להורות לו · לא
די שתמנע עבירות שיש בושה לפני הבריות על העושים אותם אף אם אדם לא יראה פן יודע בני אדם ויתביים ·
אלא כל עבירה מה שאחרים עושים ואיך עושה שצריך כפול כי כל אדם יסתכל בפני המלך ובפני אשה בוראי מצוה
לראות פני המלך כי מלך ביפיו תחזנה עיניך אבל נשים אסור לראות כדאמרינן בפ״ק ע״ז שאסור לראות אפ׳ לו פנויים
כ״ש אשת איש אם מעבור רוחך ולא פרצה בפני הנשים שצריך כפל ומכופל ודע שכל הארכת דברים מביאו לידי חטא׳
והוי מחשב הפסד מצוה כנגד שכרה וכל מעשיך יהיו לשם שמים וטוב אשר תאחז בזה יותר מזה לסוהר ואם אתה
עושה כן אשריך בעולם הזה וטוב לך לעולם הבא · עזרי מעם ה׳ עושה שמים וארץ :

סוד ה׳ ליראיו זה סוד מעשה בראשית אמר ר׳ יצחק לא היה צריך להתחיל את התורה אלא מן החודש הזה לכם
ולמה פתח בבראשית משום שנאמר כח מעשיו הגיד לעמו וכל זה עשה למען ידעו ויבינו וישכילו את מעשיו
הגדולים והנוראים ויעידו כי אין כמוהו ואין זולתו ולכן אכתוב הספר הנקרא סוד להודיע גבורתו של בורא עולם
ואשרי יודעי שכל מי שיודע רזו ויראת ה׳ מונחת לו שהוא בן העולם הבא ואכתוב לך על פה הספרים כל מה שיש
למעלה וידע יחוד הכבוד ומן לבבך על מוראו ותבטחו לו כי הוא אחד ואין שני לו ברוך הוא :

אלף זה הקב״ה והוא ראשון ואחרון והוא מלך על כל העולם ואין דומה לו כי כשם שהאלף ראש אותיות כך הקב״ה
ראש לכל המלאכים : אלף הוא אחד שהוא מכוון מעשה שאין אחוה ממנו רבוא הוא מ בין גדול אל״ף
בראש התיבה אחד ואל״ף בסוף התיבה רבוא ואמר מאחד חד ומרבוא רבו דכתיב ביחזקאל ודבר אחד אל אחד
ובדניאל כתיב ורבו רבון קדמוהי יקומון הרי נופל האל״ף שהיה בראש התיבה אחד שיאמר חד רבו ויפל א׳ שבסוף
רבוא שיאמר רבו והודיע לבני אדם שהוא אחד ואין שני לו והוא ראשון והוא אחרון כאל״ף שהוא בראש האלפבית ויסוף
האלפבית ועוד א׳ בראש א׳ב׳ג׳ד׳ וא׳ בסוף תשר״ק לכפ״ם וקריאתו בג׳ אותיות דסימנו אל״ף : וא׳ באותיות הגרון ·
למ״ד באותיות ראש הלשון ובאמצע החיך : פ׳ באותיות השפתים הרי אל״ף בראש בית שבגיעתו הוא בגרון והוא באמצע
הח׳ך ובלשון והוא סוף בשפתים קריאתו : להודיעך שהוא אחד ראשון ואמצעי אחרון ואמצעון אל״ף היפלם פנים מאחר
אותיות לומר לך האחד בעולמו כבריאת העולם הפך פניו מן העולם שנאמר ויראו ולא יתבונן לפי פלפה באחרון
פניו ואמר אין לי חפיה בעולמי אסתיר פני ממנו תדע שבתחל׳ בריאת העול׳ רמז חורבן הבית כי ב׳ של בראשית גדולה
לומר ב׳ ראשית זה בית המקדש שנקרא כו מרום מראשון מקום מקדשינו · ופתח והארץ היתה תהו״ו וב״הו תיבת אמצעי
בגימטריא ת״י לרמז כבית ראשון שיעמוד ת״י שנה שהיה בגמטריא ת״ך לרמז בית שני שיעמוד ת״ך תהו ובהו ת״ל לרמז
על שני מקדשות שניהם עמדו ת״ל דהיינו ת״י ות״ך זהו ובבהו כתובים ושכן ת״י גם וכלכתי אותיות ושני ת״ך כלמה
מקומות נרמז חורבן הבית ועת : בב׳ ראשית להודיע שבסתי׳ העולם נזכר חורבן בית שכל מה שברא יחרב ונשגב ה׳
לבדו וב׳ לבין בית והכל ברא ב׳ ב׳ לבניים זיווג שני ע׳ למים שמים וארץ הרים וגבעות ימים ויאורים גהינם וגן עדן
לויתן ונחש בריח חמה ולבנה זכר ונקבה רשעי׳ וצדיקי׳ ולאחד שני עינים שני אזנים שני נחירים פה ולשון שני ידים שני
רגלי׳ ללעו׳ מכאן ומכאן ישאלים נחנק לב׳ שגיד אחד מחלקו להודיעך כי לכל יש זוג לכך פתח בב׳ חוץ ממנו שהוא אח׳
במלכותו ברוך הוא ; ולכן שם שם יתאר אלף בראש האותיות וא׳ בראש כנוי אד׳ני אבל יוד בראש שם המיוחד יה״וה
וסוף אדרת ך תלאפו : להודיע כי ברא עולמו בעשרה מאמרות מלא הכל ועוד שברא אך למעלה נקוד מויו נקוד למטה
אי״א קיץ ופתח א׳ חטף קמץ א׳ חטף פתח אך אי והשביע למעלה שברא אך להודיע שהו׳ יחיד למעל׳ מן שבעה הרקיע
והו מושל בכל (כ״א) ולכן אמו אל״ף ובסוף י״ם שהוא החמשה מעבר ספירת מתמעלה למטה ואדני שהוא סוף עשר
ספירות המתלמן באל״ף וא׳ היא ראש לכל אותיות וסוף אותיות מתשר״ק כחומר היום לקראות שכלו אחד בכללו אותיות
שברם כל השמות הקדושות ומה שי״וד בראש שם המיוחד יהו״ה כי לא יוכל נכתו׳ א׳ בלא התחלת יו״ד וגם כל הנגעוי׳
ותמרת אות לא יוכל לסיות בלא יו״ד וי״ו ביו״ד חול״ם או מלאפו״ם או חיר״ק או אי או להודיע שבי״וד נברא עשר
ספירות ושלש מלאכי ועולם השפים וא׳ בעלמו היא שב״א גר״י פת״ח חיר״ק שול״ם מלאפ״ם חטף פת״ח קו פים פסם

שני יודן היא שב״א היא ימין פתח סגו אם יו״ד לימטה היא קמ״ץ צירי״ד למעלה מוי״ו היא חול״ם עם סי״ו ד חלם
חקי היא מלאפ״ום ב׳ס היא זהו הקי היא חי ק כנא קן נב״א חו גר י עם הקי שלבבה היא סגו״ל וא׳ בעלמו הוא י׳
ו׳ י׳ כמשפ׳ שם הוי״ה להודי׳ שה׳ אחד וברא הכל עולם על גן ואמצעי ואחרון ימלוהו ולא יש שום מיוע או הברת
בלא היא ברוך הוא שהוא יחיד למעלה מבבעה רקיעים והוא נושב בכל וזהו ניכר אל אחד מכמק רבא רבכן בנים
בראשית העולם ובשול זות . רואה אות כבה וכבה הוד והדר יאמר כבנו אין בני אדם ביכירו כבוד מלכותו אברא עולם
בסוף עוב׳ וכלה סיכינו יעתו אל כבם מורא׳ ויעבדוהו באמת וכ׳ כב קבם לשיב להם כל הימים וכשידבר אדן הכל
הוליא רוח צרות קדשו והיה ראש לכל הבריות כמו שאדם מדבר יוצא מפיו לכך אין ייחוד נעלרים כדאית במסכת׳
חגיגה וכם בר ילייחס סי תלכורו רוח אם ומים כשאדם מדבר דומק הם המים בחוזק לפי׳ א קיל ויוצאים נגולות ברוח
לכך נאמר כשמים יפילע פי״ע ויוצאים נגולות של אבנים וזה מכה הגגולות הבאים מן הפה לכך כתיב הלא כה דברי
כאש הרי מבה קול שאדם רוח ומים יחום הא כל שכן מדבר אם אוכבה אם על כן לא נ״מ איך נבראו אש ומים ורוח
כי כבוד אלהים הסתר דבר על כן נברכין על המים שהכל נהיה בדברו · עשר ספירות בלימה אחת רוח אלהים חיים זו
רוח חיים רוח תצליעית לכל רוחות · והיא האם הגדולה ותמנה יצאו כל התולדות · והיא מבחנות מכל הסרשים
ומיוחסת בכח חיל לכל האבית וגם תולדות ונלאים יותר משובחים שנאמר שני ביים רוח קול ודבור היא רוח חיים
שנקראת רוח הקודש וכתיב וישמעו את קול ה׳ מהלך כנן לרוח ואלא כל הקולות הן הרוח הם כליר דל״ח וכליר
עגלה וכליר גלגל ירחים וקול שופר אלא אין דומה קול זה לקול דבור שנאמר ויקרא אלהים אל האדם הרי רוח קול
ודבור : וכה הקול לרוח היה בנחת כאשר יצלים לשמוע בלי פחד כי אינו מדבר לאדם כי אם לפי כחו שיוכל
לשמוע ידבר לכל איו ב״ל מקום בנחת כאשר ידבר איש אל רעהו דכתיב וידבר ה׳ אל משה פנים אל פנים והקול
מועים ולא רואים לכך קוראים בת קול ודומה כאדם המולך בין הרים בבקעה והרים למעל נקודים וכשמדבר
האדם יכנס הדבור עם הרוח בנקודה ר״ל בארון נקודים של הה״ר וכשישתוק יענה לו הסר לכל דברים ואם מדבר
בקול רם יענה בקול רם ואם נמוך יענה כמוך ואין שם כי אם רוח וזהו שומעים בת קול וכשיגיע לאליהו נגלה נגלה
ברוח בקול כמוך דכתיב והנה ה׳ עובר ורוח גדולה וחזק ואחריו קול דממה דקה ; דניאל ואשמע קול אדם כמתן מורם
בקול גדול ולא יסף דכתיב קול ה׳ בכח וכתיב כקול מים · כקול שדי בלכתם וכתיב ובקול דבריו כקול המון ·
הרי כל גבורות וכתיב בדבר ה׳ שמים נעשו וברוח פיו הרי דבור ורוח וכתיב וברוח אפך נערמו מים וכתיב כנפש
ברייך וכתיב נר ה׳ נשמת אדם ומתגם הכיר ליליר כפיו שנאמר ופחרתי מעט מאלהים ושלא נקראת נר דכתיב
נר ה׳ נשמת אדם וכתיב ויפח באפיו נשמת חיים ולא כבהמה כתיב ויפח בי אם ותוצא הארץ נפש חיה וכן האדם
מעלה על כל כבהמה וחיה ובהמות ותיות נפש חיים · מעולם מלאכים ודשלים לא נאמר בהם נפש אדם היא מעלה
מכל מי בארץ נפש חיים רוח מקור נשמת חיים מאת ה׳ היא נר ה׳ ויודעת דעת ועלות ומזימות ובוחנת ורואה
ושומעת ומריחה ומשגת בכל הגוף ומבקשת עניני הגוף כי נפש כל בשר דמו בנפשו · נפש כל בשר דמו הוא · והיא
בריות אז יחייבם · אבר אחד סיד או הרגל או יתפרש או ימות מן הרוח הגוף ואם יחתוך אבר אחד לא ימות
האדם אך האבר יחלק חלקו מן הנפש ואם יחנק מיד מת ודמו בו ואם יהרג לא ימות מן הדם כי אם מפני הרוח
שמגיד כחכירו ומת שכתי׳ רמו בנפשו הוא בהתחברם דהיני שהנפש בחבורו הרוח ; כשיאכל וישתה תשוב נפש הנידן
פיתחים פיס וימתנו הקנה ותרוב חיבים ישעבל התאכל והפלה שבמאכל יכנס בנידין ומהם יתקיים הנפש מתמימות
בדיים ותי הדם בנפשו · הנפש מתחלק לשני חלקים פנימים תבונים וחיצונים · פנימי הלב היקבל תמנה כל הנפש
מאה רוצה חפץ נאה והאזום יש יוכל בעלה לעשות רצונה תדיר ... בכלי השמחה וימלא הפה שחוק מעשהטם
הלב על החפץ ובעשות רצונה · ואם לא יוכל בעלה לעשות האגין הלב ויכעס קלף מזה ולא יהרהר כי אם על
אותו חפץ · הלב היא אהבה היא מזאת ילל חכמה ודעת ומזמה ומחשבה והרהור מתנה ובזה הדבר הבין כי היא
יושבת באלונה כתיך מנוח הלב שוקק ושואל מתנה דעת ובינה ויומר דברים עמוקים וימלא חפצו מתנה ובשאדם
יגע ויעף מיד תרדמה נופלת עליו וכחלום מתרכה ואינו יודע אם הוא ער או ישן : והחיצוני הוא הלבון והחיצוני
שיד · והקול והדבור ישנו וישפו · אך הפנימי אינם ישנה רק מלא הנפש מן הגדן :

ואולם האדם ישן ומקילין אותו כבהלם ויתבלבל הגוף ועל לבו עדרם כליפור קטנה היא הנפש שבבה ואם היא
מטוב מרגלות מעיר כלי כהלה כאו קרוב לסתרים או הנפש כמלונה · לפי שכל שבלב חכמה ובינה במותי
שלב נקראים שני עיתתיכנה הלבון מגיד סתרי פנימי שלב בין טוב ובין רע תחינה ותפילה ובקשה שאלמלא הלבון
שמגיד איש לרעהו כבכור לא יודע בין טוב לרע · שכבמחשב שנאמר רחש לבי דבר טוב והלבון מגיד והם פנימים

תמונים מלונית שאם רוח קול דבור כי קול בלי דבור כקול הקנה' ועופות אין מועל כי גם הם אינם מבינות אלא מכירות
הכל אינם ואשחו כל עוף למינהו וכל חיה למינה וכל קול אינו דיבור וכל דבור קול הוא וכל קול מרוח וכל רוח אינו
מקול ואין בריה בלתי רוח : וכל בעלי רוח יש להם קול : אם נראה בלי קול כדגים ועקרבים ושרפנים שאין להם
קול אין לומר מפני שהם במים כי צפרדעים במים יש להם קולות צפרדע יש להם גרון ויש להן קול אבל דגים
ועקרבים ושרפנים בלי קול שאין להם גרון : ואין בריה בלתי רוח : אבל זו הרוח מסובכת ומסוגלת לא נתנה אלא
לאדם שתבונות לדבר דברים לחים מגלת' ותחסריהו מעט מאלהים שיש לו צלם ודמות דעת ומזימה מחשבת הלב
ורגיל הלשון ותשמיע כח באבריו מלונים : עדיפה אדם מן הבהמה ועדיפה בהמה על הצמחים כי הבהמה מכיר את
בעלה יודעת שובע שמחות ורעבון ומכיר מזונותיה ויש בה כח ללכת אך אין לה הרהור ומחשבת אדם בעניני העולם :
אף הרהורי אכילה ושתיה אין לה : וחסרה מרגילות הלשון : והיא עודפת מצמחי השדה כי צמחי השדה אין בו רוח
פי אם גדולו : והשר הוא מאדם חבור ותשמש : ומבהמה סילוק ורוח : מרוח הוא רוח נבואה שנקראת רוח אלהים
כי מתנת אלהים היא בתוספת חכמה כמו שאמר פרעה הנמצא כזה איש אשר רוח אלהים בו הנה יעקב מרוב צער של
יוסף נסתלקה רוח נבואה ממנו והיה כאדם מובהל ואמר נסתרה דרכי מה' וכאשר שמע כי יוסף במצרים נהפך
לבו מהרהורי ותחי רוח יעקב בכל מקום שכתוב ותהי עליו רוח אלהים הוא רוח נבואה או רוח גבורה בכל מקום
שיאמר דבר ה' הוא דבור כמו וידבר ה' אל משה אין דבור בלתי רוח והרוח בלתי דבור ובדבור רוח גבורה כמו
בעתניאל בן קנז ותהי עליו רוח ה' וגו' וביפתח ובשמשון ובדוד רוח ה' הוא רוח גבורה : רוח נבואה לפעמים לא ידע
נביא מה מדבר : אך השומעים בשעה שדבר יבינו : כשילוין הנפש בכלי זמר ובנגון ויחשוב יראת אלהים : יבא עליו
רוח אמת : אבל בעצבות רוח רעה תבעתו ע"כ ישמח הלב בחכמת בוראו : רוח נבואה כאליהו ואלישע ומשה ויהושע
וזקנים : רוח חכמה בבצלאל : רוח מהרת של הקב"ה ורוח נשא מאת ה' ויאסף ה' רוח ים חזק מאוד והנה רוח
גדולה שלמה הן כמו ועושה מלאכיו רוחות : אבל בענין יחזקאל שאמר ורוח נשאתני ותשאני אותי רוח ה' הרוח
ההוא הכיסאות כיסא רם ונשא עם החיות כנאמר אל אשר יהיה שמה הרוח ללכת כי רוח החיה באופנים כי כל פעם
שנגלה הקב"ה בכח גבורות מרכבתו והחיות והאופנים : מכחו מתנשא יחזקאל : שלא נמצא שנשאו הרוח מדם שנגלה
עליו הקב"ה שנ' ותשאני רוח וקול כנפי החיות משיקות ורוח נשאתני זו פעם ראשונה ופעם שנים ודמות פניהם
אלו הפנים ותשא אותי הרוח ותשלישים ויעל כבוד ה' מעל תוך העיר ורוח נשאתני וה"ד ולכבוד ה' בא אל הבית :
וכל תלמוד בקול וקול בן אדם יעלם מרוחו : וכל אות שבה קולות כגון א קמץ א פתח א צרי א שבא א חורק א
חולם אור מן מאורות לפעולי אדם אם רמץ אם הדרך אני אור : הרי הא' יש לה שבה קולות בין הפשוטים ט"ו
לכל אחד כי תמיד מאלף בית שבע כפולות שהן בג"ד כפ"רת נשאר ט"ו ואותיות מן כ"ב אותיות וכל אות יש לה
שבה קולות ומן הכרות הרי ט"ו אותיות בכל אות שבה קולות הם נ' קולות ולשבעה כפולות בדגש ובדבור יפה
יש פ"ד כי שבעה אותיות בג"ד כפ"רת לב נושא שבה קולות לב' רפוי' ב"ב שבה קולות הרי שנים עשר לכל שבע
קולות הרי הן פ"ד ס"ך כ"ב אותיות קנ"ד קולות : רוח אדם אין להגביה בגלות אך יחשוב מיוצרו שהוא ראשון
לכל הראשונים ואחרון לאחרונים והיה כאחד מי יעיבני וסב אם דלאי ובפל רוח וכאשר יראה אדם מעצמו שנופף
גוער מן השינופה ישפת זרע נעשה א' כ' כעין תחילה ונעשה בו רוח עליונים ונוצר בו עצמות ונחתם הגידין
והרוח הגידין ברס ועצמות נתמלאו ותכביהו תור ואיך נוצר הכסת' פנים וקימת אמים ונחירים איך נקובים
לפנים לגרון לתגבים ולקריה : ותוציא לשמוע : חורי עינים : ופרצופי עינים : מלמה גוונים יחבוני עין ורישי עין
ושפה והגרון והחך והלשון איך אשוך והשפתים לפתוח ולסגור ולהתלעות ולמים ושתי דלתות הפה מקום שנים
ושתי שפתים כפריכת עליהם ושאר אילי ידים ורגלים ומלאי הגוף והאצבעות וקשריהם וצפרנים איך מכונים אחת
מחברת ואיך אפשר חשבת חדשים בבטן ויצא ערום ועיור ופסח חרש אגר יאמר אל לבו מי פקדך מי פתח אזניך
מי שם דבור בפיך מי נתן לך כח סילוך ותשמש ידים ורגלים וחכמה ובינה ובינתי במרומיך מי המאיר שערי ראשך
בי תרתן בכל מילי נמר ובוריות אין אדם יכול להאיר שער אחד ואין אדם יכול להלבין אפילו שער אחד ובזקנותך
ילבינו כל שערותיך (הנה האש והאויר והמים ועפר נבראו כלם יחד בתחלת יצירתו יגדל בשרו ועצמו ועורו
וגידו ועורקיו וקרומיו וכל שהיה מתנו הכל בבת אחת לא זה בפני עצמו : ולא זה בפני עצמו כי אם הכל ביחד
וטבע אחד במר קודם שם יראת עולם אור גדול ואדומים ולקבה מן האש : והאויר הוא הרוח והמים והעפר כי
במאמר הבורא נאסף ונקבץ הרטוב מן הלשון והיה מים ונבדלה רעיבת המים ממנו והיה עפר והאויר אשר נבדל

ממנו הרקיעה נעשה אש ענין לארת הרטוב וכאשר התום נעשה אש ונעשה אויר אשר הוא בעצמו חם ורטוב) והוא
וידעת היום והשבות אל לבבך מי היה פעל את כל אלה אלהים הוא שפעל אשר אין דומה לו הוא שפעל והוא ברא כל
ומלא כל : רוח האדם בלב המלאכ' כי כל מחשבות בלב ותכלתי הלב אין הכמה שנאמר כי קרוב אליך הדבר מאוד
בפיך ובלבבך ע"כ נקראים לב לומר תבוב מן ב' של בראשית עד ל' של ישראל הרי לב ע"כ ספר יצירה מתחיל בל"ב
נתיבות חכמה נברא העולם : ויחשוב הלב הקב"ה בראני והוא עמי בכל הויותי ומעיד בי : וברא משיפה אבי ואמי
נוגם שים בו עשרה דברים אלו הן עור ובשר וגידים ועצמות ומוח ודם ופער וצפרנים ושחור ולבן שבעינים : לכן
הקב"ה נותן לו עשרה דברים משלו אלו הן נשמה : קלסתר פנים : ושמיעת האזן : מראות העין : הריחת אף :
ניב שפתים : והרגלות לשון : משוש ידים : הלוך רגלים : חכמה ובינה : רוח אדם סובל כל הגוף ברוח שסובב כל
העולם לומר שאדם עולם קטן הוא ואין אויר בלא רוח ע"כ יחשוב אדם אשרי שנבראתי בצלם ובדמות ונתן לי דבור
לעבוד למלך הכבוד ונתן לי רוח שבלבל עם שנתי היא שפקודה בידו אם יתפוץ יקח מנדבי איך אחטא : ואעבוד לפניו
בשמחה ובגילה ואכבל תענוגי העולם הוא לעדנוני בעולם הבא : שבה קולות הן א א א א א א א כנגד שבעה
מזלות בגלגל שקועים : שבה עולים ביום ובלילה ואורם מנהיק אך אין נראים ביום מפני כח החמה ופעמים נבקעים
ופעמים עולים כך המלכי' שבה בטעמים שמתמשים למעלה זרקא רביעי גרשים וכו' מלחמה שבה אתנחא סגור וכו' :
המליך את א' ברוח וקשר לו כתר וצרפן זה בזה וצר בהם אדם בעולם : ורויה בשנה : וגויה בנפש : זכר ונקבה :
זכר באמש : ונקבה באמש : פירש המליך אלף בראש הדבור וצירוף אותיות זה בזה כולם עם א' ועשאן שני יצורים
וכונת את א' אמש : והשני אמש : וצר רוח מרוחו וצר בו אויר בעולם : ורויה בשנה : וגויה בנפש : כל דבר שהוא
מתוך : כי אלו שלשתן נבראו מרוח מן התוך והלב שהוא הגויה שמתיכה בין בטן לראש : ויולד נשמת הרוח בכל דבר
שהוא : וזכר באמש : ונקבה באמש : יש באויר העולם המלאות ומוליד ומפריח נקבות בין הבריות : בין בצמחים : בין
בפירות : ויש רוחות שמולידות ומצמחות נקבות בין בבריות בין בצמחים בכל דבר : ולכל דבר שיש להם גויה הנה אמש
ואמש : ורוח אלהים מלא הכל : ופנה אויר העול' להיו' חלל כדי שיהיה העול' בנפיחת הרוח : כי בלא חלל ואויר אין
בריה יכולה לחיות שאם יסתם במקו' לר אין לו אויר באם שאין אויר אין רוח וימותו מיד ע"כ מרום קדשו מלא כל חלל
בכל ארבע רוחות והן וברוח פיו כל צבאם והרוח נשמת חיים : לכך נוצר באלף הרוח : שאין אדם יכול לומר א כ"א
בפתיחת פיו כשמוציא רוח : הרוח מתוך הלב כאמצע הבטן שמש' הרוח יוצא : וכן הרוח מן החוטם שהוא מתוך בין
העינים : והרוח יוצא מהלב שהוא באמצע בין הקנה לריאה כי רוח הקודש יוצא מן הכסא שהוא מתוך בין המתנים
זהו רוח אלהים : כן הארון מתוך בין המתנות משם יוצא רוח לנביא ותחת כסא הכבוד אלא כאגוז בחלל מחמת
אם הרוחות הנח' והיתה נפש אדוני צרורה בצרור החיים את ה' אלהיך והוא מתוקן בחללו של פה החיך והלשון
בים גבוה כחיך כספינה ובו הרוח : ומעין תחת הלשון כמו נהרות סביב הכסא : ומה שיש חלל כאגוז תחת כסא
הכבוד זהו אל גינת אגוז ירדתי (הנה זו עומק המרכבה) לכך וידא על כנפי הרוח שהם קלים : שהרוח ראש לכל
הבריו' ואין הרוח שולט אלא במקום רווח לכך נקרא רוח : ד' בראש היכה רוח הרוח אדם בראשו ומשם יוצא שבו נפחת
שנא' ויפח באפיו נשמת חיים ויפח באפיו רוח וכתיב ורוח אלהים מרחפת על פני המים זה רוחו של אדם כי תי תקק"ל
שנים : כמו רוח במילוי רי"ש ו"ו חי"ת גמטריא תקק"ל : וכל מקום שכתוב רוח אלהים זו רוח חזקה : בתכנית
ארגים שסק"ה מספק כח : רוח למספע אור (זהו שלא ידו מן התור) רוח בא"ח ב"ש ספ"ג כי יש לרוח מורים
קטנים כמו ספו"ג וכבורות מכסב ברוח יורד מעט מעט כשם לארץ זהו ישב רוחו יזלו מים :

ענין רוח וכחו

רוח שלש אותיות שלש פעמים יצא הרוח בלא שיעור בימי איוב אליהו ויונה ושלשה מדות עושה הרוח מדבר
סלעים ומפרק הרים ומעלה אש : דכתיב באליהו רוח גדולה וחזק מפרק הרים ומשבר סלעים לפני ה' :
וכתיב ביחזקאל והנה רוח גדולה ואש מתלקחת : רי"ש בראש רוח ור' במספר קטן ב' כי רוח סובב לשני אלים שנא
שנ' וסובב הולך ועל סביבותיו שב הרוח : ו' ברוח כי ו' עניני הרוחות כאמרו בפסוק א' רוח חכמה ב' רוח בינה ג'
עצה ד' גבורה ה' דעת ו' יראת ה' ח' ברוח ח' מיני רוחות הן : א' רוח נקמה לא ידון רוחי : ב' רוח המבשבת בעולם
שנ' ורוח אלהים מרחפת : ג' ורוח מלאך שכתוב ונא ברוח ה' ותרגום יונתן במלאכת רוחא שכינתא דה' עושה מלאכיו
רוחות ד' רוח בני אדם שנ' אל אלהי הרוחות : ה' ורוח הכח לעשות משפטים וזהו לרוח משפט : ו' ברוח שריפת
למיוגם ומתפחד וזהו ורוח אלהים מבעתו : ז' רוח ערילות שאינו ירא מפני כל אפילו שלם יש לו רוח ערילות וזהו

ורוח לבשה את עמשי : ה' רוח נביאים שנ' ואתן את רוחי עליו' רוח אלהי' ונחה עליו רוח ה' שאמרוך רוחי על כל
בשר הרי ח' מיני רוחות : והולך לשון אלף אליף בהקב"ה עוה משכל לרוח דדעת בני אדם יש במקרא יש במשנה
יש בתלמוד יש באגדה יש בדרך ארץ יש ברזין זהו לעשות לרוח משכל : וכר באת"ם כי מ' שממולע ב"ן אלף לשון
היא מתחלפת בא"ת ב"ש יו"ד הרי אמש איב ; ונקיבה באשם כי מ' מתחלפת בס' באלף ביח א"ם ב"ע ג"ם ד"ל ה"ת הרי
אשמ מאשם : כמו האותיות בולטות ומאירות באורים ותומים כך לפני בריאות עולם היה אותיות בולטות באורים
ובשמים בולטות אותיות אשם או נברא אויר חזק שמגדל בעלי כח ועברים יותר מנקיבות ופירות גדולים ושמנים :
ובשמים כולם אשם נברא אויר אלא מגדל חלשים ונקבות יותר מזכרים ופירות כחושים לכן יש אויר שמגדל חלשים
ונקבות יותר ופירות כחושים ; ויש אויר שמגדל גבורים וזכרים יותר ופירות שמנים ; ולפי ברוח יוצא מרוח קדשו כל
חיות אדם נשמת רוח : לכן נוצר אלהים ברוח יותר מן כל שנ' ורוח אלהים מרחפת כי מלמעלה ש[..]ם בא מים ומכח
מים בא אש ויש להם דוגמא בפול' אם יפית אדם בלפום נחרמוב וידוע אם ימתמתו מים בכלי זכוכית נקים ויומנו בחמה
בתקופת תמוז במדינות שאורים חם יוכל להדליק בוערם המינו וכן מאש אבנים אם ימים מים נקומקמים וירחח בו
ימים רבים יוצא במחמים הכלי כמו חתיכות אבן זהו סברת סדעת : ועוד שהרוח חוקק מכלם כי כלם מ[..]יים ברוח
והרוח תלוי במאמר הקב"ה : ובכלם כתיב בריה דכתיב בורא רוח וכתיב והמים אשר מעל לרקיע צוה ונבראו ובחשך
ובאור יוצר אור ובורא חושך לכח ורוח אלהים מרחפת על פני המים לאיד ע שהרוח על המים לכך אל תתמה שכיצד
אליהו בכף איש עולה מן הים שהרוח שם ; ועוד ורוח אלהים וזו רוח קדשו וזהו אויר חיים שקולה מרוח חיים שברא
לכבודו האויר אשר שם הקולם ומן הרוח ההוא נבראו כל הרוחות נמצא הרוח ראש לכל הבריות במטה ובמעלה
וכד' רוחות העולם רוח בכל אחד מהם כי בכל ארבע פנות העולם רוח ממש בו שמסבבת בכל יום וזהו באמר בספר
יצירה רוח מרוח חקק וחצב בו ברוח הפה בליל ומעורב בשלכם בו : רוח ממש ורוכב ותימות : כי רוח מרוח קדשו
יצא ומן הרוח יצא מים ומן המים אש זהו מים מן הרוח ובכל מקום ב[..]ם מים שם הרוח דכתיב ויולך ה' את הים ברוחו :
כי בראשית מלאכה המים היו על ידי רוח : שע"י רוח נעשה רטיבה ולחלוחית האויר בנה את מי מלחמות לכד
אחד וחצב ממנו תהו קו הירוק המקיף כל העולם כמין ירוק שעל פני המים ; ובהו הם אבנים המפולמות ומלחלחות
המשוקעות בתהום : המים יולאהים ; מת' נברא מים מ' הוא מים : ונהג[..]ך כלפי ארץ שהם מים ; וה' דוממה
באדם קורא אותה [..]ת בין שפתים סי"ן לשים שדיותים : וז' בתחלת לא[..] ארץ מים מבוע מקור מעין מקוה :
ולפי שמן דבר קדשו יצאו המים כל ספרים במקום מים ; הקב"ה נקרא מקוה ב' פעמים : שני פעמים מקוה ישראל ה'
וה' ומקוה אבותיכם ה' לכך מקוה ברוח שלבה אמות : מקוה גימטריא מ' סאים : ואומר בספר יצירה המליך את מ'
וקשר לו כתר וצרפו זה בזה והליבו ארץ לעולם ק"ר בשנה יבנין דנפש זכר ונקבה ; פירש שם מ' בראש הדיבור וצירף
האותיות כיחד ועשאן שני דברות ויקרא האחד אמש ובני מצאו וכר ארץ בעולם שהוא מבושי מים ויקור ; וכשן [..]
מחמה תאכל יולד הקור : וכר אמש ונקבה במשא ; יש ארץ שמולידה דבריב בין בבריות בין בדשאים בין בכל דבר
כי יש נקבה לכל דבר : וכמו אדם במדבר בימות הגשמים בסוא קור ורוחו מם יש בו לחלוחית בהבל פיו כך יעשה
דבורו הב[..]לה יוצא מרטיבה דבורי מים לכך לא נאמר היאך נבראו לכך כתיב קול ה' על המים הם היו ראשונים
אשר קבלו את המלך בקילוס ואמרו אדיר במרום ה' : והתורה נמשל למים שנ' הוי כל צמא לכו למים שבזה היתה
מיועצ[..] במלאכתו ו[..]פתח להגדיה לכך למ' יום קבל משה עשרת הדברות ואח"כ היה עוד ארבעים אמרים שבי
פעמים מ' ועשרת הדברות הרי מים ; וכתוב הדבור נתמלא כל העולם מים ורוח מרחפת עליהם ; ממים אש ומים
מרוח דבור קדשו : ומלח המים הוא אש ומתנו נחצב הכלכה כמו בנפרב וזי"ן למעלה פתוחה זו אש שספוכה
לשמים בהיא של אש הירוקה בקריעתם תשמעת קול שי"ן לאש בשעת הנערתו מוציא קול וזין למעלה כמו נר
בשלהבת עולה שלהבת למעלה למקום שבא ; ונקראת ש"ין לשון שינוי : הם במים ואמר בספר יצירה המליך אש
שין וקשר לו כתר וצרפן זה בזה וצר בהם שמים ; בגולה הוא בשנה וראש בנפש זכר ונקבה פירש המליך ש"ין [..]
ומקרי בראש הדיבור וצירף האותיות ועשאן שני דבורים וכינה וכר בשמא ונקבה באלף וצר שמים בעולם בו אש והוא
בשנה וראש בגוף שמן התום יולד חום ויש חום בשנה ויגזר מן השמים להוליד הצמיח בין בריות וכר ס ב"ן נקבות
שי"ן ימון סימני ש"ין יש לה שלשה ענפים והיא ראש אום מבמים שנו שמה אש ; ונכנס בלג ורקטו שחור הר[..]כבת
יש בה שמה כגחלת אדומה לבנה בשלהבת לוגה רקיע כבין גחלת [..]ה ש"ין מכבס ענפים כי עם שי"ן נוצר אש
קים נו בלבת בנבכה ועשן וגחלת ומין הב בכא רוח שנופחין אותו לכך מכר אל"ף עם שי"ן אב באל"ף נוצר רוח
ובש ין

ובשי"ן האש ושי"ן לשון שינוי שאש ממים משמש שאוכלת המים כדכתיב ואת המים בתעלה למכה : לפי שיצא מרוח
קדשו לכך היא מטהרת דכתיב כל דבר אשר יבא באש תעבירו באש וטהר ; למעלה שהרמון באש בנהר דינור ותחתונים
שהרזן במים במלא בדבור העולם נתמלא' העולם רוח מים אש והוא אמש אויר מים אש שאש לקח המים והורידן : לכל דבר
שבקש מים תפקידו למעלה ירדו למטה ; להבה עולה למעלה מקום שבאה ; ורוח אלהים מרחפת על פני המים רוח קדשו
ולקח האש עמו במחילתו זהו וכתורה עמים בדי ועתה היה העולם מים ורוח על המים והאש למעלה מכלם : ויאמר ה' בלבו
אין כ[..] ולכלך בלא נכא אברא עולמות לדעת כבוד מלכותי ויועץ סמוך בכלי אומנתו היא התורה כדאיתא בבראשית
רבה ואהיה אצלו אמון אמרה תורה אני הייתי כלי אומנתו של הקב"ה ואומר במדרש ה' בחכמה יסד ארץ אין חכמה אלא
תורה דכתיב כי היא חכמתכם ובינתכם מלמד שברא הקב"ה את עולמו בתורה תדע במילוי חכמה ח"ם כ"ף מ"ם ה"א
בגמטריא תר"יג וכתיב בראשית ברא אלהים אין ראשית אלא תורה דכתיב ה' קנני ראשית דרכו : בראשית בגימטריא תורה
יצר לבצרך שבתורה יצר עולמו תדע אל"ף אחד בי"ת שנים הרי שלשה גימ"ל שלשה הרי ו' ד' ארבע הרי י' ה' חמשה הרי
ט"ו ו' ששה הרי עשרים ואחד' שבעה הרי כ"ח ח' שמונה הרי שלשים וששה ט' תשעה הרי מ"ה ואר[..]בעי' שים אותה לכד
אחד ועמה ה[..] וכו י"ל הרי ק' כ"פ הרי ק' הרי מ' הרי ק' ת"ם הרי [..] נמ"ר ב' עם מ"ת הרי [..] עם ח' הרי תל"ם
באלא ם' חזר [..]ק היא ח' חומשי תורה נמצא שהתורה משלים לאכין ח"ק ; והעולם נברא בה[..] ח"ק שנים לכך בתורה
יצר העולם וזה שכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי בתורה תדבר שכתוב שנ' והגית בו יומם
ולילה ; תדע שבל יום יש ; בתורה [..] ובכל [..] תורה לנו מ[..] בלשון א"ח ב"ש ומספרי י"ג אל"ף פעמי' מ'
לפיינו מ' פעם מ' הוא מ' ו' פע[..] פ' פעמ' הוא מ' ר : ; פעמי' ל' הוא מ"ן : הרי תורה י"ט מאות
ול' ; פ' פעמים ל' מ"ן ו' פעמים פ' מ"ק ה' פעמים ל' מ"ן הרי שש י"ג מאות וש' ; כ' פעמים ל"ו מאות . פ' פעמי' כ' מ"ן
ו' פ' מ' פ' ם . הרי לנוס ו' מאות ול' ; י' פעמי' מ' מ' . כ' פעמי' ב' ו' מאות וה' פעמי' ל' מ"ן . הרי מש[..] ד' מאות ול'
י' פעמי' צ' מ' . ו' פעמי' פ' מ' ס . ג' פעמי' ר' מ"ר . כ' פעמי' פ' מ"ר . ה' פעמי' ל' מ"ן . הרי מורכב כ"ה מאות ול' ;
ד' פעמי' ק' ם' . ה' פעמי' ל' מ"ן . י' פעמים מ' מ' . כ' פעמים ל' מ"ר . א' פעם מ' מ' . הרי קהילות כ' כמאות ;
י' פעמי' מ' מ' . ו' פעמי' פ' מ"ך . ד' פעמי' ק' מ' . ב' פעמים ס"ן די מאות הרי י"ח מאות ול' . הרים ך הכ' ל"ג אלפים
פ[..]ות מ' כן ביום יש י"ב שעות ובכל שעה תת"רף תנקים הרי י"ב שעות תת"רף י"ג אלפים פחות מ' בלילה וזו והגית
בו יומם ולילה ; כ"ד ספרים נגד כ"ד שעות ביום ובלילה ו' סדרים כנגד ו' ימי המעשה ד' סדרים יש להם גירא נגד ד' ימים
בשבוע בהם קריאת התורה וד' סדרים שעמידם . ובתורה היה עלה מכך מלכי המלכים הקב"ה ברוך ה' לעולם אמן ואמן :

בראשית

ברא אלהים ס[..] בב' להודיע לבני אדם כי בב' אותיות תשמו ברא ב' עולמות ע"הז והעה"ב
שנאמר כי ביה ה' צור עולמים העולם הזה בה' והעה"ב בי"וד לפי שעה"ב עולה כמחשבה
לבראות קודם עולם הזה שקדים י' לה' וא"ת למה הקדים הקדוש ברוך הוא בה"ב ליו"ד כדי
לצרוף יה"ו א' אחד ב' שנים הרי ג' וג' שלשה הרי ו' וד' ארבע הרי יו"ד וסמוך לי' ה"ו וזה יה"ו שם הקדוש כאשר
נפרש בשער השמות בי"ת זה עולם הזה בית לא שלשה דפנות
כמו ב' . י' שנברא בי' מאמרות כנגד י' דברות . ח' זו תחיית

(הגה)

המתי' לכך פתח לבריאת עולמו ועוד ב' פונה גבה לאלף לומר יחיד
לעול' שנה פניך בעולמך : ב' כתיב אלא חורבן בתים ובחורבן
בית ראיתי את הארץ והנה תהו ובהו ואל השמים ואין אדם כן
בתחילת העולם והארץ היתה תהו ובהו וחושך מהו פירש הקנית
מכל טוב רקנים כמו וכתוהו יכל ילימון מקום שממה שאין בו
מכל טוב כמו הלכו אחר התוהו אשר לא יועילו ולא יצילו וכן
ראיתי ארץ והנה תהו ובהו כמ"ש כמו רך ראיתי והנה אין אדם
כך והארץ היתה תוהו מכל ברכי העולם ; ובהו בלי בניינים לכך
ויתמה' אדם והחמו בתוך עץ הגן כי אין בית בעולם ; וחשך זהו

ע"ד וזה בכלל א"כ ב"ד ה"ו כתמון א"ך ובני ראשים
דפיי[..] וכתום שם ו' אלא הרי כ' מוסוד או יעיר משה
אמו כח מעשיו הגיד עוד הגה א"כ ב"ד סוד אד יעזם
מן הארץ וכלל א"כ ב"ד הוא עשרה א"ד בב' ראשע
הם ה' ות' היא כ' במספר קטון הרי השם **אדני**
וזהו סוד בגדי קודש רמז בגדי בד קודש ועש הג'
באמצע הרי בגד בגמטריא יש בגד בעל[..] פ' ור"ת
וס"ת בד שבה הרי ה' ו

עבים כמו חשכת מים עבי שחקים יקראת לעבים חושך שמונע אור ומחשיך שהרא כמו הנה אנכי בא אליך בעב הענן וכלאן
נברא העבים אבל ממש חושך לא היה אינו אומר חושך כ"א באור בקים קודם והחשיך ועדיין לא נברא אור בעולם ומה
שאמר

שלא ר וחושך על פני תהום העבים חשכת מים שסרויין הכל המים ועוד שעולם ממלא היה החשך שום בו ממשות לעניין מת ס חשך היה כמה אלפים רבבות : שאין ראש : כך עולמו עומד והקב"ה בעולמות אחרות שיש לו עין לא ראתה אלהים זולתך : ועדיה לא מולא שבת סמוך לערב האיר לפי שעה רגע כאמר' להחשיך כמו חשך של לילה ונמיצץ שקב"ה עם חורמו היאך לברוא עולמו והתורה היתה כתובה כירושו באש לבנה על אש שחורה והיה ע"ב שמות של הקב"ה חקוקים בימינו והיה יחיד בעולמו ויפן כה וכה וירא כי אין איש ונמאו' לשול' לבדו שנ' והיה אחד ומי ישיבנו ונפשו אותה ויעש מיד פשט ידו ולקח שם אחד והוליא ממנו שלש טיפין של מים ונתמל' כל העולם כלו מים ושכינה על המים שנ' ורוח אלהים מרחפ' על פני המים וחלק המים לשלש' חלקים שליש תלוי במאמרו ושליש במעיינות ושליש בים : ולקח שם שני והוצי' ממנו ג' טפי אורה וחלק לשליש אחד בע"סו והאחד כעס' כוסא' ליתום המשיח : ולקח שם שלישי והוצי' ממנו ג' טיפי אש וחלקו לשלשה מהן נבראו שמלאכים ומה' חיות הקודש ומה' אש לא נוסף הרי כמחלא סטול' מים אור ואש היה מימנו אש ומשמאלו אור מחחסיו מים נטלן וערבן זה בזה נטל אש ומים ועשה שמים נטל מים ואור וברא כסא כבודו נטל אש ואור וברא מהן חיות הקודש ומלאכי השרת דכתיב ה' בחכמה יסד ארץ מניין חכמה ע"ב אלו ע"ב שמות של הקב"ה החקוקי' של זרועו של הקב"ה כמהייר שבכפים ס' זו שכל אחד מהן יכול לבראת עולם אחד כך מלינו במדר' ס' בחכמה יסד ארץ ואני קבלתי כמו שהוא כתוב בספ' יצירה עשר ספירות בלימ' אחת רוח אלהים חיים פ' רצון רומו וחפצו שנים רוח קדשו מרוח אויר ומרוח הקודש שלא יצא רוח וילך לו' רוחות רוח ממש ומן הדבו' יצא רוח : שלשי' מים מרוח שיה רבינה לחלות סדבו' : רביעית אש ממים הוא עיקר החוט אלל הדבור : ס' רום ועמק : ז' מזרח · ח' מערב · ס' דרום · י' לפון · ומן הדבור שהיה העולם רק רוח מים אש לקח אש ומים וערבן יחד וברא שמים וקרא קודם יהי אור לא שייך לאורה כי נהורא שמיא שרי וכתיב עוטה אור כשלמה כ"א כאדם שבונה בית שנור ועושה נר להאיר כבית כך גזר על המים להאיר ללילה' הרוח האויר הדומה לערפל וכשמדבר מתוך האש · הלא הרוח היה הדומה לתורת עשן הדק הדק ושאו היה המקיף בין שמים לארץ ומחלק ראשונה שנית במדבר בלישית בסרים ורביעית בישוב ובלמינן בישוב אפס אין עין יכולת לשלוט בה סרולה לראותה בבית שיש בה שלשה חלונות כאשר יצא קו השמש על החלונות לפנים בבית או יראה כמדת הקו קשור ועומד מן החלונות והוא האויר וכי עת התורף יראה בעין דק שיבלה מן האויר ואם ואינו עולה כי אם יכנס לבריעתו למים ומתחתיות הארץ שאינו מקבלו כ"אם בעולמו לה ך ושוד בימאת התורף בהאויר קור לנוף חם יולית גימור מפיו של אדם לחוץ כמו עשן דק אבל בימי קיץ מן האויר חם ונגוף חם לא יובדל זה מזה שמים תלויים באויר והארץ תלויים מן האויר והגלגל מגלגל סביבותיו והארץ אינו זז ממקומו אשל לכלי זכוכית רחב ופיו קצר וכומנו או עלה יכסה או כנפי עוף או קליפת שום ישים פיו בפי הכלי יפיח רוח בכחו עד שימלא כלי רוח או יעלה מה שבכלי באויר באמצע עד הרוח כו כך הארץ תלויים באויר והאויר טבעיות רשיב או כה השמש ביום חם אבל בלילה שוכב תחת אויר יתכסה כנגד למר או עור למתי' ימלא עליו רטובים לגמור היוצ' מן השחרטיב שבגד כגיהור הייני באויר היולא מן השק וזה אויר הרוח מים מאויר וקב"ה אין לדמותו אך יש לדמות כדי שיבין השומע כך יצא הגיהור מפי האדון ומרטובת וזרמו שמים מכח הגיהור סביב הערפל המכסה על הנהרות מתחתיות למעלה הדומה בקרקעי השטיט למטה שחור אבל התהום הוא מקום חושך ובלילה הים יכול לסבית קו הירוק העולם ים מתמיה לארץ כי גול הים גבוקים ט"ו אמה מכל ההרים הגבוהים ושנה בהגיעתם בים יעלה אדם על ראש התורן להסתכל בעקימות הארץ מפני גובה הים יראה ושנה כשאדם בים מרחו' מן מדינה יראה כל המדינה לפניו לקערה ומן קלפיפיות נקפלו עם חק קו התים ונשמלנו ברשם וטים ונמלנו כערוג' הבהם שנורעי שם מיני בוסם וים להם גבול סביב שלא יתערבו הבשמים כמו לחייו כערוגת הבוסם והוא הלינו בחומה כמו והמים להם חומה כמו מצויבה כסופה עמוקה לשום הגשמי בו ועבים היו סביב למים במשכה והים חשך והין לדבר מן האורה איך יצאה מדבורו והנה אנו רואים האש והאור ואת לבינותם בכמה פנים ופעמים כמתע קולה והוא לא יוכל לעמוד על עיקרה ואיך נעמד על נעלם ונסתר אך כאשר קבלת אבותינו בידינו נגיד כי איך נוח לתים להאיר מדבר קדשו ואומר לך משל אמת כאדם שחקק אותיות מן דמות אותם שאלהכ' שנסר דו ונער בהם הקב"ה והפילם משמי מרום מלאם אדם הראשון זכו וחקק את דמותם מה' לך על פי"ו : כן המים היו מאירי' ממלאכים שבתם ועוד כשם שאדם מאיר נר בביתו להאיר כן כשברא עולמו כדבור לום הקדוש ברוך הוא על צלילות המים להוציא אור להאיר לעולמו ויהי אור שהיר מופלא בידינו שהאור נברא מן שמים שבהרבה מקומות נקראו שמים אור שנאמר יפיך ענן אורו על כפים כשהאור כמו עין מאור וכי מפין מים מדע כלו כדמעות עיני לכך אור נקרא יום לבון ים מים וזה יהי אור ולכו תעלת עבים ורוח שמקרת על שמים והאור בין הקליפות כי שמים

ביום

ביום כבלה נחיק עולה בלא קליפה הלבנה כגדור שמים למעלה למטה הפולס מוקף לרקיע כך : וכין כל הקליפות אור ונבראו האור מלחלוחית הרכו' ברא מים מאוצרות פים מטר וברק ואוצרות שלג ישמקום שמים מאירים ושם אין חבשך וכן שלג ומן מטר שבא בברקים ושברקים מתחת אתימות האורים וקרא אור על שם אויר מנוקב מתחך והאור צריך עם כל פעולה לכך בכולן כתיב ויהי כן ובאור כתי' ויהי אור שכולן צריכין לאור ובכולן כתיב וירא אלהים כי טוב ובאור כתיב וירא אלהים את האור כי טוב כי כולם צריכין לו ולפעולה ואמר טוב על האור ולא על השמים והארץ ומים כי עדיין לא נגמרה כל מלאכתו לפי שלא אמר כי אם יהי אור ולא שמים ולא שמי הארץ ולא מים לכך אין כתיב כאן ויהי כן כי אם ויהי אור וכאשר דימו' היה מאיר בין הקליפו' כי מדבורו יצא האור וזה קודם לכל ז' פתח דנרך יאיר והומה אורה מפיקה ונגוה לצדיקים וישמחו דכתיב ואור לצדיקים ישמח :

אור רגלאן
ארץ על
מים

העולם שליש מים שליש מדברות שליש ישוב ועוד ארץ שמים ימים ועוד הנ"הו והע"ב וימות המשיח וגומל חסד עם כולם וירושלים של מעלה שבזבול ג' רקיעים מכאן וג' מכאן וכתיב חוקים כראוי מולקים א"כ למה אין רואה בעבר האחד לפי שהן כמראה של עופרת בלד האחד על כן אין רואין וכתיב ושמים בזרת תכן שלשה ספחים ולקח הקב"ה אש לה ומים לחים וערבן וברא שמים כי ברא שמים האש ברכאים ברא אלהים את השמים ואת הארץ והתקין ז' מעלות לתעלה וז' למטה נטה שמים למעלה כפתן הגדול ויולון אינו משמש כלום שנ' הנוטה כדוק שמים וילון דומה ליריעה שמשימין אותו על פתח פלטין כשעה שהמלך נכנס לפלטין שלו ומי שין אותו וכשעה שהוא יולא מעבירין אותו אף כן וילון בשעה שיעלה עמוד השחר ויולא חמה לשמש עולה ותכסה פני הרקיע הראשון מהבי גלגל חמה וכשנכנסה חמה מעבירין כדי שתכנס לבנה כוכבים ומזלות לשמש בעולם בית שלל אויר ארץ נבראת מזלה אש כן לתה פקח בשמים מפני סדר התולדות : ניסן ראשון לחדשי השנה אש ואש ראש לכל דבר שהרי אור ראשון לכלם · ניסן ראש לחמימי' השנה וטלה אש והוא מזלו של ניסן כי סמ"ק ואחר האש עפ"ר סו"ר ז וזו של אייר שהו' כפר שב"ב עפר ואח"כ רוח תאומים מזלו של סיון שהוא רוח ואח"כ מים כנגד סרט"ן שהוא מזלו של תמו"ז שהוא מים סם"ד מים והוזרים חלילה ארי"ה מזל אב אש בתול"ה מזל אלו"ל עפר מאזנ"ים מזל תשרי רוח עקר"ב הזל מרחשון מים קש"ת מזל כסליו אש גד"י מזל טבת עפר דל"י מזל שבט רוח דג"ים מזל אדר מים וסימנך ס"ת סא"ב ע"ק גד"ד לכן בפסוק שמים ארץ עפר רוח אלהים מרחפת על פני המים וכמו שהיה האור ראשון כך טלה אש ונקרא ראשון ובניסן הורמין הלבנה לצורך המידין להגות שלהים שיהיו תבוקרים וכשקרא האור אמר לו לשר של חשך סור כי אני רוצה לבראות עולמי בהורה אמר לו מפני מה ברא אותי קודם ממני אמר לו אם לא תסר הריני גוער בך ומאדך מן העולם כי אני בוראו באור טלה שהוא אש מזל ניסן אמר אחרי האור מה אתה בורא א"ל חשך דומה לשור מזל אייר ואחרי מה אתה בורא א"ל תאומי' מזל סיון אדם שאשת נ' באור ואח"כ וכו אתן שני לוחות ואחריו מה א"ל סרטן שהוא מים מזל תמוז שהכל צריכן מים ואחריו מה אמר ליה אריה מזל אב כשאדם מקיץ מגבר כארי ואחריו מה אמר ליה בתולה מזל אלול שעתיד אדם לעומק ואחריו מה א"ל מאזנים מזל תשרי כשאדם שמן כבתולה שוקלין אותו במאזנים ואחריו מה א"ל עקרב מזל מרחשון כמו ששוקלין אותו במאזנים ויש בו עונות שמוריד ן אותו לגיהנם מקום נחשים ועקרבים ואחריו מה אמר ליה קשת מזל כסליו כיון שיורד לגיהנם אין לו עליים כיון שמבקשים עליו רחמי' אני זורקו מגיהנם כחץ מן הקשת ואחריו מה א"ל גדי מזל טבת שמא תאמ' כיון שיורד לגיהנם ועולה אין בו כח ומאחרין פניו אלא מרקד ועולה כגדי ואחריו מה א"ל דלי מזל שבט שאני זורק מים טהורים לטהרם ועונתם ואחריו מה אמר ליה דגים מזל אדר כיון שעלה מגהינם יורם תעולם הבא שאין שולטת בו כך מצינו במדרש :

ועתה נחזור לקדמותינו שכ'הלב בניסן תורמין הלבנה לצורך השור ג' אי"ר עפר שהוא יולא מתחת כדמות עגל שרובך מתחת השמים כלאמרינן כתענים לכך עשה שלמה דמות עגל שהתחום מתחת רגליו : מאוים כסי'ון כנגד הרוח שאין רוח יולא כי אם כדבר תאומים בעך חפרח ס' ימון כמתוו כנגד המים שהם גדולו וכל מולרות הא"ץ תלוי במזלות לכך הקדים שמים לארץ אבל ארץ נבראת תחלה כ"ד כאן נבאר מעשה הארץ : שנים עשר מזלות ברא הקב"ה אדם מכסיק ביום ובלילה אך אין נראין ביוסתפ"י כמ גלגל חמה ומזלו נראין בלילה חוץ מאותן של חמה ינכת עליו בשעה ורימחו נדת מזל אחר ביחד מהן מכוסין ומהן גלויין ע"ה בו כורה' ושקיעת כוכב חמה ותאות לום מום לום על זה כולו שוקע זה וזה סדר עליהן טלה ומאזנים כותן שעלה עומד בנורח מאזנים שוקע במערב של"ה כוכ"ב

מטל"ם

ממל"ה שוקע במערב כוכ"ב מאזנים עלה מל"ה כולו זוהב מאזנים כולו עלה שו"ה ועקר"ב תאומים קשת סרט"ן
דגל"י ארי"ה ודל"י כמול"ה דגים וכולן יוצאין במספר ונכנסין במספר בולד יולין מן מורח במספר ושוקעין
במערב במספר ואין אחד מהם משנה את סידורין ואין נכנס במחוזת של חבירו מול המשמש בשעת הורע אינו משמש
בשעת הקציר ומשמש בשעת הקציר אינו משמש בשעת החורף ומשמש בשעת החורף אינו משמש בקיץ ומשמש בקיץ
אינו משמש בקור ומשמש בקור אינו משמש בשעת החום :

זה סדר שמשן אלו מאזנים עקר"ב וחלי קש"ת אלו בשעת הזרע משמשין ס"א יום וחלי קשת גדי וחלי דלי משמשין
בימי החורף ס"א יום וחלי דלי ודגים וחלי טלה אלו משמשין בימי הקור ס"א יום חלי טלה ושור וחלי תאומים
אלו משמשין בימות הקציר ס"א יום חלי תאומים וסרטן וחלי אריה אלו משמשין בימי הקיץ ס"א יום חלי אריה בתולה וחלי
מאזנים משמשין בימי החום ס"א יום חכמי ישראל אומרים הרקיע עבוי כקובה גלגל קבוע ומזלות חוזרים חכמי אומות
אומרים גלגל חוזר ומזלות קבועים בו ופסיקו חכמי' לדבריהם לא מצינו עקרב בדרום ועגלה בצפון עגלה לא זזה ממקו' לא
חוזרת כמו גלגל וסימן מא"ק את בכ"ג עפר מא"ד רוח מע"ד מים ואין אדם יודע עיקר שרש המזלות כי אם הקב"ה
הבורא אין לעשות כמעשיו דכתיב אשר מי אל בשמים ובארץ אשר יעשה כמעשיך וכגבורותיך וסדר המזלות להודיע
לבניו את מעשיו ולברכו עליהם ונראה שהמזלות מורים שנקרא מול כמו מזול שהולכים ומשתחוים לכבודו דכתיב וצבא
השמים לך משתחוים כי ברוח פיו ברא כל צבאם : ד' למעלה ולמטה כנגד י"ב המחולקי' ד' למעלה ולמטה כנגד י"ב
המחולקים ד' למעלה ולמטה מא"ק מא"ש בכ"ג עפר מא"ד רוח מע"ד מים י"ב מזלות כנגדהן אות ג' שנו משמשין חדיינין
שהיא סוף אותיות שהוייין ג' אותיות בלא זיינין דסות משפר וכן י"ב חדשי' וי"ב תולדות גדולות בידים ורגלי' וי"ב
שבטי' וי"ב מלכים מקיפין בכה הכבוד וי"ב גבורות מוקיפין בכל תפלה וי"ב שערי תורה אלו הן תורת תמימה מ' משיבת
נפש כ' נאמנה ג' מחכימת ד' ישרים מ' משמחי לב ו' ברה ו' מאירת מ' טהורה מ' עומדת י' אמת י"א צדקו י"ב : לכך י"ב
שעות ביום שתעסוק בהלו י"ב שערי תורה ואז יודמן לך לחם לאכול ופריו י"ב לחם הפנים שנאמר כ' דעשרונים נתן לכהני'
ותלמידים תורה י"ב שעות ביום וי"ב בלילה כ"ד ספרים לכך שתך אלא מ' קנגי ראשית דרכו שכתוב מכחה ומשכיינים בלחם
כערותים תקרא אלו הכהני' מי פתי יסור הנה אם אין רוצה לעסוק בתורה ייסרהו לכן לכו לחמו בלחמי התורה בלחמי
לחם הפנים י"ב לחם הפנים וי"ב שבחות התורה ראשית ר' קדש ב' מאז ג' מעולם ד' מראש ה' מקדמי' ו' באין
ז' באין ח' באין ט' בטרם י' לפני י"א עד לא י"ב : ועוד י"ב דרכו א' מפעליו ב' עושה ג' בסניו ד' :
בחוקו ה' באמצע ו' בעוזו ז' בשומו ח' בחקו ט' אללו י' לפניו י"א ארצו י"ב מזלות ברא בעבור
התורה ובשם שחלוקי' המזלות לד' כן התורה למקוד על דלתותי יום יום בשבתך א' ובלכתך ב' ובקומך ג' ובשכבך ד'
ובשנה ד' תקופות ומחייב אדם המחוך ללמד ג' תקופות ביום ובלילה מה"ו באב עד ט"ו באייר לכך שבך ושאונת למלותיו
השתרים כל חקיו אל בחמשה עשר יום מדם השני ואיך לו כן שאם ילמד יומן לו ה' כל צורכו ונולד מכסה כבתוב אמר ג'
חלקי הכנה למניין כ"ד גם"ט וכן בעלמים ימים כבטן הלכה ונבגו' לחיים לם' חדשי' הם ירכות ור"ם חלקי' מתחרף
לפעם זה צור ילדתך תשי : וכתיב ותשכח תורת אלהיך תשכח בניך גם אני ועוד סמך אבותיכם צור ילדתך תש"י רמז
לאברהם הביטו אל צור חוצבם כאברהם עסק בתורה ובקי במזלות ויוצא אותו החוצה לא תסתכל בגלגוליך ועוד ד' משוך
למעלה ולמטה כנגד י"ב מזלות המחולקי' ד' שלה ולמטה כנגד מא"ק את כנגד מעלה יש כולה את . נגד למעלה שכולו
אש שכ"ג עפר . כנגד מטה שהם עפר מא"ד רוח הנה היא נוהג למעלה ולמטה מע"ד מים גם הוא נוהג למעלה ולמטה
שענני' הם רוח ומים כמו כנפות אדם בימות הגשמים רוח פיו דומה כשכן ואח מים בימות הגשמים ולא ימצא לאח בחום
מראה כי אם ירוק ככרתן לפי שמכסה בעלה לארעא הארץ תאוה לכך מלמחת לומר לו ירוק שאם תשים מי גשמים בכלי
אבן ושמא ימים רבים ישים וירקרק אבל בימות החמה שמזלות משמשין עם חמה והקלנות מנוי' בימות החמה שהמזלות
משמשין עם חמה שבו כל מיני בשמים לכך משבין הגלגל' לכל מיני מראות ולמה מא"ק ורוח בי' אש כי השמי' שהם
עיקר הבריאה והם למעלה ואש בשמים היה לו להיות מא"ד רוח ש' פרות למעלה לכל מעופפי' אלא שהשמי' נקראי' וכן
שארץ וכיון נעשו כידו שנא' אף ידי יסדה ארץ סרות מא"ד אחז עפר לפי שהרוח נועדת לשמש לעפר ואח"ר רביעי' מע"ד
לפי שהמים יורדין למטה ובחורן למקום שפל כמו וימס לבב העם ויהי למים והשפל אח"ד דכתיב לכו כמים ונכפל מקומי
מעפר דל צד' תקופות בשנה : תקופת ניסן מתוק ולחה . תקופת תמוז חמה ויבשה . תקופת תשרי קרה ויבשה .
תקופת טבת קרה ולחה : ד' יסודות האדם . דם . ליחה . מרה אדומה . מרה שחורה . קור חום קיץ חורף אש
עפר מים רוח מרכבה . שם דם ולחה ומרה אדומה ומרה שחורה והתקופות כנגדן קור וחום וקיץ וחורף
ועולם

ואהעולם נברא מאש ועפר ורוח ומים מרה אדומה שהיא כנגד אש ושחורה כנגד עפר והלחה כנגד מים והדם כנגד
רוח כי הדם הוא הנפש והנפש הוא הנוח ועוד תלמדך ספר בריאת היסודות העולם מאלה נברא הרוח מרוח בורא
הכל ומן הרוח אשר נברא נבראו המים והאויר ומן המים נברא האש והשלג ומן האש היא אשר נבראו מן המים
נברא השמים ומן השלג אשר נברא מן המים נבראת הארץ ואחר אשר נברא הארץ השמים רוח החיים והשמים
והאויר יולד מן השמים חום ויובש שהוא כנגד האש ומן האויר נולד רוח ומן הארץ נולד יובש וקור ומן המים יוליד
לחות וקור כן נבראים ארבע יסודות הגוף רוח שחיים שלו אב ואם מרוח בורא כל ומרוח חיים של אב ואם יברא
הזרע והדם כנגד מים והדם נגד האויר מן הזרע אשר יוציאו אב ואם נברא מרה אדומה והלחה שהיא כשלג נבראת
מרה שחורה בדבר ה' שהם העולם מים במים ורוח ואש והאויר אלו כמין כפה על המים ומלך הכבוד ישב עליו
והתורה כתוב באש לבנה על אש שחורה כודועו ומנחת התורה בחיקו מימן ומעשועים והכסא עומד בדבר פיו כי לא
נבראו היום עדיין מן הגן כמינו ובאמצע היריעה פרושה של אור ותאייר בו כל צלם בריות ונשמות גנוזים באמצעת
תחת הכסא : והנה משמאלו וכו שבע מדורין תשובה בין גן ובין עדן עומדת ובית המקדש נוי לפניו ושכינת כבודו
באמצע שם מלך משיח חקוק על אבן טובה שעל המזבח ורוח אלהים סובל אותו עד שברא העולם כתורה
שמשם הוסים לבראות העולם סביבה מנדה המלאכים שאין מוטאין ואו' היה בסודם ואל החני ביד איש מותח כמים
עולה סביב הקב"ה בראשי התשובה רפואה לחוטאים בנפשם כששבם מתרפאין ובית המקדש להקריב קרבן לכפרה
כן עדן לנפשותן של צדיקים ניהנם לעוברי מצות תורה לעסוק בה תמיד לקנץ בליות מ"ד כתפייקה הסיבה התורה
ואמרה רבונו של עולם אתה הוא אלהי האלהים שעולם מי יאמר לך מה תעשה אם אין צבא למלך על מה הוא מולך
וערב לו בדברי תורה ושמע לה והרקיע שמים מסדר לבושו ונמתחו לרקיעים וו' ארצות שמים :

הי' הן לה' אלהיך השמים ושמי השמים הארץ וכל אשר בה הפסוק מתחיל בה' ומסיים בה' בין השמים לארץ
מהלך ח"ק שנה וכן העובי של כל רקיע וכן מארץ לרקיע וכן מקלא לקלא ועתה שום אזנך לארפכשת ושמע
לקול דברי ומן מראה שמים בלבך ומשכיל ותבין ענין העולם הזה לקח שלג מתחת הכסא וזרקו על המים וקפאו המים
ונעשו עפר הארץ כי לשלג יאמר הוי ארץ כתיב הוא ארץ ומהיכן בא אומר שלג כדבור המלך הגדול
קפאו המים הלובן שבהם נעשו אלהות שלג מתחת כסא לומר והארץ הדום רגליו משלג לבן ובשמים מימיו עכורין
כך הבריות לבנות ושחורות מראש ולבסוף שב אל האפר ומה שלג ו' קרנות כך כל מעשה הארץ
ו' ימים ולארץ ו' הוקה זרע וקציר וקור וחום וקיץ וחורף ואומר בספר יצירה מים מרוה חקקו ושלג בהן תהו ובהו
רפש וטיט עשאן כמין ערוגה הצינן כמו חומה ושכבן כמו מעזיבה ויצג שלג עליהן ונעשה עפר שנאמר כי לשלג יאמר
הוי ארץ תהו זה קו ירוק שמקיף את העולם בהו אלו אבנים המפולמות המשוקעות בתהום שמשם המים יוצאים פירש
מים מרות פיו כנף מתלונים לכך אחד והלב בהן תהו וכו קו ירוק המקיף את העולם כמו ירוק שעל פני המים וכהן
אבנים מפולמות לחים שמהן יוצא מים כי ממים נבדלו ואדם שלא יאמין לזה שאין ברא אבן ממים יקח נחשת קלל
ויעשה אבן מנחשת ויקח מים גללים וידחים על שלג וכל מה שיחסרו המים יוסיף עוד מים עליהם שנים רבות
וישבר כלי הנחשת וימצא בה אבן וכן באדם ובהמה תמצא אבנים דקות מלחלוח הגוף מרתות המלה נעשה אבן
כבכד או בכליות או במקום אחר כ"ש שהקב"ה שהוא אש אוכלה בדבריו נעשו המים הרים וסלעים ועפר כבהבדיל
דמיבתו והוציא ממה תים וקיה העפר ומהו שמקיף נראה למעין וכו נאחזים עמוד שמים שהיא סולדות אש עם עמודי
הארץ שמם יצאו מן המים ונתקבץ המים יחד עשו רפש וטיט ועפר ורוח ועשאן כמין ערוגה בעומק והצינו כמו חומה
וסכבו כמו מעזיבה מכח אותו רפש וטיט כמין מחיצה מעזיבה ויצג שלג עליהן וקפאו ונעשו עפר כמו שנאמר כי לשלג
יאמר הוי ארץ וזו שאומר בספר יצירה עשה מתהו ממש ועשה אינו ישנו ורפש וטיט והארץ קבע בהן שיש כהן
ממש הרי עשה את הארץ וברא את האור על התהום וחקק עליו שם המפורש בכ"ב אותיות וקבע אותו על פני תהום
כדי לעכב מימיה ומניך בכ' אותיות וכל דבר תהו בכמו השמים לארץ כאהי"ה אשר אהי"ה א"ם מלמטה י"ם
מלמעלה בנגד הכסא מחום בי"ה יהו"ה משלכם אותיות של אש ולכבס ביהו"ה שמים וארץ ברא לכך
החלפתו י"ם . ישמחו השמים ותגל הארץ כי בשמו הגדול הכל מוכל אני ה' עושה כל והצרור שנחתמו בו מ"ב
אותיות מונח על התהום שלא יעלו המים אבל כשמצאו דוד האבול לקח הצרור ומיד נבקעו המים כל מעינות
תהום רבה וכשדוד ברא השיתין מלא תלויר ואמר אולי לפנם ינעתי על זה תיסד בית המקדש נתגלגל הצרור ויצאו
המים ומלא כל העולם כפל דוד על פניו ואמר שיר המעלות ממעמקים קראתיך ה' וירד השיתין עד מאוד והעלה כט"ו
שיר

שיר המעלות חוץ מכל שיר המעלות לדוד או לשלמה אותו אין למחשב וכן לם׳ נגד שם שמוחין על המים י״ט אותיות בו ויש בו י״ד אותיות וי״ח הרי לם׳ אותיות שבהם התהום נח מזעפו שכיון הקב״ה לענותו ורמז לדוד וגלה כל שנספר שמו על הארון אמר הקב״ה לדוד אזור מלאך ובנה יסוד בית המקדש הכין דוד כארור שכתוב עניו י״ט אותיות שם המפורש וקביביו כתיב יהי כבוד ה׳ לעולם ישמח ה׳ במעשיו ועוד כתיב דוד ושלמה יבנו בית המקדש מיד קושיש ידו ליטול הארון א׳ לו הארון אל תגעי כי ששם בוראי חקוק עלי ואני חותם של הקב״ה ואל תתמם סדר הארון שהרי גורל של יהושע לועק אני גורל פלוני שנ׳ על פי הגורל השיב דוד שמי כשם בוראי דוד מלא יוד דודי לי ואני לו והביא כך נטל הארון בכח שעליו שם המפורש והליפו המים למעלה אמר דוד להקב״ה לטורנני נתכוונת א״ל לא נתכוונתי לטורנך כי אם להראותך יסוד בית המקדש מיד הזכיר השם והעמידו והיו עולין לצדדין נטל דוד הארון וחקק עליו שם המפורש והשליכו על פני התהום וחזרו לאחוריהן :

ועתה אשכילך בנספרות אל יתי עסקך אין לומר כמה רבבות שנים עומק תהום רץ לכך מוח אם רץ לכך שוב למקום ב״ה שנאמר והחיות רצוא ושוב כי אם רץ לכך למחשבה זו ספירנו לכך ושוב ליחוד המקום ב״ה לעבודתו וליראתו כמיות ברולים לזקוף מיד כופפין קומתן ורגליהם ופניהם ומשתחוים כן לא יעלה על לבך לחקור עומק מה כי כבודו למטה בעומק כמו בשמים ועוד מלכותו וכבודו שם כדכתיב ומתחת זרועות עולם ודע כל העולם עגול כי השמים סובבים כאגוז על כל העולם • כל העולם ת״ק על ת״ק ויש הגדול וכל העולם עומד על עמוד אחד וצדיק שמו שנאמר וצדיק יסוד עולם והוא עומד וכל העולם על סנפיר אחד של לויתן ולויתן שוכן בתוך המים התחתונים כדג קטן בתוך הים והמים התחתונים על פי בראשים במעיין קטן על שפת הים ונקרא שמם מים בוכים בשעה שחלק המים ולקח מים העליונים בכו התחתונים בכי גדול שלא זכו לעלו׳ ורצו לעלות ודרכן הקב״ה ומים הבוכי׳ תלויי׳ ועומדים למעלה מן הארץ התחתונ׳ והארץ רקע על המים הזדונים כדכתיב רוקע הארץ על המים ומים על עמודי החשמ״ל ועמודי חשמ״ל על אוצרות שלג ואוצרות שלג על הרי בהר והרי נהר על התהום למה שם דיוהים לנ׳ ראשי בור שנ׳ תהום אל תהום קורא והתהום על תהו ותהו הוא קו הירוק שממנו יצא חשך וחשך על בהו ובהו על ... שמש׳ יוצא מים ובהו עומד על הים וים על המים ומים על הר׳ והרי׳ על רוח ורוח תלוי בסער׳ וקשור בכנפ׳ של ארץ התחתונ׳ ומלאך הממונ׳ עליו אראל״י ונקרא ארץ ... למעלה דבר תלך שלטון למעל׳ מן הארץ התחתונ׳ תהום על תהום תהו על תהו בהו על בהו ים על ים מים על מים אשר הארץ התחתונ׳ תלויים בסערה וקשורה בכנפה של אדמה ועל אדמה גדולתו וגבורתו והדרו וכחו ותפארתו ותקפו של יוצר בראשית שנ׳ אל תיראי אדמה גילי ושמחה כי הגדיל לעשות ונקרא שמה אדמה שממנה נברא אדם שנ׳ וייצר ה׳ אלהים עפר מן האדמה ומלאך הממונה על אדמה אדמא״ל שמו למעלה מן האדמה תהום על תהום תהו על תהו בהו על בהו ים על ים מים על מים חרבה אדמה תלויה בסערה וקשור בכיפה חרבה ומלאך הממונה על חרבה חרבה שמו למה נקרא שמו חרבה שחרבה ומחרבת כל מימות שבעול׳ שנאמר והנה חרבה פני האדמה יאורים על יאורי׳ שנ׳ ונתתי יאורים חרבה למעלה מחרבה תהום על תהום תהו על תהו בהו על בהו ים על ים מים על מים יבשה חרבה תלויים בסערה וקשורה בכפה יבשה ומלאך הממונה על היבשה יובשה״אל שמו ולמה נקרא שמו יבשה שמיבשת כל מימות שבעולם שנא׳ ובני ישראל הלכו ביבשה בתוך הים יבשה ימים ונהרו וכל מקו׳ מים שנא׳ אשר לו הים והוא עשהו ויבשת : למעלה מן היבשה תהום על תהום תהו על תהו ים על ים מים על מים ארקא יבשה תלוי בסערה וקשור בכפה ארקא ומלאך הממונה על ארקא ארק״אל שמו ולמה נקרא שמו ארק״אל שבה רשעים נדונים בה כאש שנא׳ כדנא תימרון להון אלהא דשמיא וארקא ... ועל ארקא שאול ואבדון ובאר שחת וטיט היון ושערי מות ושערי צלמות וגיהנם ורשעים בהם ומ׳ מלאכי חבלה ממונים עליהם ונוכרי החשך שבהם כחומה שנא׳ ורשעים בחשך ידמו והשאול חציה אש וחציה ברד והם אינם כלים שנא׳ וצירם לבלות שאול ונשמתן לא כלה שנא׳ תולעתם לא תמות ... נהרי אש בו ז׳ מדורין גדולים בגיהנם ובכל מדור ז׳ נהרי אש וו׳ נהרות של ברד אש וברד העליונים א׳ מששים מאש שלנו ובכל מדור א׳ מס׳ של חבירו ובכל מדור ז׳ אלפים חור ובכל חור ז׳ אלפים סדקי׳ ובכל סדק ז׳ אלפים עקרבים ובכל עקרב ש׳ חוליות ובכל חוליא שבעה אלף כדים מרה ובהו ז׳ נהרות של סם המות כאש כשאדם נוגע בו נבקע ומלאכי חבלה מחיין אותו ודנין אותו כל רגע וחצי שנה באש וחצי בברד ושלג • והגנה קשה לו מן האש וזה חלק אדם רשע למעלה מן ארקא תהום על תהום וכו׳ • תלוי בסערה וקשור בכיפה תבל ומלאך הממונה על תבל תב״ל שמו ולמה נקרא שמו תב״ל לפי שמתבלין אותם במעשיהם הטובים ועל תבל הרים וגבעות וכל יושבים׳

שנאמר הרים רעשו וכל הגבעות התמוגגנה ושם ש״ה מיני בריות עליו של בני אדם יש דומה לארי בגופו ופניו לאדם ויש ראשו כארי וגופו כאדם יש ראשו לנחש ויש לשור ויש תשני ראשי׳ ויש שלשה ראשים וארבעה ידים וניף א׳ וכרם א׳ וב׳ רגלים ועל תבל עתיד הקב״ה לשפוט שנאמר ישפוט תבל בצדק ויחיה אומן בני אדם ומן העפר שהיו עושין עצמן כאלו שוכנים בעפר ויחלק להם שכר טוב ומחיל׳ אפי׳ בכשלו שנ׳ מקים מעפ׳ דל וכסא כבוד ינחילם למעלה מן תבל תהום על תהום תהו על תהו בהו על בהו ים על ים מים על מים חלד : חלד תלוי בסערה וקשור בכפה וילון ומלאך הממונה על חלד חלדי״אל שמו ולמה נקרא שמו חלדי״אל שמחלידים אותם בני אדם במעשיהם הרעים ואין חלד אלא הגוף ועל חלד אדם ובהמה וחיה ועוף ודגים ורמש ושרץ ורשע וצדיק תורה ומעשים טובים ויראת שמים שנאמר שמעו זאת כל העמים האזינו כל יושבי חלד הרי מנינו ז׳ ארצות וז׳ תהומות שביניהם וד׳ רוחות העולם הן : מרוח מזרח יוצא אור לעולם מרוח דרום טללי ברכה מרוח מערב אוצרות שלג ואוצרות ברד וקור וגשמים מרוח צפון שלא נגמרו רוח של מזיקין וזועות ורעמות וברקים שנ׳ מצפון תפתח הרעה ולמה לא נגמרו שאם יאמר אדם שהוא אלוה אומרי׳ לו שיגמור אותו ועזב הצפון פתוח כי הסביבה במערב כל פנויות שאת פונה דרך ימין וברא עולמו כנגדו מזרח דרום מערב כמו ו׳ קדימות כתיב בתורה להודיעך שכם הרי מתנה נתיך וברא עולמו בששת ימי בראשית : וברא עולמו ששת אלפים שנה עומד והצדיקים שעוסקי׳ בתורה תורת ה׳ תמימה א׳ עדות ב׳ פקודי ה׳ ג׳ מצות ה׳ ד׳ יראת ה׳ ה׳ משפטי ה׳ ו׳ יתברכו בו יברכך א׳ וישמרך ב׳ יאר ה׳ ג׳ ויחנך ד׳ ישא ה׳ וישם לך שלום ו׳ וישמור כו״ו שמירם פומ״ך א׳ שומר ישראל ב׳ ה׳ שומרך ג׳ ה׳ ישמרך ד׳ ישמר את נפשך ה׳ ישמר צאתך ובאך ו׳ : הרי כמזמור שיר המעלות ו׳ שמירות וכוכבים ששומרים התורה יזכו לג״ע כי ג״ן פרשיות בחומש וסיום חמשה חומשי עולה כעד״ן במנ״רים ... שמזה ישר״אל והם שומרים מה שבלוחות שמן ששת טפחים ששת סדרים נגולים מגיהנם שכתוב בו צלמות ולא סדרים תלות ששת טפחים על ששת רצועות יצא אורך כל אחד ששה וברחבם ששה העשה כל רצועה לששת חלקים הרי ל״ו טפחים ששה על ששה ועביין ג׳ טפחים ג׳ פעמים ל״ו הם ק״ח למנין גיהנם שנגאלו ממנו ודע כי גיהנם וגן עדן סמוכי׳ וביניה א׳ מפריד ביניה׳ וגן עדן מצד צפוני׳ מזרחי שנאמר וצפונך תמלא בטנם לכך הסמ״ם ... במערב מזרח וזהר פרחים ואבני אש שבעדן ולצד צפוני מערבי גיהנם וגחלי׳ אש מאש במזרח אדומה כדם ומעיין מג״ע יוצא ומבותל מצד זה מעיין גיהנם חמין אלכסנדרום מוכים שבא לפתח ג״ע שפתח הרקיע הוא אבל מצד אחד הוא נכנס בעולם ושאר חוץ לרקיע וקליפות שבהן נהר דינור ולמעלה מהקליפות מקיפין אותו ג״ע כי שני קליפות יש לג״ע וגיהנם וכמי הקליפות נהר דינור ולמעלה מהקליפות כסא הכבוד וחיות ומתוקף הרקיעים מתגלגלי׳ חמה ולבנה ומזלו׳ כיורה רותחת וחמי׳ רותחין ויורדי׳ לדבר אחר לכך הולכין ממזרח למערב וחוזרין בלילה והרקיע שעליו מהלך ת״ק שנה ונקר׳ עולם שהו׳ קת״ו רבו רבנן אמה במנין עולם והכל בתוך הרקיע הרי בתוך הקליפו׳ נהר דינור ואלכינו מתחתיהם זה העול׳ ובסוף גמר הארץ הזאת הרי גבוה מאוד משם ובאלה גן עדן בהר מצד צפונית מזרחית וכין הרים יורדים לזה העול׳ והר מפסיק בין העול׳ לגן עדן ודרך אותו הר ... ושם ... על עובי הרקי׳ מתחת לארץ וגם הרקיע מקיף ג״ע לעניין וזהר וחוץ לקליפו׳ למעל׳ כסא הכבוד ולמט׳ רוח סערה ואין דבר מקיף את הקליפו׳ כי בפני׳ ג״ע וגיהנ׳ ואדוקין בזה העול׳ ודרך ים לנהר דינור שבכל׳ ... בגיהנ׳ והמזלות ... דינור וכו טובלין ועלה אחד מששים בגן וגן אחד מס׳ בעדן ועדן א׳ מס׳ בגיהנ׳ והעוסק תורה בהיה אחד מס׳ לחכמת מעלה יכלל מתיתם ומגיהנ׳ ויבא לגן עדן שנ׳ ה׳ בחכמה יסד ארץ : כ״ב אותיות התור׳ א׳ אחד ב׳ שני הרי ג׳ ג׳ שלשה הרי ו׳ ד׳ ארבעה הרי עשרה ה׳ חמשה הרי ט״ו ו׳ ששה הרי כ״א ז׳ שבעה הרי כ״ח ח׳ שמונה הרי ל״ו ט׳ תשעה הרי מ״ה י׳ ל׳ הרי ק׳ כ׳ ם ק׳ ל״ע ק׳ מ׳ ם ק׳ הרי תל״ ... חומשי תורה הרי ת׳ ק קר״מ אלף הרי ת״ו ... ז׳ ם ף׳ ם ך׳ ... אלף הרי ששת אלפים והוא כראשית ברא אלפים ר״ת בכא ונכא בא״ת ב״ש ששה ים למה רמוזים ששת אלפים קיימי עלמא וכוכבים ג׳ אבות ד׳ אמהות נבראו ו׳ רקיעים פירש ו׳ ארצות וי״ב שבטים כנגד י״ב מזלות אברהם יצחק יעקב בגמטריא תר״לא שרה רבקה רחל לאה בגמטריא אלף ס״ו ראובן שמעון לוי יהודה יששכר זבולן בנימן דן יוסף נפתלי גד ואשר בגמטריא ל״א מאות ס״ו ישראל ישורון י״א מאות וו׳ תורה נביאים כתובי׳ שלש׳ הרי ששת אלפים שנים שהעולם עומד אפרים מנשה ישראל בא״ת ב״ש אלף ל״ה הרי שבעה אלפים כנגד ששת אלפי׳ שיהיה העולם ואלף ז׳ תהו לכן נמי יותר ל״ה כנגד ס׳ שביעית שבעה רקיעים שבעה כוכבי לכת שבעה ארצות שבעה תהומות שבעה שיהיה עולם חסר לכן נאמרו כימי אחאב שבעה אלפים שלא כרעו לבעל ושבעה אלפים ימי ... שנה מנין שבע ארצות ושבע תהומות ביניהם וז׳ רקיעים כתיב ה׳ בחכמה יסד ארץ בעי בריות מלאה חכמה

הוא דכתיב ותחכמת מאין תמצא וכתיב ירחם ה' כיה חכמה אבל בשמים שהם מלאים תבונה מבין דבר מתוך דבר אמר פניה בשמים ובתהומות שיש לפס דעת להוציא שני טיפין כנגד כל טפה וטפה אמר דעת בתהומות ושר גדלו והכל עמם לכבודו :

שבע כיום הללויך על וגומר אומר ה' כל השביעיות ברוך ו' ארצות ונתן חורתו על ארץ שביעית ונחר ערבות רקיע שביעי נחר יום שביעי שבת כן הרבה הם וזהו סביב ארץ התחתונה לאחוריו מקיפין אש ומים אחורי הא"ש והמים מקיפין רעש ורעדה אחריה' ברקי' ורעמי' אחריה' זיקים וזועות אחוריה' דמות חיות אחורים מקיפין דגלי' רבוב אחורים' מקיפין אומרים שלום אחריה' קול דממה דקה אחוריהם אומרי' קדוש אחוריה' אומרי' ברוך אחוריה' אומרים ימלוך אחריהם כל אלו חיות הקודש והאופנים וכסא הכבוד ורגלי השכינה תוקפין על גבי ראשיה' ככלות' ואחר' חיות והנה אופן אחד בארץ כמו ששכינה למעלה כך שכינתו למטה בב' ותהלתו מלאה הארץ ועוד השמי' כסאי והארץ הדום רגלי ואלף אלפי' ורבי רבבות של מלאכי מרום שומרי' ועומדי' תחת רגלי השכינה ומקלסין אותו בכל מיני שבח ובכל מיני קלוס בב' ותהלתו מלאה הארץ תחת כל הארצות שכינתו על כסא הכבוד וזו ומשמש זרועות עולם שני זרועו' לתת ה' בסיבלום התחתונים ואחד בסובלות עליונים שמרא' כבודו למעל' ולמטה ותבור' בכל אויר ובעובי ובכל מקום הוא תמלא ואם לא היה בורא כי אם רקיעים א"כ כבוד אחת למעלה ואחת למטה א"כ קשה הדבר שכתב ה' אחד אלא אחד הוא אחד ואין שני לו ואין בורא תמלא כל וזולתו כאשר נבאר בסוף הספר אם יזכינו בורא כל ומראה כבודו בשמי' ותמעל כי הכבוד שכן למעלה כנגד כסא ושם שרפים מסמלים כרובי אופנים חיות כן תחת הארץ התחתונה להודיעני כי כבוד שלמעלה למעלה מעוררי' בכנפים ואשמע קול כנפים' מכנף הארץ זמירו' שמענו ממעל קדוש ומתחת ברוך בשעה שאומר הקב"ה ועשו לי מקדש ושכנתי נקבלו כל פרי כחות של מעלה ובאו לקב"ה ואמרו לו רבש"ע מה לך לדור במקום טומא' ולשכן שם מוטל לך לשכון בינינו שאנו טהורים ואנו במקום טהרה טרויים שכן ביניהו ואל משכון בחוכם אמר להם הקב"ה יש לי אדם למטה ששקיל כנגד כולכם ואם מעוררי' לפני ברנו שנ' רנו שמים כי עשה ה' הריעו תחתיו' הארץ רנו שמים אלו המלאכים הריעו תחתיות הארץ אלו ישראל שהם מעוררים למטה ולא עוד אלא מעוררין לפניכ' דכתי' ברן יחד כוכבי בקר • אלו ישראל וא"כ ויריעו כל בני אלהים ועוד בסוף תהוב נפש יוקר מכם כי כחות שלכם אינם טולים כי אם רסי כמם אמר"ן • אמר"ן עולם רנו רנו ליעקב שמחה ובו כתיב והלך ושמח בכנר כיון ששמעו כן שתקו כולם וצוה למשה ועשו לי מקדש ושכנתי בתוכם וכנגד אותיות אבותם יצחק יעקב ראובן שמעון לוי יהודה יששכר זבולון דן נפתלי גד אשר יוסף בנימין שבטי ישרון הרי ע"כ אותיות כן בשמו וים ע וי"ב א ו' ש ואותיות אמות כאותיות אלו' תפוק ומנשק דיוקנו של יעקב וכשישראל מקדשין שמו של הקב"ה למטה בבית קדשו או במקדש מעט ק' ק' ק' אומר בספר סילוה הקב"ה מחבק ומנשק שמו של דיוקנו של יעקב החקוק בכסא הכבוד ושם שתי זרועותיו על שתי זרועותיו של יעקב ואמר אשרי האל שמקלסין אותו כניו בקדושה הללו ומחזה שדי יחוד וירא הקב"ה לבלעם מעשה מרכבה ומקום יעקב נכס' אמר מה טבו אהלי"ך יעק"ב בגימטריא יעק"ב בכסא וכתיב שאלו תחת לראשי הוא ישראל וימיני תחבקני לכך נאמר הבי ידך על איש ימינך • ע"ל אי"ש ימינ"ך בגימטרי' ישרא"ל ועל בן אדם א לא לך אמנ"ה בגי' ישראל וכתיב חוקה ך אלהי"ך אך ממכיך כיתין צדקי ואומר ק' ק' ק' שלשה פעמים כנגד הוא המלכים בשתים ממעל א' ועל הארץ מתחת ב' • ואין עוד באויר ב' • לומר שאין כמהו בעליונים ותחתוני' ובאויר המלאכי וכנגדו שלשה יחודין שאנו אומרים כמו י"ה"ל ה' אלהינו ה' אחד בברכת קודם אותו מקומו • וכק"ש בבקר וכן בערב : מי פעל ועשה קורא הדורות מראש א' אני ה' ראשון ואני אחרון כ' • כה אמר ה' מלך ישראל וגואלו ה' צבאות אני ראשון ואני אחרון ומבלעדי אין אלהים ג' • וכנגדן ג' חזיה הויה עד די כרסון רמיו ועתיק יומין יתיב לבושים כתלג חיור ושער רישים כעמר נקי כורסיה שביבין דינור גלגלוהי נור דלוק א' חזי הויה כחד' ליליא וארו עם ענני שמיא כבר נש אתיה הוא ועד עתיק יומיא מטא וקדמוהי הקרבוה ב' • עד דאתא עתיק יומיא ודינא יתיב לקדישי עליונין וזמנא מטו מלכות והחסינו קדישין ג' • כנגדן כשבעת אומרי' ג' פעמי' ק' ק' ק' אח' ביוצר וא' בעמידה תפלה א' בסדר קדושה לומר קדושה לכבודו ובאויר בשמים ובארץ וכן ג' תפילות מתפללים בית : והתפלה י"ח ברכות המתפלל אותה בכוונה יגלל מי"ח פרסות ויגיהנם שהיא מלא ובמוגה אשר נשמה של הקב"ה כתנין גיהנם והו פערה פיה לבלי ח"ק ויכנס לע"הב שהוא י"ח מאות אלף שנה עין לא ראתה אלהים וזולתך כמו שאין אדם יכול לראות י"ח חוליות שבשדרה וכתיב וישבע בחי העולמים י"ח אלף עולמות יש להקב"ה ורואה בהן בכל יום ו' ומעל יום של כן לעלם חסר כתיב שכן נעלמים (ב"ה ע"כ לעולם י"ח ב' כות בעמידה שכתיב לעלם וכו' ה"ה א"ח ע"כ לעולם י"ח פרקים נכנס שכתוב לעלם וכו') וכתם שבבורא יכי הכל ותמלא בכל אוירים כנגדו ומתגלה על חיות הקדש בשמים בין

נחדר בכבוד קדושתו על החיות למט' כסא של כסא כבודו למטה כמו למעלה שהם שכינתו דכתי' השמים כסאי והארץ הדום רגלי וכ' יי ותהלתו מלאה הארץ ואותו מקום של רגלי השכינה מקיפין י"ח אלף עוגמים • ד' אלף וח"ק לרוח לפון ד' אלפים ק' לרוח דרום • ד' אלף וח"ק לרוח מערב • ד' אלף וח"ק לרוח מזרח שח"ס יבי"ח אלף • וד' אלפי' וח"ק לרוח לפון • ת"ל ובכבוד גבורים שמוראה והדר ורנה וגיל וגאון ; ד' אלפי' וח"ק לרוח דרום • מלאי' קדושה וטהרה וצדק' בם הללו : ד' אלפי' וח"ק לרוח מערב • מלאים פאר ועטרה וכתר ומלכות וקול דממה דקה ; ד' אלפי' וח"ק כלד מזרח • מלאים שיר וזמר תפארת ניגון ורנן ושיר חדש ויש שם זוג כו אותו שבלפון מלאים חן ולדקה ישוע וגדולה גלה וגבורה • ואותה שבדרום מלאים שיר ותפארת פאר ועטרה נאוה וגאון ואותה שבמזרח מלאים שיר חדש פאר מלכות וקול דממה דקה • ואותה שבמערב מלאים תהלה תפארת ישוע ונלחות וגילה ורנה ומבין לכל הדרים הללו בכ' רבבות אלפים רבותי' אלפי שנאן ה"כ ונבראים א' ח אלפים והם משרתים לפניו ואחרי י"ח אלפי עולמות הללו מקיפין נהרי מים ואחר נהרי מים מקיפין נהרי אש ואחר נהרי אש מקיפין מוצאין הר ומים ואחר תהום לם ומים מקיפין הרים של ברד ונבעות של שלג ואחר כוחלי סופה ואחריהם כוחלי סערה ואחרים' קיפין רעם ורעדה ואחרים' מקיפין חימה ויחד רעמים וברקים ואחרים' כרובים מעופפי' ואחריהם כנפי רוח ואחרים' אלף אלפי מה וגו' ואחריהם רבו רבים ממחיקי נעימות ואחריהן מעוררי שירות ואחריהן הוקעי שופר ואחריהן מריעי בחצוצרי' ואחר' מחזיקי נעימו' רבותיו' ואחריהן משבלי תושבחו' ואחריהן אומרי' קדוש ואחריהן אומרי' ברוך שכינתו ותהלתו מלאה הארץ אחר כל אלו שיש היון אין כלום מכאן ואילך תהו ובהו ומכאן עד אין חקר ועד אין מקץ אין השיר ואין קץ בני יש חשך סתרו ובכל יום ויום הקב"ה רוכב על כרוב ושט בכולן שהוא רוכב על כרוב קל וכאשר רואה ורוכב על כנפי רוח שנ' וירכב על כרוב ויעוף וידא על כנפי רוח והוא מלא הכל וכשרוכב על הכרובים והוא הולכין לכל הרוח ופן לכל הכרובי' ולכל רוח ורוח ובשעה כזו הרוח תלאפים שבאותו לד מתגברי' ונשרים למטה מתגברים ואין אותי הכבוד שבלמט זה דומה לזה שני בסוגות בו לכך אמר שלמה בתפלתו אתה תשמע השמים מכון שבתך ומכנה הכבוד שבא בזוהר פרכי תלתלים ' ואותן י"ח עולמות מקים ועד לזדיק והן בסוף יחזקאל וחין גמר שם עולמות קטנות כלולות בלבת כי אותם אם ים אחרים יש י"ב עולמות ועם ולא אמן לפם עולמות ובזוהר שכבוד שרואה מתקום כסא כבוד והוא שביבין מרכבין והוא כבודו כבוד ה' ממקומו והוא כל ומלא כל ושכינתו בכל :

חדורש בא"כ בשל ח' עקירת ותפר מלאה הארץ חסד גדול כתן לנו הקב"ה לידע בחורה שנקרא חסד דכתיב ותורת חסד על לשונה מה למעלה ח' מגין בא' הומבי' • וח' רחמים ומי שחסד ורחמים יש בל בו ללמד על כל רקע ורקיע להורינו מה טיש בהו ורואין שה וילון ואחריו למעלה חלד קטורה וילון הוא כיריעה הפרוסה על הפתח לכל ירא כיים כן מניעה לדוק שמים ובבקר פורס על פני רקיע השמים והנין מפני חום השמש ובלילה מסירין אותו מפני כוכבים ומזלות ובבקר שב לגקימי ומכסה הרקיע בערב בא בנרתקו ונבקר בא לכסות ומחדש בכל יום מעשה בראשית וילון ושמים נדבקים יחד שמים שהוא תחת לרקיע מבדיל למו שכתוב השמים מספרים כבוד אל ואח"כ מעשה ידיו מגיד הרקיע טוב למעלה מתנו ויחון הוא לדוק ונראה כיום ודע שיכרא הקב"ה שלשה אלות ושבעים רקיעים כמנין שמים והם כשמים יחד כנגד שפסול ובכל רקיע לו שם ושמוי נקוד עליו וכל אחד משרתים כין כנא הכ וד אבל שבעה רקיעי' הם העיקר ועל שתם כינויי' כלולי' כל הרקיעים וילון דוק ועתה השמים מהלך ת"ק שנה וכוכם מלכ ארלת עב ת"ק ורא"כו מגיע השמימה כשיעור הסולם מהלך ת"ק ושרים גלבדים מתולים שבעה הכרסים מתולים על הארצות בשעלים ויורדים יש להם להביא חות מטער ן יהשמים נבראו אלם ומים כדבר ה' שמים נעשו כילד כשדבר הקב"ה בת קלא תוספת ור ורעיבם לחלות הדבור ובבא כו השמים ושמי' זבר תחת הרקיע בא מים שם הרקי' הראשון וכן מחלות מלאכי מיתה ושבעה כחות מוכנות על תבנים לא ליכר עליהן כי אם לתהלות אדרתיהם שהם עליהם עומקים וממהרם עליהם תוני' ברכותיהם והם מגולים כנקום נקם רלון הקיים ברוך הוא ומזיקין האדם העוסק במלאכים או שהביעין את המלאכים מזומנין לעשות ושבעה שרים השוטרים בילדי מאם ומרחיקין כחם ואם ממלסטות כי מאם ילאו ומתנותיהם לא יעשו דבר כי אם בעלת השוטרים ורבונותם ויעלמו אם לטוב אם לרע אם לעושר אם למחסור אם למלחמ' אם בשלום מחת השוטר הראשון שבעים שרים משרתים לפניו והם משמשים לכל דבר רפואה לעשות ולהרוא לכולם בשם לו"כ וגם פתר"ם • מחת השוטר השני המשרתים לפני שרים ומלאכים והם ממולאים אף וחימה להפיל סוגים בדרך המלאכים המנחשם ולשבלים ממקומות לכולם בשם יקרא בטהרם • תחת השוטר השלישי משרתים לפניו לד' שרים מלאכים והם המודיעים לאדם אם טובע אם רעה ובכל דבר ביכא אם טוב אם רע לכולן שם יקרא בטהרם • תחת השוטר הרביעי מ"ב והם ממונים על לב המלך והשרים ובכל אדם כולם בשם יקרא בטהרם • תחת השוטר החמישי כ"ב ורם הממונים

כלילה לדבר עם הכוכבים לשאול ולדבר עם הרוחות לכולם בשם יקרא בשמרת ׃ חתם הסופר ה׳ ל״ו ועם ה׳ לכי
גבורה תאוזרי׳ כח וחיל לרוץ ולעוף בכל פנות העולם לכולם בשם יקרא בשמרת ׃ חתם הסופר השביעי מ״ו ועם
מגידים כל דבר כחלום לכולם בשם יקרא בסתרה וילכו׃

עמואל המלאך הממונה על הוילון רקיע שממונה על י״ב אלפים מלאכים והרבה רבבים בשמים וכשצריך הדרך בארך באש שחור ובמקום שפוסק יש הר גדול של אש לבנה מפסיק אש צח בלא ראות ומשם והלאה מתפשט להדך אתה בהפסק הדרך אש לבן צח וכו׳ ׃ מתפצל הדרכים ויש למלאכי דרכים זה הולך לכאן כפי דרכו ללכת יש שהולך במסיבות עד שיעלה לסולם מרקיע לרקיע עד המרכבה ויש מלאכים שאין עובין לצבות (ס״א לצוות) בגוף המרכבה ׃ בכל מקום שכתוב השמים או בשמים פשמע בחלל הכיפה או עד גוף הרקיע אבל השמים למעלה מן השמים כמו ההדרה הדר בהדר ודע כי כל השמים עשוים בקובה ומתחם כאהל לשבת עמודים קרקעי והים שווים בסוף אוקי נוס הם אחוזים שמי אוקינוס בין קצות השמי׳ לבין קצות הארץ וקצות הארץ וקצות השמים על מימי אוקינוס הם פירוש׳ שנאמר המקרה במים עליותיו תוכי של מים עולה למעלה כאהל פרוסה ובני אדם עומדים תחתיה לקצותה למטה ותיכה למטה הן הן השמים קווהם למטה ותוכן למעלה כל הבריות יושבים תחתיהן כאהל לשבת ותחת השמי׳ והארץ כטבע׳ אהי״ה אשר אהי״ה א״ה מלמטה וי״ה מלמעלה והם שלשה אהי״ה אשר אהי״ה אהי״ה אשר אהי״ה שלהני הרי י״ב אותיו׳ כנגד י״ב שעות היום וי״ב שעות הלילה י״ב חדשי השנה י״ב מזלות י״ב שבטים וכיצד נחתמו ד׳ לכל רוח ורוח ב׳ אותיות למעלה ב׳ אותיות למטה א״ה מלמטה י״ה מלמעלה לג׳ רוחות ג׳ אהי״ה ורוח רביעי׳ פתוחה ועומדים ואינה חתומה יש זמן שהיא חתומה אליו כית״ות י״ה מלמעלה ו״ה מלמטה וסימן ישמחו השמי׳ ותגל הארץ ישמחו השמים י״ה למעלה ותגל הארץ ו״ה למטה בתחלת האותיות שם בן ד׳ אותיות ׃ ומה שפתח צפון שכנו ירדה שכינה לבלבל הלשון וירד ה׳ לראות את העיר וגומר ׃ ירד לסיני וירד ה׳ על הר סיני ובו ירד לחרב ירושלם ועמדו רגליו ביום ההוא על הר הזיתים ואותיות התומם כמראה הבזק ולהבית אור והואות באלף אלפים רבבות פימאות קומתו ומפני שתקוקי׳ באצבעו קשורים כתרים של זיקי זוהר והאות אהי״ה אלפים רבבות פרסאות קומת האחת שעור שהוא ע״ט שלהבת שכותב בו שלש אלפים למה השמים כטבעת (ס״א נשבעת) מפני כשאנו מתעסק בהם ומשתמש היה העולם נשרף באש כי חיילות רבות של שמי אש מסיבות עצומות גדורי אש רוצים לירד ושורף העולם כיון שרואים כנפי שמים קשורים בכנפות הארץ וכנפות הארץ בכנפי השמים בחותם אהי״ה עומדים מבעסם ונוהגים במדת רחמים ׃

(הגה)
י״ב אותיות שלה ג״ל אהי״ה אשר אהי״ה היינו אם תסתכל בצוור שלפניך תמצא ג׳ אהי״ה ב׳ פעמים אהי״ה ופעם אחת אהי״ה הרי חתום שמים וארץ ג׳ אהי״ה וכו׳ כאשר בפי׳׃

ובספר יצירה חתום רום כידך שלם פותחם בקבעות כשמו הגדול יה״ו וחתם בהם ו׳ קצות וחתמו ביה״ו קורא לו״ב (ס״א לא״ב) שאין נכפלות א״ו וא״ח ט״י לנכסא קי״ב לקח יה״ו כמו ו שנפרש בצרוף אותיות שלישמו ורפן וזה בוה ועשה הקב״ה בשמים כעין כסא ולא כסא ממש רק להודיע לכל שמלאכי׳

המלאכים שהוא מלך על כולם והשמים מספרים כבוד אל ועומד כך ולמעלה מן השמים ים ולמעלה מן יש מים למים בין ירצאים מה סה לכולם ומתגאה מוקית כל אש מקפות אותו וסולם גדול נלגב בשמים וראשו מגיע ברקיע ומלאכים קדושי׳ וסרים נכבדים ממונים עליו ומלאכי׳ ממוני׳ על שערי צפון מן ה׳ ׃ הם ז׳ ועל שערי דרום ׃ הם ו׳ על שערי מזרח ׃ הם ו׳ על שערי מערב ׃ ומלאכים סרוין בהם [רגל עגל עגול] מכנפיהם ולגוף תגולל לקיים מה שנאמר אים אל עבר פניו ילכו לא יסבו בלכתם לפי שהעגול חוך הפליטות בכף רגל עגל תרגימו רגליו מגלגלים כף רגל ימת ברגליהם רגל עגול כי התוך ראש כבריאת ודמותו כשור לכך עשה שלמה י״ב בקר תחת הים ורגל ישרה שאין רגל שור גדול משל אריה ולא של אדם משל כשר מה רכו מעשיך ה׳ ודע כי כאשר ליירנו כן הוא בלבם כליעות לכסא ה׳ מכון והוא עגול הרי המעלות גדולות הוא תמונה כל כך אלו ואלו אפ״ם לאת ג׳ כליעות יש מעלות כמו כ׳ כך דמות כסא וג׳ כעין חשמ״ל כעין התרשיש וג׳ ספיר וג׳ א׳ מעל בקר׳ ועשו כמו כ׳ לכך בא״כ של ר׳ עקיבא בשעה שירד כ׳ מעל כסא הכבוד דעבו הגלגלים אמר לכן הקב״ה למה אתם מרעישים תבינו כי ב׳ מעל ראשינו ירדה וכל כבודינו בו מרום מראשון נאמר כבוד מלכותך יאמרו דכתיב וראש עגול לכסא ותחת רגליו עלות וז׳ קטנה כנגדה אמר שלמה תצ״ם מתוך מתכון שכך מן המתים ב׳ כסאו והארץ הדום רגלו בית מנוחה לאדון ולאדם רגלו בית אלהינו והשתחוו להדום רגליו קדוש הוא בשמות להדום רגליו ולא זכר הדום רגליו וז׳ מעלות ואחד מבנה שער מבנה ... לכן משתחוים לאחרים שסיפה הדום רגליו באחרון כך ז׳ כסאות כשמים כך עשה ואין כסא אלא השמים כפולות ... ועיקר הדבר נאמר כסא הכבוד כעור׳ מלך הכבוד ... מעל מלכים מלו ובתוכם הסופר הממונה על י״ב אלפים ׃ ומלאכי חבלה עומדים על ספרי שמים יש בו סרבת שמספרים כבוד אל כמו שכתוב השמים מספרים כבוד אל ׃

ט׳ כנגד הרקיע שמבדיל כי אלה ט׳ פעמים רקיע בם׳ בראשית עד מים שמהללין לו למעלה מן השמים ה׳ בתרומים ב׳ מלאכיו ג׳ צבאו ד׳ שמש ה׳ ירח ו׳ כוכבים ז׳ שמי השמים ח׳ והמים אשר מעל השמים ט׳ כן מכון לשבתך ׃ מכון שבתו השמים וט׳ מיני אש במעשה מרכבה כנגד ט׳ מראות במעשה רקיע למעלה מן השמים רקיע שקבועים בו חמה ולבנה וכימה וכסיל וכוכבים וכל מזלות ומזלים וכל חיות וסולם גדול נלגב ברקיע וראשו מגיע לשחקים ומלאכים כאשים וסרים נכבדים ממונים עליו על שערי רקיע ועל שערי מזרח רקיע כשערי מערב רוח לצפון ממונים שם שרים ׃ על שערי רוח דרום שבעה שרים על מזרח ו׳ שרים מערב ו׳ שרים וברקיע השני בו כפור וקטור ואוצרות שלג ואוצרות ברד ומלאכי אש ומלאכי דיני ורוחות אימה ורומות יראה ואותו הרקיע מלא פחד כי בתוכו מלאכים עומדים לאין חקר עצומים לגאות ועליהם שרים נכבדים ושוטרים וברקיע י״ב מעלות וכל מעלה ומעלה עומדים מלאכים בכבודם ועליהם מכל גופה גופה ושומעים מתעסה בני אדם לכל ... כשהם על מעלה הראשונה עומדים ס׳ שרים ושוטרים מעמדם באימה עטופים אימה אורים יראה סובים רגלם כסופו במנגינות את פניהם כמראה בזק ופיהם לא ידום מלדברים רכים וקולם לא ישמע כי מלאכתם לגמוק ולכנס ולכתב על כל העומד עליהם ׃

על המעלה השנית עומדים י״א שרים עומדים בכח מעולים חיל מוכה ואמיצה ולנגדם כותרים את ורגלים ומקריבים מולות בני אדם אנה לאלה ׃ על מעלה שלישית עומדים י״ד שרים ומרגיז ומרפים ומכעיסים כני אדם ומכשילים בני אדם ומכשילים מחשבותם והם נבורים בחיל ובפחד לפניהם ורעדה לאחריהם ושואגים ומרעידים ומקלים ומרעשים בקול רעש ורעש בידם מקלות של אש ופניהם כזיקי אש יוצא מפיהם וכולם נכונים ולכבוש ולספר ׃ על מעלה הרביעית עומדים י״ו שרים ז׳ אורים סערה וקול לגים בקול נחשת מפות מאורות ופונים לצפון קולם כברק ואש סביבותם תפקידי׳ מנת מכני אדם לטוב ולרע ׃ על מעלה חמישית עומדים י״ב שרים אחוזים נגה ורומח וכובע בראשן ושריון קשקשים לבושם מוכנים ומשלם ואבני ברד רעדה במרוצה ומהלכין על אש אחוזים בלפידים ומתוזים ומלחמים קשת ופיהם לא ידום משלג ובגמחן כלם כותרים ואש מלהטת מרום אש מבער מאז כי מעשיהם כאילי אש מהאש יצאו באש מעמדם ׃ על מעלה ששית עומדים י״ו שרים נותנים בענום ומלאים כבוד ולבושי כבודים לבנים ויש נוראים מוכבים בכסותם הרים וכ׳ מכי׳ על חמה ועל הרפואה מאמצית הבלמה ׃ על מעלה שביעית עומדים י״א שרים אורים כח בגבורתם באימה מליין דומה לאש והליין דומין למים והם נגלאים במעשיהם ואין לעמוד על תכונתם כי אם בקומתן ויושבים כעפעפיהם ועומדים באימה שעומדים מתחתיהן אינם יכולי׳ לראות במראם ושעומדים מלמעלה להם נסתרי׳ במראיהן ושולכין לב׳ רוחות העולם ׃ על מעלה שמינית עומדים י״ט שרים

פריס י"ד מלכים על האומות לפניהם המתונים זרזים ומקים בחוסן וגבורה ברעש ודמות אדם לפם ומחוקם קשת ובידון ומקפלים אותם ולהם סוסי אש ומרכבות אש ויראה להם ; על מעלה שביעית עומדי י"ד שרים מלכים על האומות המזיקים בקולמוס אש וכתובים ספרי' לא מתעכבי' מודיעים בכל הקורא בשמים לבריות ; על מעלה י"א עומדי' י"ו שרים בגדולה ולהם מתנות משרתי' למרום על כסאם והם אש מעלין פאר ומשופפין ונותנין הלל ליוצרם ; על מעלה י"ב עומדים ד' שרי' מקיפין לדק וקרני הוד בראשיהן מלאים חכמה מובנים להללו עומדים מהלל ומהלה ; הלויים משוררים והלויים עונים אחריהם מרפא דבורים מוכש ולא אשר יזכרו מהים רשותם ברקיע אהל יפה ונאה מתקן לשמים וגדול הרא מלא אורה שנאמ' לשמש שם אהל בהם ובהרקיע חלק עובין לז' כוכבי' ושכמי למעלה מכולם כך :

מיכאל על שבתי ממונה •	ברביאל על צדק ממונה •
גבריאל על מאדים ממונה •	רפאל על חמה ממונה •
חסדיאל על נוגה ממונה •	צדקיאל על כוכב ממונה •
ענאל על לבנה ממונה :	

שב'תי קר ויבש בקרח ובכפור • צד"ק חם ולח ממוסך בינוני • מאדי"ם חם ויבש באש • חמ"ה כולה אש • נוג"ה קר ולח • כוכ"ב קר ולח יבש לח מעט • לבנה ממוסך בקור וחום :

באלו ז' מעונות יודעים החוזים שני חיי האדם אשר יולד במזל כוכב בילד איך יודעים החוזים חיי האדם בשעה שנולד יולד לעולם במזל הצומח העולם מן השמרה הוא בית חיו ואם היה בית שב'תי מזל הצומח שני יחיו ל' ואם צדק שניו יחיו ע"ט ב' אם מאדי"ם יחיו מ"ו ג' אם כוכ"ב נוג"ה שניו יחיו כ"ב ד' ואם כוכ"ב חמ"ה יחיו שניו ע"ו ה' ובלבד שיהיו המזל בכימו שבת"י ממונה על הריוח ועל העניות ועל החורב ועל חולי ומכה השמוני' בגוף ועל המיתה : צד"ק ממונה על החיים ועל השלום ועל הטובה ועל השמחה ועל העושר ועל הכבוד ועל הגדולה ועל המלכות : מאדי"ם ממונה על הדם ועל החרב ועל הרשע ועל הסכן ועל המלחמה ועל הנקמה ועל הקנאה ועל בעלי ריבות ועל המכות ועל הפצעים ועל הברזל ועל האש ועל המים ועל המפולת : כוכ"ב נוג"ה ממונה על החן ועל החסד ועל התאוה ועל החמדה ועל הפריה ועל פרים ורבים ועל ולדי אדם ועל ולדי בהמה ועל פירות הארץ ועל פירות האילן : ככ"ב חמ"ה ממונה על החכמה ועל הבינה ועל המדע לפתוח כל פתח ולחשוב כל מלאכות האומנות וכל כתיב של כל לשון : חמ"ה ממונה להבדיל בין האור ובין הלילה ולמנות בו ימים ושנים ולעשות בו כל מלאכה האומנות ועל כתב של כל לשון לגלות בו גלויות מעיר לעיר ממדינה למדינה : לבנ"ה ממונה על מפתחי שמים וארץ וערב הוא לכל הבריות להעמידן לרעה ולטובה ואעפ"י שהן ממונים אין להם רשות להטיב ולא להרע אלא הכל בצווי היוצר וברצונו שכל שכן הוא אומר בי לא ירעו וגם לא יטבו ואף ישראל לא היו צריכי' לאור החמה ביום ולא לאור הלבנה בלילה שנא' וה' הולך לפניהם יומם לא ימיש עמוד הענן יומם ואף לעולם הבא אין ישראל צריכי' לאור החמה ולא לאור הלבנה לא ביום ולא בלילה שנ' וה' הולך לפניה' יומם ונא' ולא יאסף עוד שמשך וירחך ולא יבא עוד שמשך מכאן אמרו רבות נו' ז"ל מנהג החמה וחק הלבנה ועדן המזלו' ומכון תקופות ומדות שימים ותכונן השעות ומחלקותם חדו הרלשונים ומקרו כי עוביהם חמ"ה מיכ"אל • כוכ"ב גדרקי"אל ומ"ה הס"יאל • לבנ"ה גברי"אל שבת"י • שבת"י משמש כל המזלות בשלשים שנה לד"ק צדקי"אל מאדי"ם ס"ה חמ"ה רפא"ל נוג"ה ענא"ל ז' מלאכי' לז' שעות שבת"י משמש עם לו מזל ומזל שני שנים ומחצה נמצא גומר ומשמש עם כל המזלות כוכן בל"שנה צדק משמש עם כל מזל ומזל י"ב חודש נמצא גומר עם כולן לי"ב שנים מאדי"ם משמש עם כל מזל ומזל שלשים יום נמצא משמש עם כולן י"ב חודש נוג"ה משמש עם כל מזל ומזל כ"ח ימים נמצא משמש עם כולן של"ו ימים כוכ"ב ומא"ה משרת עם כל מזל ומזל כ"ח יום ג' משמשים עם כולן ש' יום לבנה משמש עם כל מזל ומזל כ"ה ימים ומחצה נמצא משמש עם כלם שלשים יום :

סדר שבעה הככבים

כך הם חכמי הגוים אומרי' הרקיע הי' חלק לז' מעלות זו למעלה מזו וכן ז' מעונות שבז' כוכבים אלה וזה סדורן מעלה התחתונה הסמוכה לארץ היא מעונה של לבנה וכח הלבנה סובבת הרקיע גבוה מן הארץ מ"ל חבלים בחבל השמים כל חבל יש לו קנ' ומ"ים בחבל ארץ עמלו כולן י"א רבות ג' אלפים ות"ק בחבל הארץ : המעלה השניה היא מעונה של כוכב גבוה בג' חבלים בחבל השמים כל חבל יענו קס"ח חבל בחבל הארץ נמצא כולן המעם רבוא בשם אלפים תקל"ג : מעלה שלישית היא

מעון נוגה וכח סובבת כל הרקיע גובהה ממעון כ"ח חבל בחבל השמים כל חבל ומחבל פ"ד חבלי' בחבל הארץ נמצא כולם ארבעה אלפי' תק"כב ; מעלה הרביעית היא המעשית היא מעון חמה וכח רץ וסובב הרקיע י"ב חודש גבוהה ממעון נוגה ס'חבל בחבל השמי' כל חבל וחבל תק"ים חבל בחב'הארץ נמצא כולן ארבע רבוא ואלף ש"מ : מעלה חמישית היא מעלת מאדים וכח רץ וסובב הרקיע גבוה ממעון חמה ל' חבלי' בחבל השמי' כל חבל ישנו ק"ים חבלי' בחבל הארץ נמצא כלם ג'אלפי'ותק"ע חבלים : מעלה ששית היא מעון לדק גבוהה ממעון מאדים סר"יב חבלי' בחבל השמי' כל חבל ישנו קי"ב חבלים בחבל הארץ נמצא כלם שאם רבוא ח'אלף ותק"מד : מעלה שביעי' היא עליונה וכח שבתי וסובב הרקיע לשלשי' שנה גבוה ממעון לדה תס"ן חבל בחבל השמים כל חבל ישנו קנ"ו חבל בחבל הארץ נמצא כלם י"א רבוא וז' אלפים חבלי ארץ • נמצא ממעון לבנה עד מעון שבתי רום אלף חמש"ח חבל בחבל השמים שהם ד"ם רבוא ואלף ות"ח חבל בחבלי הארץ • כל חבל הארץ כ' אמה ארבעים חבלי'מיל וכל מיל אלפים אמה נמצא ע"ב אלף וחמש מאות מ"ו מיל פחות מ"ל אמה : [ואחד מתמונה במיל וא'מב' מיל שהם קע"ט יום ות"לה וא' מת' מיל זה עובי רקיע) חללה עולם מן הארץ עד לרקיע תש"ל חבל בחבל השמים כל חבל ישנו קנ"ו חבל בחבל הארץ נמצא כלם י"א רבוא וג' אלפים ותש"ק חבלי ארץ שהם שני אלפים תת'מו מיל מהלך ע"א יום וז'מיל :

חכמי ישראל אומרים מן הארץ לרקיע ת"ק ואלו נאמרים באמת אלו ז'כוכבים שבת"י לד"ק מאדי"ם חמ"ה נוג"ה כוכ"ב לבנ"ה וחלקו הרקיע לו'מערכות וו' ארצות ממשלתם ואלו ז' כוכבים ידע האדם טוב' בו הן לטובה הן לרעה • ולמעלה מן הרקיע השני מים העליונים נמצא המזל שבתי קרוב למים על כן הוא קר עד מאוד מן המים והוא מרוחק מן החמה ואינו מקבל כלל מחומו ע"כ הוא קר ויבש בקרח ובכפור :

צדק שהוא קרוב לשב'תי יקבל הקור שקרובה למים והחום של מאדים הרי הוא ממוזג בין קור לחום ככך כחו ממוסך בינוני לא חם לרוב ולא קר לרוב • מאדים קרוב לחמה והוא חם ויבש כאש חמה הוא אש כל השבעה כוכבי' של אש הם וחזק שבכולן חמה והוא באמצע ודרך האש לעלות החום והלהב מלמטה למעלה נוגה קר מקור כוכב ולבנה והם מחום חמה אשר עליה ונמצא קורו וכוכב קר מקור הארץ ולבנה קרה בשלג והם מקבל מנוג"ה ומכוכ"ב שתחתיו לא מעט לבנה ממוסך מעורב קר בשלג כי מקבלות הקור מן המים התחתוני' ומן הרוח שבין הארץ ונקפא הקור שלם בשלג ושאר מתמסכם החום שהיא מקבלת מחום המזלות ולפי שהיא גבוהה מן הארץ אינה קרה כשב"תי והוא מקבלם מגבאות חיילי' הגולגי' עמה על כן כחה ממוסך בקר וחם :

חמה אש • כוכ"ב חורב • לד"ק רוח • נוג"ה מטר • לבנ"ה לגון • שבת"י יותר מאנת • מאדי"ם רותח • חמ"ה חלק הארץ נוג • כוכ"ב דרום ארץ כבשאב"ית נוג"ה אר"ם • לבנ"ה שעיר • לד"ק אד"ום ומאדים כפתור שבת"י תודו • חמ"ה ולד"ק שולטין במזלות • אש ותמה ביום לד"ק הלילה נוג"ה ולבנה שולטין במזלות מים נוג"ה ביו' ולבנ' בלילה שבת"י וכבב חמ"ה שולטין במזלו' רוח שבת"י ביום וכוכ"ב בלילה ומאדי"ם שולטין במזלות מים בלילה והו למזמל ביום ובלילה וז' מלאכי' ממונים עליהם לכך ז' סגין על סי"ן של ולמשול ביום ובלילה שנתן לה גבורה חמה וכוכבי' כאחד שולטין מאדי"ם ולבנה אוהבת זה לזה חמה ולדק אוהבים זה לזה שבתי ומאדים כאחד במקום יפה כאחד טובים במקום רע רעים שהם לטובה ולרעה :

צדק ולבנה וכוכב ונוגה כאחד טובים שונאי' רעים כולם זה לזה ואין אוהבי'זה את זה לבנה וכוכב הנוגה כאחד טובים שהם ריעים ואוהבי' זה את זה ורצון אחד להם לא יגלה כוכב עם חמה ולא לבנה עם נוגה והאל"ה עם לד"ק ומאדי' עם שבת"י • חמה ונוגה ושבתי טובים לתאומים נוגה והמלה עם לדק מאדי'עם שבת"י חמ"ה ונוג"ה ושבת"י טובים לתאומי לד"ק ושבת"י ככב טובי"ם לפרש"ן חמה ולדק ככב טובי"ם לארי'חמה ונוגה ולבנה טובי' לבתולה חמה וככב טובי' לקשת לדק שבתי ונוגה טובי' לגדי חמה ולדק לבנה טובי' לדלי חמה ונוגה ולבנה טובי' לדגים :

יו"ד ברא עולמו בי' מאמרות כנגד י' דברים וברא חמה ולבנה כנגד ב' לוחות וכו • ברא ז' כוכבי' כנגד התורה מזוקקת שבעתים • וברא כוכבים הרבה ומשמשין עם המזלות • י"ב מזלות ברא הקב"ה בעולם וכל מזל ומזל ברא לו חיל שהן ט"ו חיילות וכל חיל וחיל לו ל' חיילות שהיון ריהטון שהם רבוא ו"מח • דיהטון ל'לגיון שהם ל"ב רבוא וד' אלפי' בכל לגיון ל' לשטרא שהם תתק"עב רבואות וכל גסטרא ל'ברקון שהם ט'אלף רבוא וק"ם רבוא • ולכל פרקון שם"ה רבוא ככבים למנין ימות החמה בהן אלף רבוא רבבות ותתק"לו רבו רבבות מה רבו מעשיך ולמשול ביום ובלילה שבעה כוכבים מהלים ביום כש"נגש מל"ס בלילות מל"ס בלנ"ס בימים ולמשול שבעה מערכות כימה ראש השור כוכבים רבים יחד מקובצים כאחד כאפרוחים תחת התרנגולת כימה ראש הוא מזל שור כסיל הוא העגלה

טלה
שור
תאומים
סרטן
אריה
בתולה
מאזנים
עקרב
קשת
גדי
דלי
דגים

שבתי
צדק
מאדים
חמה
נוגה
כוכב
לבנה
ארץ
אוקיינוס

ספר רזיאל הגדול

שמגלה ועש זה שאלך אמר כימה יש אומרי' שעגלה זה עש וכסיל זה הולך אמר שני כוכבי' לעגלה נקראו כסיל
זה' נקראים מושכות כסיל ולכימה שבעה כוכבי' ומי כבראשי' לממשלות היום לממשלת הלילה וכסילי' ולממשלות
ביום לממשלות ביום ובלילה תרי ס' יום ב' יום כ"ם שלי מתגלגל ברקיע ותלוי הולך ומהלך עם כל מזלו'לות מסיב
חכמי' אמור שאין ממשלו' מזלות אלא כסי חפץ מלך מלכי המלכים הקב"ה שברא' ולחכמה המזלות אין קץ על כן
כל איש אשר בגמ' רוח חיים באפיו יבין, כלנו כי הקב"ה יודע מה ילד יום ומה שיהיה קנה חכם אחד כמולי' כן כל
מה שיהיה כל שכן מי שברא' שיודע סכל מחשבות עד שלא יולדו כל מאורי אור או הגדולי' נתנם בדרום חוץ מן
שעגלה שהיא נתונה בצפון ושמזיקי' ממלכי' ברקיע ומלאכי' שנפלו ממקום קדושתן מן השמי' עולין לשמוע דבר
אחר מאחורי הפרגוד ומתרדפין בשבט אש מיד הן חוזרין למקומן וכל שכוכ' אש יפל מזלות נקראו כלי' רקיעי
בחלום ולא קדם זה לזה אלא ב' ידוע שעם לכן כל מעשה מהם בתמימות וכל מעשה הלכה בוריות ושמה ולכנם
את שני מאורות הגדולים ברקיע הוא עלינו כסוי כקובה של אהל ונטוי כיריעה שכתוב נוטה שמים כיריעה ויבעים
אשר ויפתחם כאהל לשבת וכל הבריות מכסה הרקיע כאהל שהכם' כל אשר תחתיו והגלגל המגלגל המאורו' והכוכבים
והמזלות זורחת למערב ומערב למזרח לפוליכה מעלה למור ומצור לתאומים וכן עד דגים מתחיל ונמר עד שנים
דור ודור ומעלה ומוריד את שני המאורות הגדולים ועם הכוכבים ודרום לצפון ומצפון לדרום והארץ הרוקעות על
המים ובוכנת בתוך תימי התהומות כאניה בלב ים ונהר אוקינו' נהר מקיף אותה מסביבותיה וזה נקרא ים הגדול
ואין מי שיוכל לעבור בו או לבא ולשמוע בו ושאר המים שבעולם ממנו יוצאי' וכמו מעבר לאוקינ'ום ימים הוו ובמו
נבר' מדוקי' קלום הרקיע לדכתיב בספר איוב או מי ירם אבן פינתה ויבעי' אמר בורא קלום הארץ והארץ כולם
כבראם ליושב לכד לצפון הארץ גבוה עד לכיפת ומדובק לו הרקיע לכל צד ותלוי באמצע הרקיע והגלגל המזלות
והמזלות ראש והלבנה הוכב : הרקיע לדעת כאיום מקום ראש תלוי יוסיף על בריאת עולם בני שנים
ויעמוד אותם י"ם י"ט שנים והנשאר בו כמחזורו וירא' את שכנגד השנה ומה שכנגד החדש לשם ראש תלוי והוכב
והליכתו לאחור והוא הולך לפניו ופעמים לאחוריו וכן הכוכבים כ' ותכו' לפניהם כל תולד כמו הולך לאחור ולא
לפנים אן ראש תלוי עומד כמזל י"ת חדשי' עד וגבו הם ו' מזלות והנכנס ראשו במזל טוב ונולד בו יזכו בחלי שנים
עבר מזלות והקלתם זכרי' והקלתם נקבות כסדר שלי"ק שהן במזרח לא השומם וזכרי' מפני שבנגן מזרח שהיא עלמום
ושיא תחלת המזלים יכל דבר שהיא שלייט תחלה הוא זכר שכ"כ מפני מה הן נקבות מפני שפונן פנת דרום יורדת
לכל דבר שבירידם היא נקבה כנקבה שהיא למטה מע"ד לצין מגשי' כחתי ובחחתי' דמי כנקבות מח"ד מערב והם
וכרים מפני שפונן פנת מערבי ובינה מערב ואין כבוד שיסוי אלא זכרים טה"ק אש ושמוגן זכרים לפי שפוקדון אש
ושלא למעלה כוכר והוא ראוי למעלה · שכ"נ עפר ושמוגן נקבות לפי שפקודתם עפר ויש למטה כנקבה שהיא
ראויה למטה מח"ד רוח ושמוגן זכרים לפי שפקודתן רוח והרוח בינתים בין לרקיע למטה ושלים תרייע וכר היא
מע"ד מים ושמוגם נקבית לפי שפקודתם מים והמים למטה והשלים מכריע נקבה שהיא ראוים למטה ואנו הן א"ם

שנים עשר

רו"ח מי"ם עפ"ר :
מזלות ברא הקב"ה בעולם וסדרן ברקיע הם וראשיהם ואלו הן טל"א שו"ר תאומ"ים סרט"ן
ארי"ה בתו"לה מאזנ"ים עקר"ב קש"ת גד"י ד"לי ודגים ביום ובלילה לכל אחד כמקומו ואין נראין לעין מפני שמחמת אש הם אור גלגל חמה וכוכן נראין כל לה חוץ ממזל
שהחמה יושבת עליו לפני החמה שעה מכוסין ושעה מגולין וזה סדר עלייתו כלם : כוכב חמה זהיל עלה לרקיע
כוכב מזוני' מתחיל לעלות את שקע כולם מזוני' כולם עלה וכן כולם יוצאין כמסדר ברלם לכולן יום ואין אחד נכנס
בזמן חבירו ולא חכם מנסו מנסגו הגמח בשעת זרוע אין מסתם כשעת הקציר והסים בשעת הקציר אין תמתם
בשעת הורע וזהו סדר תשמישן חלי מאזנים ועקר"ב וחלי קשת תשמשן בעת הזרע ש"א יום ולבלותיה חלי קשת וגדי
וחלי דלי משמשין כימי החורף ס"א יום ואע"פי שאין ראוים לדבר וחלי דלי דגים וחלי טלה משמשין בעת הקיר ס"א
יום חלי טלה ושור וחלי תאומים משמשין בעת הקציר ס"א יום וכן הוא אומר והבלים את עומר ראשית ורכם אל הכהן
ואימתי הבאת העומר ביום נישן וכן הוא אומר והירדן מלא על כל גדותיו כל ימי קציר חלי תאומים וסרטן וחלי אריה
בעת הקיץ ס"א יום כאלם תומר מעת הורע ועד הקציר מתם מזלבת כבעת מזלות תחלי מאזנים עד חלי טלה שהן
ק"פ חלקים וכן כבע' חלקי' עד שעת הורע שבעה מזלות מחלי מזלות עד חלי מאזנים ששהן ק"פ חלקי' וחלקי' כמזל
הרקיע עשוי כקובה שמוכות לכן נקראו מזלות לפון אול שהוליך על כן נקראת משולם עגלה בדרום ועגלה בצפון והקב"ה
מנהיגם בחכמתו :

עושה עש כסיל וכימה שהם מנהיג מעמיד כל אחד ואחד בעמו נהם משנה עתים ומחליף את הזמנים מעביר את זה עם
כסיל מתחתין סוכר כסיל סוכר עוברים כימות החמה וכן אומר רב מחוגל כל סוכר לשון הסגר וסתימה כמו כל עושה
שכר בבישעית כסיל סוכר עוברים ופתרונו אדון העולם שהוא יוצר את הכל כשהוא סוכר מזל כסיל סוכר עוברים וכנים
ספרמות מתחזקים כימות הגשמים ואין דרך מהנה ים ובספר שבתאי מפרש כדית המזל הרקיע הוא עשוי בכפה דומה
לאהל הפרוש על הארץ כמ"ש וימתחם כאהל לשבת קצותיו למטה ותוכו למעלה ככפה דומה לאהל וכל הארץ מסתיו ויש
אוקיינוס מסביב וסביב ים הארץ תהו וכמו דכתיב בספר ישעיהו הלא ידעתם אם לא תשמעו הלא הגד מראש הלא [illegible] כורה קצות
הארץ אינה נובכת ונמצאה הארץ דבוקים קצה ברקיע סביב כדאיתא בספר חכמי הגוים כי הרקיע לארץ היא מכל צד
ובספר חכמי ישראל שהרקיע בצד צפון אינו דבוק קצותיו עם הארץ ואינו מתוקן כי נוטה צפון על תהו תולה ארץ על בלימ'
ומדרום שמזמם פנתו בחדר שוממה שגולה כדכתיב עושה גדולות עד אין חקר עושה עש כסיל וכימה וחדרי תימן ממזרח
ומערב מיוסד הרקיע על הארץ דכתיב בדברי עמוס בונה בשמים מעלותו ואגודתו על ארץ יסדה וכימה וחדרי תימן הקרובות
ממולי כתוכן כימית הגשמי' שמשין הקב"ה את לאיוב התבינכך יאבר נץ פרוש כנפיו לדרום [illegible] הב' אך הדרום הם' כנפיו
ויעמידנו ויפה בו כח לעוף והיה הדין לאמר עיפית אבל לפי שמנגד גדול בכנפים ורוב הנוצה הוזכר שמו מאמר עיפות וכן
שניגו נראה הנכה שבימים משמשת כימות הגשמים ונותן בריח הוא מזל מכין הנקראים כלבון חכמים מזל תלי לפי שתלוי
בו י"ב מזלות שבם מלך א' שמה מלך א' פעמים מבריח את הגשמים מקלה נקלה לכך נקרא נחש בריח ופעמים מתעקם
מכנים זנבו לתוך פיו כנחש עקלתון שבם מזלות הפנימיות פנים מתמשין ומגסגי' את העולם כאותו זהן ובעלותם לשמש
ישוב ומתעקש אף מלך הגבי כדי שישא מכנים מזלות החיצונית לפנים שמשו בעולם שמה התיכוגים שימשו עמה לחוץ
ובשפה שמתפשם הבריח את הרקיע מקלה אל הקלה והרקיע הזה נטוי על כל העולם כולה מקלה לקלה לכל מקלה פנת
צפון שלא יגמר והעולם הוא עשוי ומחולק לג' חלקי' שלים מים שלים מדבר שלים ישוב והארץ ממקום מזרח תקופת טבת
שהיא מערבי דרומית נכוה עד לרקיע זה והגבול עגול הוא סביב כנגד שפת הים אוקיינוס מכל צד והוא גבוה רכון הוא
מסביב סביב מקלה מזרחי דרומי עד מערבי דרומי וזה הכוה פתוח חלונות חלונות במזרח וחלונות חלונות במערב ממקום
מזרח תקופה תשרי שהוא מזרחי דרומי של תקופת טבת ועוד במזרחי התיכוני ואמצעי של תקופת תמוז ובאמצע בחוץ
בין ג"א חלונות שבקרן דרומי לבן ג"א שבקרן לפוניים חלון א' באמצ' ושמה חלון נוגה יבלד חלון ואת מלד לפוני שלה ים
חלון שבקרן ושמה תעלומה ובה אור יולא בגא'גתעלומה יול"ין אור והוא בקרן מזרחי דרומי של תקופת טבת נקרא שמה
כלנה ותחלון שבקרן לפוני של תקופ' תמוז נקרא שמו נעמן מתחיל השמ' בגרום מחלון נעמן והולך סובב וחוזר לאחוריו
ויורד מלפון לדרום חלון אחר חלון אלו חלונות ולכשתכל' כ' חלונו' יש חלון א' ושמה סדר שבה רוח סופה:

תקופת תשרי מתחיל השמש לזרוח מחלון נוגה והולך וסובב לקרן מזרחי דרומי חלון אחר חלון עד שהוא מגיע
לחלון כלנה ותקופת טבת מתחיל מחלון כלנה והולך וסובב וחוזר לאחוריו ועולה מדרום לצפון חלון אחר
חלון עד שמגיע לחלון תעלומה והולך וסובב ועולה אל קרן מזרחית לפונית חלונית עד שמגיע לחלון נעמן ועד חלון
הדר והוא חלון ששמה סדר מתחבון ג"א וכתבלת מתחלת הקרן מזרחית דרומית מחלון כלנה עד חלון תעלומה ואת החלון
ששמה תעלומה מתחבון ג"א היא החלון ששמה תעלומות לחלון הדר יש החלון ששמה נוגה הנה הוא מספרם קפ"ג כחלו
חלונות שבמזרח קפ"ג כנגדו יש שבמערב קפ"ג חלונות והם מבואות ג"ב שמש הוא החמה בכל יום הוא זורח מחלון אחד
ושוקע ובא במבוא אחד במערב כנגדו החלון שבמזרח ועד שהוא עובר ועולה עוכים של מבוי חלון להראו' ביבוב ימיה שמר
שנ' וכמו בשחר עלה ואומר שלחני כי עלה השחר ועד שהוא בא והולך ונמשך כמושבו של מבוי יסיה ע"מ שנ' ויהי השמש
באה ועלטה היה ושכינס במערב לעולם שנ' שולו לרוכב בערבות חלון א' יש באמצע הרקיע שהוא בין מזרחי דרומי של
תקופת טבת ובין מזרחית חלון מזרים שמאלפוניים של תקופת תמוז ושמה תורים שנ' מן החדר תבא סופה ומזורים קרה
ואין חמה יוצאה ונכנסת בו אלא פעם אחת של מחזור הגדול שבו נבראת חמה גלגלה היא במגלגל ונראה גלגלה ויש לה
ארבעה פנים לארבעה לדדין קלד א' כחו חם ולא קלד ב' חם ויבש קלד ג' קר ויבש קלד ד' קר ולח כנגד ד' תקופות השנה:

בתקופת ניסן נהפך הלד של חמה שהיא חם ד' זמני השנה חם ולח לקיומו למטה לארץ ויהיה שעה חם ולח עד ג'
חדשים: בתקופת תמוז נהפך לד החמה שהוא חם ויבש לקיומו למטה עלה לארץ ויהיה שעה עד ג' חדשים
חם ויבש: בתקופת תשרי נהפך הלד של חמה שהוא קר ולח עד ג' חדשים: בתקופת טבת נהפך לד החמה שהוא קר ויבש
עד ג' חדשים ואם לא היתה החמה מסובב' לד' מסיבות לא היה העול' יכול לעמוד ובשפה הם מעדנות כימה וה' מושכות
ב' כסיל ז' וה' שמי' בסובב גלגל ו' מקורי' מב' ליסיב כלד לפון וזרח ד' מלפון לימין וה' לשמאל לדרום וה' מהלך

לשמאלו וכנגדן נאספו' ביום ובלילה. תאומי' סוף הו' עקרב סוף הה' מן התאומים לקשת לבין עקרב לסרטן בין עקרב
לבין עגלה כעקרב עגלה לצפון ועקרב' בדרום וזורחת עגולה בלפי דרום ושוקעות עגול כלפי לפון ובלפון עגלה תוארת
ומשדרת את התלי ושתי למזגים והמזלות לגלגל והגלגל חוזר בגלגל דלי המים והמזלות בסרטן ותלי כמלך ועגלה כמנהיג
וכולן ברוח שכאמ' ברוח שמים שפרה חוללה ידו נחש בריח זה התלי חוזרין וזורחין ואוספים מאורות כמלכים וכוכבים
כשרי חיילות ושודרין מזלות כמחנה הגדול שנאמר המוליא במספר לבאם ותשבון י"ב מזלות נמלא כימה וכסיל על אשר
הם ז' המזלות נמלא מכימה וכסיל על אשר הם מ' המערכות כימה או מושכות כסיל תפתח אם הקשר מערכות כימה
וכסיל תפתח אינו אומר כן אלא שהקשר ללמדך תאומים ה' משמש ומשבין או שבעה מזה אתה למד כי הם' מערכות כימה
וו' מושכות כסיל תפתח אלא ספק הקב"ה מבון ואמר לאיוב תוכל לקשור ה' מעדנות לכימה שהם ז' ותוכל לפתוח
מושכות ז' לכסיל שהם ה' עושים י"ב וכימה הוא מזל שור וזנב לטלה ועד כימה נחבאת עם שור לכסיל יש אומרים שהוא
עגלה ועש הולך אחד הכימה וי"א עגלה הוא עש הולך אחר הכימה שמגלה הוא כסיל וה' נקראים מושכות כסיל כי הב'
כחבים של פני העגלה וה' מושכותיהם ומגולגלותים' ולכימה יש ז' ככבים והם מעדנות לימה ועש הוא כההולך אחר
הכימה וכשהביא הקב"ה מבול לעולם לקח ב' כוכבי' מכימה והיה המבול וכשבקש להעביר לקח שני כוכבים מעש ושם
המקומות ועל זה הולך עש אחר כימה לבקש בניה ישוב שהוא עש והוא עש על בניה הנחם לעולם כשמתחיל מזל אחד
לזרוח במזרח תאוגיי' שהוא שביעי מתחיל לרוח ולשקוע במערב אע"פ שאין נראין כולן ז' המזלות כיחד מקלתן של
זורח נראה ומקלתן של שוקע שהם שביעי לא נראה כיצד טלה מאזנים בזמן שמתחיל טלה לזרוח מתחיל מאזנים לשקוע
שור ועקרב בזמן שהשור מתחיל לזרוח עקרב מתחיל לשקוע וכן תאומים וקשת סרטן וגדי אריה ודלי בתולה ודגים לעולם
הו' מזלות זורחים מלפון כימה הוא לד דרום ונראין בישוב והם הולכין בלד לפון אחרי גובהה של ארץ ולא נראין לעין
ולא כן המזלות אחרים ועל כן קראום המזל שהם הבית של מפותחי' בלבון חוגר כמפתח כלומר שהשבע נקראים
מעדנות על שם תקשרות מבים כישוב ולא נראין לעיני היושבים ולא כנה הפסוק כן כל המזלות והכוכבים: עש הוא
וכסיל הוא מזל תאומים כימה הוא עם ראש מזל שור על שם ניכרים ונודעים יותר מכל הכוכבי' ומכל המזלות ועל אשר
הן מתחיל כימה וכסיל כיחד קרובים כיחד זה לזה והולכין זה אחר זה ונכרין לעין בכל כך אמר הקב"ה לאיוב התקשור מעדנו'
כימה או מושכות כסיל תפתח ללמדך להביא לרקיע כזורחת הכימה שהיא שור במזרח הרחם מזל עקרב שהוא שוקע במערב
וכזמן שזורחת עקרב במזרח שור שוקע במערב והכסיל עם שור המזלות של אחריות (כ"א עם מזלות אחרות) מושכין
המזלות הללו ממערב למזרח מלד לפון מאחורי גובהה של ארץ וע"כ נקראו מושכות כי הן מושכין את המעדנות ועוד על
שזורחת הכימה במזרחים לפונים יותר מכל המזלות על כן נקראו מעדנות אלו ז' ולא אחרים ומתחיל וזורחת מן הכימה
וגומר בעקרב על שהכימה זורח מלפון ועקרב זורחת מדרום ושאר המזלות זורחין מן המזרח לכימה למזרחו של מערב
הרי למדת ו' מעדנות והם מושכות וע"ז נאמר מושכות ומושכות הן למעדנות נחבבות עם הכסיל ה' מושכות המעדנות
ממערב למזרח בזמן שהכסיל במזרח הם מושכות למעדנות ועקרב שוקע למערב בסוף ה' מזלות שהן בלד לפון ויהיו
מושכות עם כסיל במערב למזרח לבד דרום ממזל עקרב ונמלא תאומים בסוף הו' במזרחו אחרי הכימה והמושכו' נחשבות
מן המזרח למערב בלד לפון ממזל תאומים הוא הכסיל בסוף הו' ונמלא עקרב בסוף ה' במערב תחלת תאומים ועד תחלת
קשת י"ב מזלות הרי למדת מכימה וכסיל כי י"ב מעלות הן לא פתוח ולא יותר: בבראשית רבה כימה מעדנת הפירות
פירש כימה משמשת בימות הגשמים והעולם מלטנן וממיתה את המולעת שמשחיתין את הפירות וכסיל מושך בין קשת
לקשת וזהו פירש כסיל משמש בימות החמה וקודם ימות החמה הפרי עיקרו אלא שני וכסיל מחממת ומגדלו וממתק הארץ
מן הכך לעיקך הן אלה קלת דרכיו ברוך הוא ומבורך שמו אמן:

ועתה אשכילך על ענייני החמה שם"ו חלונות והם מעלות קפ"ג ימים עלה ברוח מזרחית וקפ"ג יורד ברוח
מערבית כפי ימות שנת החמה ויולאת במזרח ונכנס במערב כי השכינה במערב נכנס ומשתחוה לפני המלך
מלכי המלכים הקב"ה ואמר רבון העולמים עשיתי כאשר לויתני:

בתקופת תשרי וטבת סובבת בקרן הדרומי' כתימי אוקיינוס בין קלות השמים לקלות הארץ ושוקעת בלילה
גדולה ודרך גדולה עד מאוד שמגיע לחלון שבמזרח ברולה ללאת בו ובתקופת ניסן ותמוז סובב בקרן
לפונית במימי אוקיינוס בין קלות דרום וים כב אל לפון הולך לצפון בתקופת תשרי וטבת וסובב אל לפון בתקופת ניסן
ששה חדשים בקרן דרומי ששה חדשים בקרן לפונית ועל סביבותיו בחלונות שבמזר' שב הרוח החמה בלב אלהים
מבשם כתובים על לבו והמלאכים מנהיגי' אותו אלו שמנהיגי' ביום אינן מנהיגים בלילה והחמה עולה בתרכבת ורוכב

ביטות החמה ומעוטר כחתן שנאמר כחתן יכהן פאר כחתן יוצא מחופתו: קרניו ופניו מביטות לארץ של אש קרניו מבימות וקניו למעל' של ברד אלולי הברד שמוח מכלה אותו היה העולם כשרף שנ' ואין נסתר מחמתו והאורף הוכך את
אלולי אש שחמם פניו של ברד לא היה העולם יכול לעמוד מפני הקור שנאמר לפני קרחו מי יעמוד ולחמה ח״ל כאש
ושס״ם חלונות (נ״א חלונות) יש לו כמנין ימות החמה לכך ס״ח של שמותיו שס״ה חמ״ה חר״ם חמ״ה ובכל יום חמה
ולכנה מכסות עיניהם מאורם של מעלה ומשליכין בו חלים ובשעה יוצא הוא גבור והוא חלש מעוטרין של נרדים וגהן
בנרתק כריכה של מים של מזל שעל גבי הרקיע עוברים תחתיו ומהם חמימות כמים מעט' וכן אין נסתר מחמתו וי״ב חיבור
מהורבין על לבו לכן מברכים עד ויכלו י״ב אור וס' מלאכים מנסיגים אותם ליום לכך ס' דברים בשמש יהוה כחתן יוצא א'
ישיש כגבור ב' מוצאו ג' ים ותקופתו ד' ואין נסתר מחמתו ס' וכן ה' אור נפרס' ראשונה בנרחבים וג' מלאכי' מנסיגי' אותם
בלילה הרי ס' מלאכי' בין יום ובין לילה כנגדם יום ד' ה' פעמים אור לכך אל אדון על כל המעשים ח' חיבות בדלו א'
וטוב ב' מלא ג' עולם ד' דעת ה' ומבונתו ' סובבים ז' אותו ח' וכן כל אחד ואחד חוץ מא״ב כ״ב ס״ח אבל
באל אדון כל א״ב כנגד כ״ב אותיו' תורה לכך לשמש שם אבל בהם תורת ס' שמחה שמוכו' בין יום ולילה הולך ד' רוחות
מתן אלפים כנגד שירה שקדמה אלפים: בבקר בבקר שבילו השמש נרגיון ומוסיף לו אורה והולך ומאיר עד נכון היום
ומתחזיים לו ומקבל מרית בשר ודם וכל השמש ברקיע ומכוונות לטהר את עולמו וכן בכל פעם וגלגלי' אל השר הממונה על
גלגל חמה וע״ע כ״ו מלאכי' רבים ונכבדים מחרידים גלגל חמה ברקיע שס״ח אלפים פרסאו' בכל יום ויום ומאיר השמש
בה זה שיכוסות ואין מזיק לו והוא סובלות מאור של מעלה ואין עין יכולה לראות כדכתיב לא יראני האדם ומי כך עומדת
הלבנה לפי שהכתה עגול מאחוריו כוס כ' ועשו כמו שלי לבנה סביבות שבינה עין ועשוכן ענן וערפל סביב ובהלבנה
מעקתה פניה: תמורף למטה ומפנים למעלה ישים מטר והו שאמרו חז״ל כל המברך על הלבנה כאלו מקבל פני שכינה
ומרקדין כנגדה כמו וחיות רצוא ושוב קופצות מתחת לכסא ואופ' ניאל השר ממונה על גלגל הלבנה ועמו ס״ח אלפי' מלאכי'
שהם מרילים גלגל הלבנה שכ״ד אלפים פרסאו' בכל לילה כל זמן שמתקיפ' עומדת הלבנה במזרח בתקופה חד בט״ו לחודש
של כל חדש וחדש: מדור הלבנה בין ענן וערפ' ושניין כמו ב' קערות כש׳ או' כפויין זה את זה והוא בין שניהם כשאי' מולד
הלבנה אלו ב' עננים הופכים את פניהם ברוח מערבי' והוא יוצא מבין שניהם כמין שופר לילה הראשון מדה א' לילה השנים
מדה שנים וכן עד חציו של חדש עד שיגל' כולו אלו ב' עננים הופכין פניהם ברוח מורחי' אז הלבנה שילאת מתחילת מתחיל
לכנס וכו' מדה בין שניהם בלילה ראשו' מדה א' בשניה מדה שנים וכן עד סוף עד שיתכסה כולו מניין שהוא כמין עננים שנ'
אמר בשומי ענן לבושו וערפל חתלתו מניין שהוא מתכסה כולו שנ' תקעו בחודש שופר בכסא ליום חגינו בכסא ביום שהוא
מתכסה כלו תקעו בחודש שופר שעם אחת מיומו של הקב״ה בא' חמה ולבנה שוים למחלת ג״ל ד' שעם שכמו כשעם
שנבראו שלהבת לבנה מגעת לחמה ביום מ' מעלות עוכר לחוכו ומכהם את אורו:

רבי נהוראי אמר גזירה מלך היה כשיראל חוטאים ומעברין השנה כראוי שלהבת חמה מגעת ללבנה בלילה מ'
מעלות עוכר בתוכה ומכהה אורה וכשישראל עושין רצונו ומעברין השנה כראוי הקב״ה מכלה את
החמה ומשלה רוגזו על אומות העול' שנ' כה אמר ה' אל דרך הגוים אל תלמדו: אור הלבנה פעמים נכסה ופעמי' נגלה
אבל אור החמה לעולם גלוי לכל פעמים ואע״פ שחמה ולבנה הלוכן קבוע לא בשביל החמה שבילי לבנה שבילי החמה
קופצין שבילי לבנה אין קופצין אלא פעמי' שהיא מהלכת את המזל בקצרה פעמים בארוכה כילד פעמים שהיא מצפונית את
ההולכת ה' היא בארוכ' ופעמי' שהיא מדרומי' את הלוכה הרי היא בקצר' ואע״פ שאין ראיה לדבר זכר לדבר שנ' עשה ירח
למועדים שמש ידע מבואו וכה סדר הלוכה לא ביומו של זה כביומו של זה כיום שנ' חי גדי דלי: לד״ק קש״ת ודג״ים מאזני״ם
טל״ם ועקר״ב טג״ה שו״ר ומאזנ״יים כוכ״ב תאומי״ם בתול״ה חמ״ה לבנ״ה סרט״ן: רהטי' אל השר הממונה על המזלות
ועמו פ״ב מלאכים רבים ונכבדים הוא מריצם את המזלות במסילותם ממזרח למערב ומערב למזרח שביל עשה הקב״ה
לכוכבים ולמזלות שהם הולכים בלילה ממזרח למערב וממערב למזרח וכוכבי' אל השר הממונה ועמו שס״ה אלפים של
רבבות של מלאכים שהם גדולים ונכבדים שהם מריצים את הכוכבי' מעיר לעיר וממדינה למדינ' ברקיע השמים ובכל
שלוי כאלו שברא הקב״ה הרקיע הזה שעלינו תהליך לו' ברא את התלי מראש ועד וממים בדמות תנין גדול כנחש
עקלתון ועשה לו ראש וזנב והשימו בעובי הרקיע במקום אחד ונכנסו מקלא לקלא כנרים הנחש עקלתון והמוקל שלו בחמש
אורכו ואלי נטייתו בטבעת גדולה וכל הכוכבים והמזלות אדוקים בו כל הכוכבים ושני המאורות וי״ב מזלות בוא נחמנת
מלך על כולם לנהגם בין טוב בין רע והוא מלכם אורן של ב' המאורות וז' כוכבים והוא שמוליך ומביא את המאורות
והמזלות

המאורות והמזלות ממזרח למערב וממערב למזרח והוא המחזיר את ה' הכוכבים לאחור והוא המעכב אותו לעמוד במקום
אחד מליך לא לפנים ולא לאחור והוא הוא המוליך אותם מוליך ישר והוא מאש וממים ומראהו כמום ואין נראה לעין כי
אם ממסורת הסופרים הקדמונים אנו מוצאים לדעת את התלי וכחו וממשלתו ומלכותו וגבורתו וטובתו ורעתו ותכרח פני
הנולדי' בו וזמן מהלכו ממזל למזל ומנהג הלוכו לספוק וקצת הלוכו אחור אחר הזנב ונגבהו ושפלותו וה' אדוקי' בו המזלות
ששה מצד דרום וששה מצד צפון ודע כי הגלגל המגלגל המזלות והכוכבים והמאורות והוא סדור ונחון הוא בעוביו של רקיע
והמזלות קבועים ואדוקים בו לעול' ואינם זזים ממקום קביעות והגלגל הזה עגול הוא סביב לרקיע בדרום ובצפון במזרח
במערב והתלי נטוי בו מקצה אל קצה כבריח והתלי עשוי כאמצע
הגלגל כך והעגלה נתונה מצד צפון לתלי וכנגד צפון כל
מזלות הדרומיים מתגלגלת עם התלי ומכח התלי מתגלגל מכתיב
קצת העגלה הדבוק בטבעת התלי ומתגלגל הגלגל המזלות
הקבועים בגלגל ממזרח למערב ומצפונית ממערב למזרח מעולם
ועד העולם ולשבעה הכוכבים גלגלים קטנים והגלגל של מזלות
מוליך את ז' הגלגלים של ז' הכוכבים שבת״י לד״ק מאדי״ם חמ״ה
נג״ה כוכ״ב לבנ״ה עם הכוכבים ועם י״ב מזלות ממזרח למערב
ממערב למזרח מגלגל העגלה המנהגת את התלי מניח ומניע
התלי מגלגל הגלגל של מזלות וז' של ז' כוכבים וכולו ברוחו של
הקב״ה ובלחו נאמר ברוחו שמים שפרה חוללה ידו נחש בריח זה
התלי וכתיב בדבר ה' שמים נעשו וברוח פיו כל צבאם ואל י״ה
קרא שמות הכוכבים ומונה דכתיב מונה מספר וכו' וכתיב גדול
אדונינו ורב כח ללמדך כי יותר גדלו בסדר מעש' מלאכ'
הכוכבי' והמזלות והתלי והגלגל והעגלה ממה שגראה גדלו

גלגל
תלוי
ארץ
מים

באמר מעשה העולם שאין חכמה רחבה ועמוקה ומופלאה בעולם כחכמה זו ולב התלי עולם במים ומושב מחקרי העולם
וגלגל המזלות ותלי אין חכמה א״מ ארי״ה וסמוכו מחקרו העולם וגלגל המזלות ותלי אין חכמה חמה אם יהיה בשם
מולד או תקופת בולם מים ויבשים כאש ושמר מיכ״אל שמו שר עפר מאזניים רוח שמוכו נוגה אם יהיה בשם מולד
או תקופת מגולגלין ורטובין וקרות מזיל פוס מנוגה ומטר ושר עב״אל חכ״ק (נ״א חבק) תאומים רוח בתולה עפר
ושמושן כוכב אם יהיה בשם מולד או תקופה מזיל במקלת על יסוד העפר והרוח ושר רפ״אל ש״ל סרט״ן מים ושמשו
לבנה אם יהיה בו תקופה או מולד כולן לחים ושר גברי״אל קד״ם קש״ת אם דלי רוח ושמושן שבת״י אם יהיה בשם
מולד או תקופת מחליאי יבשים בנחש על סוד וחמיים מגלגלין ברוח לח ומזיל מים ושר קפצי״אל גד״ך גד״י עפר
דגים מים ושמושן צדק שמולד התקופה בשם חליים יבשים בנחת וחליים מוזלים מים ושר צדקי״אל שמש מלח אם
עקרב מים ושמושן מאדים המולד והתקופה שבהן יבשין בנחת וחליים מוזלים מים ושר סמ״אל:

אלמדך אותות השמש אם בזריחת שמש יהיה שמש זך וטהור כתמימותו יגיד על תכונות את האויר וטוהרו ואם
בזריחת יהיה השמש זך וטהור בלבת אש מלהיב אדום יגיד על רוחות רבות וגדולות ואם תראה טרם יזרח
השמש כי יהיו עננים ירוקים ואדמדמים יגידו על גש' ועל מטר ואם יגלו גילוי שלהבת החמה טרם יזרח יגידו על תקיף
השתו והאורף ואם יזרח השמש מתוך העננים כמו מתוך המים כאשר יזרח יראה כמו להב יגידו על חורף וסתיו אם יהיו
גילוי השמש וזרחים וזהרי השמש ומעוננים יגדו על חורף וסתיו וגשם ומטר ואם בזרוח השמש במערב יאיר העננים
תסביבותיו יגיד על תכונות טוהרי הרקיע והאויר ואם יבא השמש ואם ישוב הרוח צפון וימתק העננים אדמדם מצד צפון
ועננים שהורות מצד דרום יגידו על תכונות טוהר ויגידו חורף וסתיו ואם יקשור עם רוח נגב יעידו מטרות גשם ואם מכל
צדי השמש לפנות ערב יהיו כמו עננים אדומים ונראים מזוהרים כשמש הם העננים יגידו על רוחות חזקות ומעוטות וא' יהיו
אותם עננים עם רוחות יהיו מפה ומפה לשמש יגיד על חורף וסתיו לרוב ואם יראה הרקיע שחור לרוב בהרות הקדירם
יגידו כי יבשה וירבו הגשרות המעיינות והבהרות גם בזרוח השמש יהיה מסביבות כמו הקשת שגולה יגיד על חורף
וסתיו וכאשר יזרח השמש כמו שעם ואחר כלה ויפזר תכם ויוריק את גילוי וזהרו שלהבת מתוך העננים מגיד על מטר יחד
עם ברד מעורב וכאשר יהיה בשקיעתו שלו כ״א כלו מגיד על מטר יחד עם רוח והרו' מאדיך תחלה באויר העול' ואם יבער
השמש לרוב

לרוב וישלח ניצוצי זהר שלא בו כלפידי אש וירדף מכולם מגיד על מטר עם רוח יחד ואם זוהר זך מגיד כי ישב רוח לפון ועלם השמים לסוער כי רוח צפון מטטר את האויר בגזירת הבורא י"ת על אשר הוא נוסב בארץ ממקום גבוה ורם יותר מכל מקומות גבוהים ורמים לפיכך מטהר עוביו של אויר חוצו ועלמתו יניח השמש בלא חשך ענן וערפל בנוגה אור אם תראה סירת מיום הראשון כי יאמר מחבא הקרן העליון של ירח יגיד כי ישב רוח צפון ואם יסתיר רוח השמטון יגיד כי ישב רוח הכוכב ואם יראה הלבנה בימי מהליתו יגיד על תכונת טוהר האויר • ואם יראה בימי קטנות סירת ערפלו ועננו זך וטוהר לרוב מאד יגידו כי ישתנה הרוח אשר נוסב באותו יום • ואם יראו את הירח עבים יגידו על חרף וסתיו ואם יראה הירח ביום ד' למולד זקוף בקרנותיו עד נסיבת הרוח מהרוחות המערביים יגידו על חורף וסתיו ואם תראה כי יש לירח כמו בקעים מאומו מקום שנראה הנקועים יגיד כי משם ישיב הרוח • בשיסים סירת מלא ושלם ומתמלא עד יום ד' ומיום הרביעי עד יום השביעי וממלואו ועד מהליתו ומתמליאתו עד מלואו יגיד כזמן סיסים קרוב לשמש יסים הרוח או במזל הרביעי למזל שהולך עם השמש יהיה השנוי לרוחות לימים שבעת כי כן נתברר באותות הירח וסירת ראוי לראות ולהבין ולהשכיל אותות סימנים מטר ג' ימים למולדת או לאחר ג' ימים למולדת לתלואת להיות שלמה • ולמהלא הירח להיות חציו של ירח ממדת מלואו כל אלה מועדו הירח ראוי לראות סימנים מטרים ג' ימים או לאחר ג' ימים אם הירח דקיק וזך וטהור ולא יראה בו מאומה עופל יגיד על תכונית האויר ויוברו ; ואם יתראה במעט ויתראה מסביבותיו הקפו עננו וערפלו הוא מדור הלבנה המסכסת הירח בתוכו לכל אדם ויראה לכל רוח כמו מקיף ומסיע העננים עליו מגיד כי ישב רוח מאותו הצד הנוסעים מתנו אותם העננים • אם יראה הירח מלורכם ועב ושמו מגיד על סתיו וגשם ואם סביב הירח כגורן אחד טוהר ובנחת כמע' מעט יותן הגורן יגיד על תכונות האויר וטוהרו ואם יהיו ב' או ג' מגדת על סתיו וגשם ורוח אם יהיו מלורכמות כדונג ומתבקענה מצד א' מאותו הצד יבאו עבים ואם יהיו מועלם (נ"א מוטטים) ועכום או ירקרקות ומלורכמות או שחורות ותראה כמבוקעות כולנה וכמו שתסיינה גדולות כן יהיה אף סערת האויר ובטוי לרוב • אם כזרות השמש יעשה בסביבותיו כגורן עגולה אם יבקע מפרש יגיד על תכונת טוהר הרקיעים כזרות השמש ; דע כי באותו היום יהיה גשם ואם יזרח השמש מתוך עננים ובזריחתו הם כלבת אם יהיה חורף וסתיו וכזורות השמש יהיה אדמדם וירחת יגיד על רוח אם בבקר יראה השמש גדול ורב יהיה חורף וסתיו ואם יראה ניצוצו קודם זריחתו יגיד על גשם ואם כזרחו יהיה מלפניו עננים אדמדמים יגיד על גשם טיבה לצד דרום ואם יחשכו עלמם לרוב כמחשכי בלים ומתנערי' לרוב וגם השורבי' אם יראו לרוב ויברחו לרוב וגם הזבובי' אם יאספו לרוב ויגשכו לרוב או מלספים בקולם יגיד על גשם • ודע אם נפלה תקופת בתחלת כל התקופ' ימים חום וכחלי חליים בינונים ; נוג"ה ירבו גשמים כוכ"ב כולו חם ולבנ"ה כולו קור שבת"י בקיץ וכחורף לנה וירבו גשמים לד"ק כולו קור ושלג וגשמים. מאד"ים חום וירדו גשמים זיפי כלו בלא לנה ;

סדור הלוך המזלות המשמשים בתחלה

ליל א' כ"ם למחן כל"ם נ"ס ; יום א' חנ"כל שלמ"ח נכ"ל ; ליל ב' נכ"ל שנ"ם חנ"כל יום ב' מח נ"כל שלמ"ח נדל ליל ג' שלם חנכל שלמחן יום ג' חנכל שלם חנכל שלם ; ליל ד' חנ"כל שלמ חנכלם יום ד' לם חנכל, שלם הנכ ליל ה' כל"מ חנ"כל שלמח ; יום ה' נכ"ל כל"מ חנ"כ לשל ; ליל ו"מ חנ"כל שלמ"ח נכל ; יום ו' שנ"מ חנ"כל ם"למחל ; ליל ו' "כל שנ"מ חנ"כל שלם ; יום ו' חנ"כל שנ"מ ח"כ כלם ;

ונמצא סדר הליות כלנ"ם חל"ם ;

ועוד אשכילך:

להבין דאם יהיה סתיו או גשם מאותות הלבנה ביום שלישי של לבנה חדשה מתולד שלא אם יסיו קרני הלבנה כמו פחים וחדודים ועלומים זה האות יגיד על גשם מטרות וכמו כן אם יסיו קרני הלבנה ביום רביעי כאלה כן יגיד על הגשם ואם יראה הקפה של לבנה אדמדם כאב זה האות יגיד על סתיו גשם גדול ובימי מלואה אם יראה על הלבנה כמו שחור מאדמה זה האות יגיד על סתיו גשם גדול ובימי מלואו מטרות ואם יהיה יתכל סביבותים כמו גורן עגולה או שנים או שלשה עגולות זה יגיד על סתיו וגשם גדול ;

ועוד

נלמד להבין ולידע מטרים אם יהיה סתיו וגשם מאותות החמה אם יזרח השמש אדמדם יגיד על גשם מטרות וכאשר יהיה נכון להשקיע לבא במערב כ"א בגידים השמאליים יהיו עננים שחורים וקרובים לו תבמח כי מיד יהיה גשם ומטר וכאשר תזרח השמש אם יעמוד ענן והשמש על זוהר נגלוי שלשכם זה האות יגיד על גשם ומטר וכן היבה בספר המזלות ;

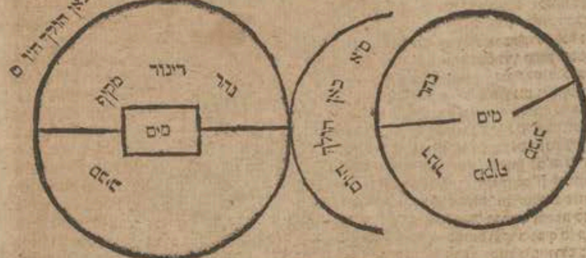
ועוד חכמה

גם על סתיו וגשם לאורך ימים אם שחורים או תעוים עמו השמים זוכרי' עם תנקבות וכשעם שיכלו ויפסקו השמים עושים עלמם עוד נראים לשמש או אם נפלכלכו במקומות שמים

שו כרפש ומים הולים להתלכלך יותר וגם כברוני' לרעות והופסי' מרעישם מפאת לארץ עד קלות עפמי פיופיון • וגם מתחילים ראשם כנגד לד לפון וגם הכלבי' אם יחפרו בארץ וכן הזאב אם פניו קרוב לעזים או קרוב לכפי הויכון וגם אם יסבלו שורים שפתותיהם במראה שמים וכמעיינות ולא מפני מאות שתיים וגם האווזים אם ילכו קוראים בכח מאכל מורעתו וגם קורי עכבים אם יפלו מעלמן בלא הפחת רוח כל זה יגיד על סתיו וגשם לאורך ימים וכעת שהלבנה חסרה נקראת מאור קטון ואז אין ממשלת הכוכבי' ברקיע כי אם ל"ח כוכבי' מניין כוכבי' והמקטרג' לבנם על נבונים ונעשה הכוכבים כאדם שמכה על עץ הפרף ויולאין שביבי' לכך הכוכבים עם הלבנה יוצאי' ומתחלת העולם לרף התוסיות וגלגול הדכורים והשבונים ומגיינם ומספר' וחושב חשבון כוכבי' ומזלות וחשבון תקופות ומחוורים של כוכבי' ושל פני ושל מזלות שסיה עתיד וסדר ולבראות והיה עורך החשבון כולו לפניו כדי לראות הדורות העתידין להבראות מראש ועד סוף ככתוב מי פעל ועשה קורא הדורות מראש קודם בריאות עולם כדי להבין מעשה כל אדם ולדקדק ורבעתו ונגזור על כל אחד ואחד לפי מעשיו העתיד לעשות בין טוב ובין רע ומנה כוכבי' ומזלות עליהם ומנה כוכבו ומזלו ביורע בשעת זריעתו ובשעת מולדו בין טוב ובין רע וכל אלה עשה האלהים בחכמתו ובתבונתו קודם ביורת העולם בכ' ה' בחכמה יסד ארץ אעפ"י שמנה כוכבו ומזלו של כל אדם טרם שיברא העולם לפי מעשיו שעתיד אדם לעשות ולא נתן הקב"ה לכוכבים ולמזלות רשיון להרע או להטיב תחלה עד שראה שהאדם לבראות שלא סיה נכון בלא יצר דכתיב כי יצר לב האדם רע מנעוריו ועל זה האלהי' רחום וחנון הוא ונחם על הרעה ערך ותקן התשובה תחלה הבריאה דכתיב בטרם הרים ילדו וגומר • תשב אנוש עד דכא שאם יחטא ויבוש ישיבהו ה' אלהים וזו אין מוך קבוע כי הכל כפי מה שהאדם בלומה שעם דכן כדכתיב בישמעאל באשר הוא שם ובמזלות המאורים שנה ירמו כל הומגים לכך אומרי' בלילה ומחליף את הזמנים ומשנה העתים ולא בשחרים ; והתרנגול כשמשכים נקרות בלילה ישתנה הזמן ולמחר יהיו עננים כי שענן נכנס בחרטומו ופעמים לבנה בלילה פעמים א"נם מאירם וזו ומחליף את הזמנים ומשנה עתים ובסלסם כוכבים לילה ; וזו המבדיל בין יום ובין לילה אבל בבקר אף על פי שראשו עטרם חבוב יום וזו דכתיב עושה שחר ועיפה וגומר ה' לבאות שמו ; למד כנגד ה' המאורות מה ל' גבוהם על כל האומות כך הקב"ה על כל בריותיו ולופה הכל מתחלת בריאת עולם במאמ' יהי אור וזו נהר דינור שממנו הולכי' כל המאורות כדאמרינן בגרותם אמנה ונב כימה בנהר דינור אין בריה יכולה לעמוד בקור ולכך חמה ולבנה וכוכבי' נרחין אדומ' ומה שחמה הולכות חמה ביום היתה הולכות נהר דינור ובמקום הליכות חמה ביום נהר דינור הולך ואותו הלוך קורא יום שנקרא עם היום ובמקו' הליכות חמה בלילה היה אבל מים והים לו כמו רפואה שהולך בהם ולאותו מקום נקרא לילה וזו ויבדל אלהים בין האור נהר דינור ובין החשך תהלת מים עבי שחקי' וזו ויקרא אלהי' לאור יום כלומר נהר דינור שבהן במלות המאורות ממהלך שאם לא תאמר כן מאי ויהי ערב ויהי בקר והריות נתלו המאורות אלא נהר דינור מהלך כמו עתה החמה כלומר לאור יום נהר דינור ולחשך קרא לילה לתהלת מים שהם דרך החמה והשכלמה יהיה אור נהר דינור עד חלי יום שנהר דינור עולה למזרח ולמערב ביום רביעי תליה מנהר דינור כמו כחלו היום שנהר דינור עולה ולבנה וכוכבי' עולים כאמר במדות השמי' לפי לכת נערכן מדרו תכמי' ש"ם מדרגות וי"ב מזלות למודין בו ושמותם קל"ה שו"ר תאומ"ים סרט"ן אר"יה בתול"ה מאזני"ם עקר"ב קש"ת גד"י דל"י דגי"ם וכל מהלך כ"א מהלך מהם ל' מדרגות וכל מדריג' ומדריג' ס' בסמראות וכל בסמרה ס' ברקונות וכל סרקון ס' אלוה וכל אלוה ס' אורות וכל אורות ס' קיפים וכל קופות ס' רופסאות וכל אפורסאות ס' הרופות כהרף עין נטל זה תשבון כידך עד י"א וי"ב דברי' אחרי' מין דקדוקי חשבון אבל הכוכבי' סיורדי' וסעולם ותנסיגי' את העול' גמשתן שב"אי לד"ק מאדי"ם חמ"ה נג"ה כוכ"ב לבנ"ה וכל אחד ואחד יש לו חלק בכל האחד מן אלו הכוכבי' כחילי דראק"ון דיגור היה מקיף לו כמו עשה סמולות והתלי שמגלגלי' ושלכי' בשמי' כי בתלי י"ב נותני' ז' מעדנות כימה וה' מושכות המזלות ושלי שמגלגלי' והולכין בשמי' ובארץ ו' וה' הם י"ב סביב הגלגל מקושרי' מבית ושם פתוחי' מבחוץ ורימות שבעת מימין לצפון וה' מצפון לימין ולנגדם כאספים שבה ביום ושבה בלילה תאומים בסוף השבעה ועקרב בסוף ה' מן התאומי' לקשת ומעקרב כסרטן כמו כן ונאספין עגלה לעקרב עגלה בצפון עקרב בדרום וזרח עגול כלפי דרום שוקע נוטה כלפי צפון ובצפון עגלה זורחת ומחזרת את התלי והתלי למזלות והמזלות לגלגל והגלגל חוזר בגלגל דלי ומזלות בקרנים והתלי כמלך כמגביה ראש כראש השמש וזנב התלי בסוף השמש כראש מהלך ישר והזנב כמהלך הפך כן היה מתחלת העולם נהר דינור סובב ולאחר מכאן ס' יום ביום ד' פיקפא מנהר דינור ראש וברח חמה לאויר ביום על הארץ ונהר דינור אבל המזלות לחמם קור כימם ושלג לבנה וכיוצא בהן ;

על כן נבראו כוכבים קטנים אע"פי שאין מאירין אלא לחמם העולם לאור שלהבה שלאין שהם לא תאמר כן
למה נבראו מה צורך לעולם בהן אך כל ברא לתכלית העולם ומן כח האור של כוכבי' רגים במסילתם
וגם המזלו' והמאורי' רצוא ורפטי"אל השומר רץ עמהם וכ"ג שרים נכבדי' עמו לבריץ המזלות והמאורו' על כן נקרא
רפטי"אל לשון רץ וירץ מהורנס ורקטן כי כל המלאכים נקראים על שם מה שממונים בגון רזיא"ל שמסר ספר הרזים
וכו משכיל אדם הראשון וכו מלאכי' על החדשים ספיע"אל נשיא על חדש ניסן ועמו ל"ו מלאכים רגשי"אל נשיא על
אייר ועמו מ"ב מלאכים · אריכא"ור נשיא על סיון ועמו ס"ח מלאכים · תע"ץ בו"ן נשיא על תמוז ועמו כ"ח מלאכים
פת"ר גא"ר נשיא על אב ועמו כ"ט מלאכים · מור"אל נשיא על אלול ועמו כ"ם מלאכים פחדר"ון נשיא על תשרי
ועמו כ"ט מלאכים · לרב"ג נשיא על מרחשון ועמו כ"ז מלאכים · ארבגד"ור נשיא לכסליו ועמו כ"ט מלאכים ·
אברכי"אל נשיא על אדר ועמו כ"ח מלאכי' לפי שהנשיא נקרא אברכי"אל לשון ברכה תחתיו מלאכי' הנקראים בשוב
בגון רומי"אל חרשי"אל עשרי"אל שלתי"אל מלכי"אל וכל כיוצא בהם הרים הקב"ה והוריד מרדכי בחדש אדר
ואסתר חן וחסד ושפר סוכרונוס ובא לשלום למרדכי והיה משנה למלך ונתן ברכות למלך הכבוד נורי"אל על דינור
שמשי"אל ירחי"אל על סירת כוכבי"אל על הכוכבים סופרי"אל על ספרי החיים על שם אמרי ספר וכוכי"אל ·
על זכיות ישראל יסודי"אל על המלאכים וזו ולמתך עליון נקראו כל המלאכי' על שם ממשלתם וכאשר ברך הקב"ה
האותיות ועשה גלגל הדבורים וראה כל הפעולות שהיה לו לבראות וקרא זכא למעלה בשמות בחכמה ולפי השמש
והירח והכוכבי' נבראו מנהר דנור על כן היה ברקיע השני לתוליך המזל לשיום מזלות הקדים ועשה בריכות מים לפני
השמש לקרר חום השמ' ולהשפיל לנחן ביום הרביעי הוציא מנהר דנור חמה ואח"כ לבנה ואח"כ כוכבי' ונתלו ברקיעי
ובדיגון מדינור שרומה וזורקו אחרים רמיכה לכך כוכבים הולכים לצד אחד כאדם המתקן גבינה תחלה יוציא מן החלב
הגביני' ומתה שנשא' מחלב מבשל ויהיה כמו גבינה אינו כל כך לבן לכך החמה לבן מירח וירח מכוכבי' וממעט לבושה
ירח אורם על שניה ונבראו נהר דינור ומהם נבראו האורות ומה שאמרו חכמים שנהר יוצא מזיעת החיות והחיו' נבראו
בשני פנים הם אחד מזעות אלא כשא הכבוד ועל ראש השעים יחול ·

וברקיע השני נהר דינור אחד שהמזלות נדונין ממנו שאמרו רבותינו אלמלא זגב בומה בדינור אין ניצול מפני
הקור והמזלות ברקיע השני בהגונה ומה שהחמה הולכות ביום דינור הולך בשם ראמון ונקרא יום
ובהלוך חמה בלילה הולך דינור בחברם כי העולם הים מים וסביב למים בקליפה שחופה המים וסביב אותה קליפה



דינור הולך בקליפה אחת ומה שלמעלה בקליפה הים הולך ומה שהים בהולך ממה ביום היה בלמטה בקליפה וה היה
ביקום שהם בלילה ולו היה הולך בחכמת מים למים שמים ולמטה בקליפה הים עבים ש"ן דרך שמים אבל למעלה
בלילות כתיב ולחשך קרא לילה כלומר במקו' תחלת נברא מקום לילה כשהים הוא הולך שם דלילה כך זה היה לכל
מזל ומזל יש עליו כנגד שברקיע שקלה מברקיע לקח מאתו הגדולה ומלחמות דבר קדשו ורוח קדשו וערב יחד ונא

ומזל דגים באמרא ואלין שמות יה"ו י"ה קהומיאל ואלין ושבעה השמות וגומר :

ואם יומא למיתמי ידכר שבעא יומין לבר מן קמייתא' ואמר שם יום ראשון בשבת ערב"ון ורוח מורא
קונדך ושרם גבריא"ל רפ"אל אורי"אל ושם תקופה שנית גאני"אל לדקי"אל והרם אב"יר אביר"ים
ושם יה"ות אנכ"ין ומזל סרט"ן קהד"ר ובעי מיניה ואמור ס"ם יה"ים ידי"ד אדוכת יד"יד יהוצור"יה יאר
אכרס"כם י"ה י"ה י"ם אהי"ה אשר אהי"ה וקוקי יהו"ה ויחמו עיני ישועות אלפים ואשכח קדיבא
דיא מזכיר לעמא בנהורא וו' שמות :

ואם בימתא נפסך למיעבד אמור שם יומא בתקופתא ואם בליליא בתקופת ליליא · ואם באורשא שם
יהו"ה בתקופת יומא ואם בלילא אמור שם זהירא בתקופת לילא :

ואם חיוא אקיר אמור שם יומא ואם בלילא אמור שמא דחיותא בתקופת לילא :

ואם ריחשא אקיר אמור שמיה בתקופת יומא ואם בליליא אמור שמיה בתקופת לילא :

ואם אנוש אסור אמור שמים בתקופת יומא ואם בליליא אמור שמים בתקופת לילה :

ואם אנוש מסור אמור שמים בתקופת יומא ואם בליליא אמור שמים בתקופת לילא וסוי אמור שמיה
דזיהרא בתקופת לילא ואם שמשא בתקופת יומא :

ואלין אינון מלאכיא דמשמשין בתקופת קמייתא סמ"אל ועני"אל ונגבור"אל ושום שריהון דממנין עליהון אולפסר

ואלין אינון דמשמשין בד' תקופתא בר מן אלין לא מעביד בר מן אלין לא מללת :

ואלין דמשמשין בתקופת תנייה סימו"אל לדקי"אל וענ"אל ושם ברהון אבי"ר אבירים בר מן אלין לא
מעביד בתקופת ב' ואם מעביד לא מללת :

ואלין אינון מלאכייא דמשמשין בתקופת תליתית דרקי"אל אורמדי"אל וגברי"אל ושריהון א"ל בר"א
אנ"ר בר מן אלין לא מעביד כי לא מללת :

ואלין אינון מלאכייא דמשמשין בתקופת ד' אורי"אל ברי"אל כרבי"אל ושריהון דכרם"מה בר מן אלין
לא מעביד ואם מעביד לא מללת :

ואלין אינון מלאכייא דמשמשין בלילות בתקופה ראשונה שענין הרוץ שרג"מן סכר"מן ושם שריהון
עשי"אל ושם סיהרא לבד"נים ואלין מלאכין עביד בלילי התקופה ראשונה :

ואלין אינון דממנן על לילות השנית אטוס"אל אטרד"מן שמקכ"ד ושרי"הון לגרמנ"ק ושם סיהרא אולי"אר :

ואלין אינ"ון מלאכין דממנן על לילות השלישי' פלאים ותדור"גל שהגבר"ון ושריהו"ן פני"אל ושם סיהרא יר"ח

ואלין אינון מלאכין דממנן על לילות הרביעית אסגד"ון רדופי"אל סד"ר לי"די ושם ברהון גדי"אל סהרין :

אלין שמהתא שמשמשין בארבע תקופות תקופה קמייתא בטל"ה בס"ור בתאום"ים · מתקרי שמיה
דשמשא א"ר במספר"ים תקופה תנית בסרטן באריה בבתולה מתקרי שמיה דשמשא אבממים ·

תקופת שליטים במאזנים בעקרב בקשת מתקרא שמיה דשמשא אבריאור · תקופה רביעית בגדי דלי דגים ומתקרי
שמיה דשמשא עסקר"ון :

ואלין שמות ארבעה לשמים בכל תקופה ותקופה בתקופת ראשונה אס"ון או"ר · בשנייה רום רקיע
בשלישית מפי"ץ טג"ם ברביעית שח"ק מע"ון :

אלה הם שמות השמים בתקופותיהם אם לעשות דבר דבר שם השמים בתחלת כל תקופה ותקופה :

אלה הם שמות הארץ בארבע תקופו' השנה בתקופת ראשונ' ממ"מן בנ' יבכה בג' תבל ב"ד ה"ד קרוס :

אלה הם שמות ארבע רוחות העול' בתקופתיה' בתקופת ראשונ' אבל"רן ב' קתרנך ג' גבריאל ד' ארטריאל :

ושם רוח צפון בתקופותיהם בתקופת ראשונה אמר"נה בתקופת ב' אבר"ין בג' גולגדוד · ב"ד דספור :

ושם רוח מזרח בתקופת ראשונה אכבר"ון בשנייה קרכ"ך בשלישי' אבד"ות ברביעים בגיר"מו :

ושם רוח מערב בתקופת ראשונה מתנ"יס בשנייה בנג"ור בשלישים ורז"ור ברביעים דרי"אור :

ושם רוח דרום בתקופת ראשונה מגמ"ור בשנייה אלפר"ון בשלישית מתני"אל ברביעים ממה"ור :

ואלה שמות ברי הכוכבים שמשרתים בכל המעונים ומשרתים בשבעה מעוני רום :

שבתי · צדק · מאדים · חמה · נוגה · כבב · לבנה :

בטעון השביעי משרת בו שבתי ומלאכו מיכאל :

בתקופה ראשונה נקרא שמואל · קורט"וס · בשנייה פטיט"וס · בשלישית קרמל"וס · ברביעית פנפופ"וס :
במעון ששי משרת בו צדק ומלאכו ברקיאל · בתקופה רביעית נקרא עין א"ור · בשנייה פניב"ור
בשלישית וא"וס · ברביעית קגיניאל :
במעון החמישית משרת בו מאדים · ומלאכו גבריאל · בתקופה הראשונה נקרא אדו"ס בשנייה דר"ום ·
בשלישית בר"ון · ברביעית פוט"וס :
במענן הרביעית משרתו חמה ומלאכו דודניאל בתקופה ראשונה נקרא חמ"ה קיולום · בשנייה ארו"מס ·
בשלישית תדפו"ריס · ברביעית מנפ"אל פניו"ס :
במעון השלישית משרת כוכ"ב נו"גה ומלאכו חסדיאל · בתקופה אחד נקרא כוכב נוגה ב' אפרוד"יטי :
בשלישית קלי"פו וימפ"ס · ברביעית פוט"ור :
במעון השני משרת כוכ"ב חמ"ה ומלאכו צדקיאל · בתקופה אחד נקרא כוכב חמ"ה סרמ"יס · בשנית
היטופיאל · בשלישית מלי"ס ברביעית אגטול"יס :
במעון הראשון משרת לבנה · מלאכו עניאל · בתקופה אחד נקרא לבנה פולנית · בשנית סריק"ו :
בשלישית נופי"לו · ברביעית היפר"כי :
ואלה שמות שנים עשר מזלות המשרתים בארבע תקופות השנה של"ם · שור תאומים · סרטן ארי"ה
בתולה מאזנים · עקרב קשת גד"י דל"י דגים :
בתקופה ראשונה משרתים אלה טלה שור תאומים ושמות אלה להם בכל תקופה ותקופה :
בתקופה אחת שם טלה טעפ"ון · בשנית בשמות · בשלישית בכמ"ב · ג"א בכמנשב ברביעית קלי"ן :
בתקופה אחת שם שור דירגא"ור · בשנית הניתכ"ול · בשלישית סימג"דל · ברביעית מורפ"כר :
בתקופה אחת שם תאומים שגרון פלהד"ין · בשלישית ולרכ"ד · ברביעית אכנס"כ :
ואלה שמות חדשי השנה כנגד שלש המזלות ניסן אייר סיון · בתקופה אחת שם ניסן אקנט"כך · שנית
מסוכ"נך שלישית דרינמ"ון · רביעית שמנו"שנו :
ואלה שמות התקופות בתקופה אחת שם אורר פמט"ור שנית קנטב"יל שלישית מעג"גל רביעית גוכריתי"על
בתקופה אחת שם סיון סנד"ים · שנית צו"ם ציר · שלישית קמקתי"אל רביעית סנגדי"אל :
ואלה שמות שלשה מזלות המשרתים בתקופה שנית סרט"ן ארי"ה בתול"ה · בתקופה אחת שם סרטן קדוקר"די
שנית קהל"רן · שלישית פרשתי"אל · רביעית ממני"אל בתקופה אחת שם ארי"ה בפו"פר ב' ליטב"כר ג'
שמ"נן ד' שהל"כך · בתקופה ב' שם בתולה סימוטי"אל ב' שנגו"ם ג' סיג"ל ד' מרמו"תים :
ואלה שמות חדשי שנה התקופה השני' תמוז אב אלול בתקופ' אחת שם תמוז ואיד"א שלישית עפירפ"לס
רביעית מעיעקב"כו · בתקופה אחת שם אב כדורמ"וט שנית הה"לדמי' שלישית קנודמ"ע · רביעית
סתמ"כל · בתקופה אחת שם אלול פליטפ"מר · שנית חסר"גב · שלושים נפש"ער רביעית קתו"אל :
ואלה שמות שלשה מזלות המשרתים בתקופה השלישית מאזנים עקרב קשת · בתקופה אחת שם מאזנים
עריג"ול · שנית תרט"ון · שלישי' קעברי' רביעית לקטמ"לך · תקופה אחת שם עקרב תרפ"יך
שנית פלע"ן · שלישית שמופ"תן · רביעית תוכס"ד :
ואלה שמות שלשה חדשי התקופה השלישית תשרי מרחשון כסליו בתקופה אחת שם תשרי דר"ך · שנית
מורד"טר · שלישית נקחד"א · ד' אספ"רם · בתקופה אחת שם מרחשון בק"ם · שנית פלא"דן ·
שלישית סזרג"אר · רביעית בכוד · בתקופה אחת שם כסליו פלסט"ום · ב' כת"ר · ג' ס:"ך · ד' פונט"וס לוכנ"וס
ואלה שמות שלשה מזלות המשרתים בתקופה הרביעית גד"י דל"י דג"ים · בתקופה אחת שם גדי אמ"כי
שנית ביכ"ר שלישית דפר"י · רביעית מתלי"אל · בתקופה אחת שם דלי ממע"ם · ב' סדר"ין · ג'
שמוקה · רביעית דמי"אל · בתקופה אחת שם דגים קמיל"ון שנייה קהרג"ן · שלישית צלג"ל · רביעית אמני"אל :
ואלה שמות שלשה חדשי התקופה הרביעית טבת שבט אדר · תקופה אחת שם טבת נאפני"ך · שנית
שבריס שלישית סכר"ום · רביעית בכרבע"ל · בתקופה אחת שם שבט פולכ"מון · שנית קרונג"ם
שלישית שלומ"ים רביעית יאור"ם :
בתקופה אחת שם אדר כונכ"ר שנים בער"ן · שלישית שביב מרע · רביעית קרומק"רב

ואלה

ואלה שמות כוכבי המזלות לכל תקופה ותקופה בתקופה אחת שם טלה שעט"ן שור דבח"ן תאומים שגר"סי :
בתקופה שנית סרטן קהדר ארים שהגים · בתולה יהירים בתקופה שלישית מאזנים חשנב"ון עקרב ביהרו"ן ·
קשת אכמ"ן · בתקופה רביעית גדי שגדלוי · דלי אכמר"אל · דגים קשת"רא המזלות האלה כך שמותן
בסילוגן עם תאומה שמשמשת עם כל המזלות לכל מזל ומזל שלשה ימים והיא תגמור כל המזלות עד י"ב חדש :
ואלה שמות התקופות הילוכתא כאחד שעט"ן חרז"ין שגר"מי ושרם גבריאל ושם לבנה לבהנית' בשניים
ישית י"ם אברלת"ון ושהק"נד ושרת בא"ל מכ"אל ושם זיהר סלח"לכ ביום ב"ים רות"ק בשלישית
פלאים כתרני"אל ושרם ים גרון רבני"אל שרון דני"אל שמריק :
ואלה שמות כוכבי המזלות לכל תקופה טלה ורם שור דכ"רון תאומים שגרון סרטן משרח"יס · אריה לצונגר"י
בתולה עג"ן קנ"ד · מאזנים צדקי"אל · עקרב תרפ"ית · קשת לוק"ר · גדי משגרים · דלי מעשב"יס ·
דגים שעפנן · בשניית טלה בשני שור מוכרין תאומים כיסדר"ון סרט"ן קהד"ר אריה בנ"הר בתולה יהודים
מאזנים מקת"יך עקרב מגדכר · קשת רכר"ון · גדי ישישי"ת · דלי אברד"ון · דגים אנסין בשלישית טלה פלונס
שור תדרג"ל · תאומים ילכ"ך · סרטן כרשין · אריה עיקר בתולה סגדני · מאזנים שגבון עקרב כומנן · קשת
אבנור · גדי שביבך · דלי משפר · דגים סחרר · וברביעית טלה שור קגום אמינא תאומים אשגרין · סרטן מהימתן
אריה איתבין · בתולה שנחון · מאזנים שחקן · עקרב בדור בשר וקשת סניפנא גדי שגרלוי דלי ענתר"א דגים
קשתנגו · וזהרא משמשא עם כל מזל ומזל וגומרת כל המזלות לשלשים יום וזהרא תרין ופלגא :
ואלה שמות הימים בתקופה ראשונה שם אחד בשבת פיגנוחן בשני טנכ"ין · בשלישי טופסנין ברביעית
מאכ"ל חד · בתקופה אחת שם שני בשבת תעשר בשני מגמחור בשלישי קלנתרן · ברביעית שגר"ון ·
בתקופה אחת שם שלישי בשבת מויאתך · בשני קתנרנד"ן בשלישי פזר"ן · ברביעית הגלומום :
בתקופה אחת שם רביעי בשבת פניו לאור בשני מיכור · בשלישי דגים ברביעי בתקרא · בתקופה אחת שם
יום חמישי בשבת כדמנור · בשני אורברין בג' קופתס · ברביעי באריב"ררו · בתקופה אחת שם
יום ששי בשבת קלעזראן בשנית דרמחוך בג' אכתנור · ברביעית אריה :
ואלה שמות הארץ בתקופותיהן · בתקופה אחת שם הארץ ממג"ין · בשנית יבשה בג' תבל בד' פו"ה רו"ס :
ואלה שמות רוחות הארץ בתקופותיהן · בתקופה אחת שם הרוח מחג"ד ל"ו · ושרם יס"ו יפ"ר אין בשנים
כל אחד ושרם יסמלי"ם תאום · ברביעית אור ברך יבאובאות :
ואלה שמות רוחות הארץ בתקופה אחת שם רוח מזרח אסבר"ון ושרת אלבר"ון גבריאל רפאל אוריאל
בשלישית אריאל ושרת גבריאל ברביעית סידרה"ון ושרת גבריאל רפאל אוריאל בתקופה ראשונה
שם רוח מערב קהלור"ך בשני סית"פו בשלישי' שמו"ר ברביעית מפניה ושרתון דניאל יואל סמאל :
התקופה ראשונה שם רוח צפון אמונים בשני' דמלני בשלישי ארם"ים ברביעית מפניאל ושריתן עוריאל וכביאל
שמעיאל · בתקופה ראשונה שם רוח דרום מפני ששר בשנית באלדנין בשלישית אפוט"ין ברביעית
יהלדר"ך ושריתן פוכבי"אל שרי"אל מיכ"אל :
ואלה שמות המלאכים לכל תקופה ותקופה אלה שמות ארבע רוחות העולם בתקופותיהן בתקופה ראשונה
שם רוח מזרח אלבדון · בשנית קהרו"ך · בשלישים אבר"ים ברביעית בריכום :
ואלה שמות רוח צפון בתקופה אחת שם רוח צפון אמרגה · בשנית אברי"ך בשלישים גוורי סד · בד' כפור ·
ואלה שמות רוח מערב בתקופה אחת שם רוח מערב מאזנים בשנית סיג"ור בשלישית זרז"ור ברביעית אור ·
ואלה שמות רוח דרום בתקופה ראשונה שם רוח דרום מגס"ור · בשני פנימור בשלישי תנשות ברביעי' תמכ"ור :
אם בקשת שים לעל אדם ממקומו או להשיב עבד שברח או להפריד רשעתו של חבירך או של אויבך
ביסים סובב לארבע רוחות העולם בלא רצונו ויהיה גולה בעולם בלא רצונו דכת שמות של כל רוח
ורוח במקומו ותקללנו תידך ויעשו השלך ותצלח בכל מעשיך · בכל דבר אבל בטהרה :
ואלה שמות הים בארבע תקופות השנה בתקופה ראשונה שם הים כלי"ד בשניית תהו"ם בג' מהריאל בד' שב"יל נפ"ר
ואלה שמות הים בתקופה אחת ארג"ו ושרת כתמי"אל · ובשני בהנפ"ל ושרת פליפ"אל בשלישי' פיסרס"נג
ושרם תחדרלי"אל ברביעית אפארמ"ן ושרם מרגנולי"אל :
ואם בקשת להשליך דבר לתוך הים ולעשות דבר בתוך הים כתוב שם הים בכל תקופה ותקופה ומן לתוך הים

בשמו

צלמו והוא מקבל מתוך ידך ואחר מעשה ותפלה לכל דבר ודבר ועשה בטהרה ובקדושה :

ואלה שמות השמש נתקשר אחד ושרה לפניאל בשנית סימפטן ושרה אחיאל בשלישית אשר ש"ך ושרת אלבאלאוס · ברביעית שלי"מוב ושרה בפניאל :

ואלה שמות המלאכים המשרתים באש ובשלהבת מלכיאל רפדיאל גוריאל אמיניאל ארגליאל נוריאל יוראל :

אם בקשת לעשות דבר ולשלך באש או ליכנס באש או לכבות האש אמור את שם התקופה ואת שמות שבעת המלאכים הממונים על נהרי אש וכל המחסך עושים ומקבלים בידך ועושים כל רצונך :

ואלה שם המלאכי' המשרתים בים ובכל מיות שבוקותי"אל וכורתי"אל תרגי"אל אם בקשת להשליך דבר בים כתוב שמות אלה נקיטי"אל רגונה עם שמות התקופה ותשליך לים ועשה חפצך אם רע ובמוב בליץ על כסף :

אלה הם המלאכים המושלים על המטר אם יהיה בצירת ובקשת להתפלל על מטר עשה זאת והתפלל ואמור בשם מערוכות מלכי"אל מרמרת"ות טובטי"אל סנני"אל קבחי"אל חני"אל נדי"אל כרמי"אל יבעי"ם מערי"אל ליתי"אל אמור את המלאכים האלה שבעה פעמים וקח שכוי לבן בטוהר ובנקיון ושחטהו וכסה את דמו והסיר את אבריו והעלה את בני מעיו ומלאהו מור ולבונה וכרכום ופלפלין טוב ופרח לבן ופלפלין לבן ודבש וחלב ויין ישן ועמוד כנגד השמש ברוח ובכוונה ואמור מבקש אני מכם קדישי עליונין מורידי טל ומטר שתפתחו שערי אוצרות מן ברכה והורידו מטר ותלמחו העולם באוצר ברכה :

ואם לא נעזרת באלה מהר תפול על פניך בארץ ותזכיר את התפלה ואחר תזכיר את השם הנכבד והנורא והקדוש ונסך מן החלב ומן הדבש ומן היין שבעה פעמים וירד הגשם מהרה ויתחדש העולם וכל מעשיך עשה בשמירה ובטהרה ובתענוג ותצלח :

אלה הם המלאכים המושלים בכל חיות רעות כגון דובים ואריות וזאבים שמזכיר כנגדם יסגרו ויסתמו את פיהם ממך ואלה הם מתני"אל אפפי"אל ובסיל"אל ומכמי"אל סגרו פום חיותא אלין ממני במימר קדוש רב ובחז"אל ושמבי"אל ועבור ואל חירא :

ואם יצאת בדרך וראית את הכלמים כך באים לקראתך שים ידך על לבך בימין וקרא שם פרות מבאים בה עליך ואחר כך אמור את השם למפרע וכלם יסגרו מפניך :

אם תפול בקהלת רעים ותבין כי חשבו עליך להמיתך ומושיע אין לך השם הנכב' והנור' יושיע לך למושיע שים שתי ידך על לבך ואמר שם השמש בתקופתו ואת השם מתחלתו כמו שהוא כתוב בכתב ובאותיו והתנה בו ביוצר ותמלט :

ואם תכתוב אותו בשם קל והכ כל מחשבו' רעות והמחבולות אדם יוצרו ממך ובכנסך בדרך ונפלו עליך רודפי' בדרך ורואים' טרם יראוך וסרת מן הדרך אל השד' ושמת שתי ידיך על ראשך וקראת את השמש בתקופתו עוד לא ייראוך ואם טרם ראיתם ראוך אמור את השמ' ג'פ' ועוד לא יראוך ואם תפסוך ונפלת ביד' אמור את השם למפרע ותמלט

ואם הסית בבית ונפל עליך ומהרת וקראת את שם הארץ בתקופתו והשם למפרע ותרוממנה האבנים והעצים ממך או כל דבר שיפול עליך ותמלט בלא מום :

ואם תהיה באניה בים ויהיה סער גדול בים וראית כי אין מנוס לנוס ולמלט וקראת שם הים בתקופתו ושם הנכבד והנורא תזכור עליהם ויעמד הסער לדממה ונמלטת :

ואם תעמוד במשפט על דבר ותאוה את שונאך בעיניך ושמת שתי ידיך על אזניך הימנית ואמור ושבע באותיות השם שיעלו על לבך ותצדק במשפט :

ואם לא נשמעו דבריך וידעת כי פשע ועון יש בידך או פסק תפלתך או מצוה איחרת לעשו' ושכחת והתפלל התפלה האמורה בספר הזה והזכרת את השם שיעלה על לבך וישברו אויבך לפניך ותצדק :

ואם בקשת לראות את השמש בעלותה במרכבת אמור את שם השמש בתקופתו והזכיר את שם הקדוש והטהור כנגדו ויעבר השמש ותראה אותו כחתן יוצא מחופתו וכל שתחפוץ שאל ממנו והוא יתן לך ואחר כך אמור שתביט לארץ ותרעד ודבר את השם הזה למפרע ותחזירהו לדרכו :

ואם תחפוץ לעמוד על סיתא לתעלות כסף וזהב הטמונים בארץ ולקחת ליץ זהב מוזקק שבעתים וכתוב עליו כ"א אות מהשם הזה הקדוש והטהור וקברתו בפתיל תכלת והבאת בן יונה לבן וקברתו בפתיל תכלת בצוארו ופרחת אותו באויר במקום שירד בו תחפש ברגליו שם תמצא את באוח הצרי ועמד על הגג ובאת ושבות את המקום שבע פעמים ואם ביום תאמר את שם השמש בתקופתו ואם בלילה אמור את שם הלבנה בתקופתם :

מלאכי

כמו וכיפות והיו לא ורקעו וטפחו דכתיב ימיני טפחה שמים וכשנתייבש הרקיע וזהו הרקיע עצמו למתקיה כלומר הרקיע כמים. את חוקים כראוי מולך וזהו כשנתייבש נוטה שמים לבדו ודורך על במתי ים וזהו כשנתייב' לאחר וימתח כאהל לשבת ש. ואת השפע יסבל על ידי הרוח כדכתיב ברוחו שמים שפרה ומן הרקיע עצמו למעלה הים מולא כמו קורות שהן גולמין וכן השמים תלא מים וכין קורה לקורה נקרא עלית ויש מהם שמים מוכחי' כה ויש לכל מזל ומזל עליה למעלה וזה המקרה במים עליותיו ועל כרחך אתה צריך לומר שהקירות מן השמים עצמו ומתוברי' שאם כך שם קורות על השמים הכא כתיב וימיני טפחה שמים כתיב כי מגרעיה מהן כבית שביב לבלתי אחוז בקירת הבית שלא היה מנקב החומה והבליטה דאבונה ופניה למעלה מן הר' סוג' אותה קורה מגרעת כפי שקמות' נגרעת שממעטין עובי החומה כדי שיהיה מקום צובש אבל אותו שלמעלה בסוף מחוזה קורא מפתח כי למעלה במות' היה כמו מקום גבול שהיה הקורה מונחת באותו מקום אבל מגרעת היה כל הזמה יקלר בעובי ולפיכך למטה היה רוחב חומה למעלה שם למעלה שבעה לכך כתיב מלע החזונה חמש באמה והתיכונה שש באמה והשלישית שבע באמה החנה אבל למעלה לא היה כי אם מקום גבול לקורים וזה נקרא משפחה כתיב כל אלה אבנים יקרות במדות גזית מגררות במגרה מבית ומחוץ ממסד עד הטפחות כלומר מן היסוד עד הטפחות והגליל וגבי שמים כתיב וימיני טפחה שמים לריך אתה לפרש שהקורות בולטות למעלה לשמים והקי' היא אחר השמים ואותן הבליטות כמו שהוא בחומה וזהו המקרה במים עליותיו וגם תוכל לפרש במקום שמים המחוברים כמו כן יש לארץ מקום גבול לקבל השמים ולשמים בליטה שנכנס לתוך הגבול וכן הוא כמו כום של כסף שמגוף בו מקום לקבל הכסוי וזהו שכתיב אף ידי יסדה ארץ וימיני טפחה שמים ודבוקים זה בזה ולמעלה מן הקירות יש שמים ותוח עשוי כמין כיפה דכתיב לשמש שם אהל בהם ולמעלה יש נהר דינור כב' קליפות ושם יורד מעט נהר דינור ויורד לכל מזל ומגיע את המזל ברתיחה וזהו שכתיב נהר דינור נגיד ונפיק מן קדמוהי אלף אלפין ישמשוניה כמו את נהר דינור המלאכים שמשמשין אותו להוליך לכל מזל וריבו רבבן קדמוהי יקומון לפני נהר דינור נכנסים כל נהר ונהר אל המזלות מגיין שמים לילך ראש זה לכאן וזה לכאן וזה אלף אלפים זהו ויתן אותם אלהים ברקיע השמים כן אותן קירות הבולטי' יהי מאורות מאורות לא נאמר אלא מאורות כמו מקום המאורות שהרי השמש מת' כמו שכוכבים והאורות יצאו חוץ לכוכבים ואותו כוכבים אמר יהי מאורות בשמים וזהו מלאים זיו ומפיקים נוגה כמו הכוכבים מלא זיו ומפיקים לחוץ מה שאומרים בשכם הפותח בכל יום דלתות שערי מזרח בי עובי הרקיע מקום שנכנסת החמה בבקר ממלך חמשים שנה ויש דלתות במקום עובי הרקיע וחלונות יש לרקיע במקום שבכבי העולם קולה את הארץ וכשהוא נכנס נפתח הדלתות או היא עמוד השחר ושם רחבים לכך אמר דלתות שערי מזרח ולשם ומרקיע כי אין לזמן ריוח שבו לצאת לעולם יש חלונות קלרים לכך אמר ובוקע חלוני רקיע ואינו הולך בחקפו מגלגל כי היום שורף כל העולם כולו והקב"ה מולא נרתק ומוציא חמה מנרתקה ולבנה ממכון שבתה היא כפת שמים לשמש וכו' כמין קצרות כפות כמו ללבנה זהו ולבנה ממכון שבתה וכשמש בבקר או בערב יוצא ומתפשט אור בכל העולם לכך שמה בלשון נקבה יהי מאורות ולא אמר מאורים וזהו את זורחת השמש עליו בלשון נקבה שמש ורבה וגם כשמש הוא בתקופתו אמר בלשון זכר השמש יצא על הארץ כשמאיר והולך וכן השמש בגבורתו שמש כי ד' מגחר דינור שהיה עומד כן הקליפות הקפיה נהר דינור כנגינה וברא את השמ' וכשחזרה מראית דינור כתוב אשר נצבים הכבינה ולכה' שהבדיל את הרקיע למעל' מקליפ' דינור ולמטה הכבש מים שהיה הכל' וברא שמש וירח והכבים המזלות ולכל א' מדור לפי כבודו :

ודע שהכוכבים עומדים ברקיע בין יום בין בלילה אלא מפני זוהר השמש שאין מנים לראות בהם כאדם שנותן לפנים כשמש היכן נראין להרחיק לחוץ מפני שהיא ללולה ואם השמים נמלא את בחמה נראת כאפר לכן ביום זוהר השמש מכסה אורם ואין נראים אבל בלילה כשחמה למטה מן השמים אונקיינוס הכוכבים נראים ואם תאמר למה נבראו אנים הקטנים הדקים כיון שאינם מאירים לפי שהמים העליונים קרים ונבראו לצאת השמים לחמם אותם ובבקר מה שאם בכבם ולא ממקומו והרורות היום בו ונראה כודרות ככב יוצא ממקומו יורה כחץ והכוכב ילך מסילתו ולא יום ולא ליל לא נעדר ובהליכתם הם מתללים נו ומתקן להם שבילין בשמים ובמקום השבילין תקן מעשה הרקיע ירקרק כדי שיתראה יותר בטוב לחוץ כדי להאיר על הארץ ונתנם בעובי התחתון של רקיע הסמוך לארץ נמצא בעל הארץ מאור ולא ברקי' והכוכבים ומזלות כל אשר יהיה על הארץ יכול אדם לקעת בין טוב בין רע וכן בלכך שהקב"ה יודע הכל שהרי בשר ודם יראה כל דבר במזלות כל שכן מה"מ הקב"ה שהוא יודע הכל שהרי הוא מודיע לכל בשר ודם ואין צריך לומר שהוא יודע הכל ברוך הוא ויתעלה וכרו לכלה נמצא שכל שכן וק"ו ב"ג של ק"ו פוה :

מים

מים שמים וקשר לו קשר וכו'. בספר יצירה תולה הקב"ה רוח מרוח קדשו וחקק וחצב באותיו' מרוח שנפש
שיצר בו ד' רוחות העולם ורוח בכל אחד להבדיל אומן כמי שעושה כלי זכוכית לוקח כלי ברזל נקוב מקלם
אל קנה ולוקח מן הזכוכית מכור הכבשן ונותן קנה הכלי בפיו את כל הקלה מכלי הקנה תנכנס בפיו נופח ברוח פיו
והרוח עובר מתוך הכלי נקוב ומגיע עד הזכוכית הדבוקי' בקנה הכלי הנכוב והרוח רוח פיו שנפח בזכוכית המותכת
ונעשה כלי קטן או גדול ארוך או קצור או רחב או מד' פאות כמו יוצר כ"ש האל הגדול הנכבד והנור' כשהוציא רוחו
במחת חללו של עולם והוציא מים מן לחלותו הרב לאין שעור וחצב וחקק כסא הכבוד וכל צבא מרום ולא רצה הקב"ה
לעשותם מפאת הגדולה שן ישווע לו שקול את אוכלם את ולקח מים את ורוח וברא משרתיו ותיק שתים לג' חלקים
מחלק א' הקפיא את המים והרקיע המים כאש וכעשן רעם ועפר ונעשים הארץ חלק השני עשה כל צבא מרום והמים
העליוני' חלק השלישי כהרקיע רקיע שעליהו להבדיל בין מים למים היו תלויים למעלה ותלויים לתתם והמים שלקם
מלמעה היו שמחים ואומרים אחרינו שים לנו לחיות קרובים אל בוראינו ולהיות שמחים ושתוכים מתח כסא הכבוד
ומעופפים בשמחת רבה ונוסכים שבח ותודות וקלס ומכתירים כתר ותהלה ליוצר עולם שנ' מקולות מים רבים
אדירים במעשה בראשית תמלא י"א פעמים מים ובמלכת תולדות נח י"א פעמים מים לומר בדור י"א היה נח ושים מבול
והקב"ה ידע שהמים יחזרו לעולם . ובפרשת י"א פעמים מים לפי הדור המבול משלו באלה אים כשוטה וגזר הקב"ה
על המים שהים מתי מרום וגזר להביא מים על מצרים י"א פעמי' מים כתיבת אים ב' ממין הרי כ"ב ממין לכך כ"ב מתי'
בפסוק ויאמר ה' אל משה אמור אל אהרן קח מטך ונטה את ידך על מימי מצרים על נהרותם על יאוריה' ועל אגמיהם
וגו' לומר עם הכל שתכ' כי אין אדם מתח משתם לכך בויושע תמצא ים ומים מן הבירה עד וישע משה י"א פעמים וגם
ביהושע י"א פעמים מים ח' פעמים מי הירדן וג' פעמים מים שהתנה לחלק מי הים לפני בני ישראל וכן וישב הים לפנות
בקר לאיתנו לתנאו בהתנה עם הים מעשה ימי בראשית והמים העליוני' תלויי' כמאמר הקב"ה בין מים אשר על
הרקיע לא נאמר אלא מעל לרקיע כלומר שתלויין במאמר :

פלג אלהים אלא מים מלמד שהלב האלהים את המים ונתנן חצי ברקיע וחציים באוקיינס : הרקיע דומה לבריכה
ולמעלה מן הבריכה כיפה ומתחת הבריכה כיפה מועט וקיא מועט עפין עכות ותם יורדים לתוך המים התלויי'
והמים העליוני' ללולי' מכל דבר ומים העליוני' יתרים ממים התחתונים שלבים מדות וזו' כי מים למים שלשי' מים זה
שיר למעלות ל' מעלות מה שים למעלה מלמט' ולמה קרב למעלה יותר מלמט' כי הלוכן לאמות יש כלל באש וברא
המלאכים כאשר כדרך בעיניים המלאכי' ומים העליוני' הם זכרים והתחתונים נקבות וכן עליונים לתחתוני' ג'
אצבעות וסיקף הרקיע מבדיל ביניהם לכך בישעיה פתח מי מדד בשעלו מים לכם מים שמים וארץ רום בסדר עולם
שהכו כן מים עליוני' כי הרקיעים ים כמן כמין גביעים בים קול מים שנאמר מי מדד בשעלו מים הידוע בכף הרגל
ואח"כ שמים ואח"כ ארץ ואח"כ רוח חיות כי העולם דום והרוח מרחף על פני המים למעלה ולמטה והרוח תלויין ברום
שערה אבל בבראשית שמים וארץ רוח מים בסדר התולות ושמים של אש מא"ק של א"ם שכ"ג עפ"ר מא'/רו"ח מע"ד
מים ולמה אש קודם והלא עפר תחלה לבית הלל אלא שמים אש ובכינה בשמי' על כן קדם מא"ק אש ומה קוה רואה
למולות על כן אש קדם בראשית ברא אלהים את השמים ומא"ק ואחריו שכ"ג עפר שאש שורף עפר ועליסתיו עפר
ואחריו שמ"ד רוח כי שמ"ד מיבש הארץ ויעבר אלהים רוח על הארץ והארץ מקבל את הרוח שלא ישחית את הזרעים
ואחריו שע"ד מים ישב רוחו יזלו מים והולך אגיות הים ואחר מים אש כי פרמן מים ואחריו אש אריה כוח אש
השמים מכבין אז שאש ואחר אריה שהוא אש בחולה בה"א עפר שהאש שורף העפר ואחר העפר מזל בתולה יתאומים
שהוא רוח שהעפר והרים גדולים שוברים הרוח ואחר תאומים רוח עקרב שהוא מים שהרוח סוכר גלי הים ומטר מים
ועננים אבל עקר בקהלת והארץ לעולם עומדת והזכיר תולדות הארץ דוד המלך שמח ויגוב העפר בספים ודוד דור
בא למחיית השמים והרוח הטוב ואח"כ והארץ אמר תולדות ורו"ח השמש כי בא הולך שתים לקוביר כי אין ליים
כי אם על ידי שמש ואחר שתים רוח סובב סובב הולך הרוח משם כי הרוח לארבע פאות כי הולך עם השמש לפי
רוח מים כי הנחלים הולכים אל הים ולפי שבקהלת שמכם סיים ולמיב יושר דברי אמת אבל דוד שסמכם בענין אחר
בדב' ס' שמי' נעשו וכרו' פיו כל צבא' כונס כנד מי הים ויראו מה' כל הארץ לומר ברוחו שמי' שפרה לכך זה
ארץ מים ואחר רוח ים שהרוח מכנס גלים ושוברי' ואחר ים ארץ על שם האומי לא תיראו נאם ה' אשר שמתי חול גבול
לים ודוד שסמכם בענין אחר שמים רוח ארץ וסדר. אומן תלמעלה למטה עוטה אור כשלמה ונהורא עמיה שרי למפל
נוטה שמים כיריעה שם השמים העליונים הם עבים רכובו העננים שמתח השמים ומסלך על כנפי רוח כי כל האויר

מלא רוח מתח תשננים לכך כל עוף פורח למעלה כי הרוח נותן לו כח לעוף עושה מלאכיו רוחות והמלכי' הארץ על מכוניה
העולם והחליל והזכיר המלאכים המוכתבים בעולם הזכיר אחריו גם לפניו אם לוסה יסד ארץ על מכונים הארץ שהוא
עליה תמוט בלבוש כסיתו אלו שבעה תהומות שהם בין ד' ארצות על הרים יעמדו מים היא פתח הארץ מים דכתיב
לרוקע הארץ על המים ושמים על ההרים וההרים תלויין בסערה ובסוף משלי סדרם בענין אחר שמים רוח מים ארץ מי עלה
שמים שהם כמעלה [illegible] רוח [illegible] הרוח אלא השמים לפי שרוחו שמים ספרה והרוח מביא עננים
[illegible]

[illegible]

[illegible]

[illegible]

ולפי הארץ יסוד בכל מקום [illegible] יסוד יקדים ארץ לשמים [illegible]

[illegible]

ופלסינו

אבל אבהם כדניאל צדקיאל עכניאל

ע	ש	צ	י	י
ש	לח	א	ו	י
צ	ג	ה	ז	צ
י	ד	ט	נ	ש
י	י	צ	ש	ע

אנא האל אב
הרחמן הגדול
הגבור והנורא
אהיה אשר אהיה
המושב ומוכתר
בכתר האמונה ומשפיע בכבי'

א	ה	י	ה
ה	ו	ה	י
י	ה	ו	ה
ה	י	ה	א

העולמות בכח יוד הי ואו הי ארבע שמותין היוריגם שהן
יוד הי ויו הי יוד הא ואו הא יוד הה וו הה [illegible]
לזי לזי לזי לזי פנואל פנואל פנואל פנואל פנואל [illegible]
פנואל פנואל פנואל [illegible] ישמור שילקא בת
רוזא מכל נגעי בני אדם ומן אגרת בת מחלת ומכל זקיקין
ומזיקין בכח השמות הקדושים סוריה יוא אזוזה צבצביר[illegible]
ובשם דהבדו לזבוד אל ולחותם הגדול והקדוש צורטק יש
את שולקא בת רוזא מכל דבוק שדים ומעין הרע ומכאב לב
ומשעמום הראש ומקטב מרירי שברירי ירירי מעתה ועד
עולם אסנו עשצ"י בשם אגלא אזבוגה טפטפיה צוה פחד על
כל לב זר ועל צבא לתאר וליב כמיל לבד

מ	צ	פ	ץ	
ת	צ	מ	ץ	
ת	ק	ט	ם	
א	ג	ל	א	

וי	יה	ע	מה	ד	וי
פי	יה	נו	חה	ס	יה
וי	תה	עו	צה	ר	פו
ה	מ	ג	פ	ה	לה ל

אצבעלואל

ואלהינו בשמים כל אשר חפץ ה' עשה בשמים ובארץ בימים וכל תהומות מולא כולן שרין שמים לכך במזמור אחד לה'
שמים תהלה כדכתיב כל אשר חפץ ה' עשה בשמים ובארץ בימים ובכל תהומות מולא כולן שרין שמים תהלה שעונה על
אלהינו בשמים לכך כל אשר חפץ ה' עשה בשמים ומה שעם כתיב לקול תתו המון מים בשמים מים קודם רוח לפי שאותו
יום שהשמים ללול כשמוא בא רעמים בא מים בלא רוח והיינו דכתי' בתבונתו נטה שמים נטה שמים כמין כפה נראין העננ'
ביום שהיה קשת כמו בימות הקיץ ובאיוב כתיב ארץ ושמים רוח ימים שם בענין הגזרים שהקב"ה גוזר אלהים הבין דרכה
והוא ידע את מקומה באיזה מקום ישלח הגשם וכמה כי הוא לקצות הארץ יבים שאין צריך למגוא שמחה כל השמים יביע
לעשות לרוח משקל כמו שלמוסי' בהולך לים זרם ארצו וזרם רחבו ויעמוד מלאך וימלאהו מים והקב"ה מכין תיד הרוח
וכוח הנשב שמתחלק בטיפת ס"י תאלה שלפיפת נולות וינושב בו יפרדו ומים תכון במדה לכל ארץ וארץ דכתיב מי מדד
בשעלו מים שעל הוא כלי כדכתיב בנביאי השקר ותמלכנה אומי על עצי בשעלו כפותי לחם שעולי שעורים הוא כלי
שמודדים בו השעורי' וימדד שם השעורים ובמלאכי' גבי מלך ארם אם ישפוק עפר שומרון לשעלים לכל העם אשר ברגלי
כלומר תמלא הכיר עפר וכל העם אשר ברגלי עד אין ספק למדוד ושמים בזרת תכן הרים הגבוהים עד לשמים בזרת תכן
ידי יסדה ארץ וימיני טפחה שמים ושמים הרים כדכתיב בעמוס אם יכמון בשאול משם ידי תקחם ואם יעלו השמים משם
אורידם ומפרש אם יסתרו מנגד עיני בקרקע הים הנה הקרקע קורא שאול וכרמל שמים במלכים בשירה כתיב מוסדות
השמים ירגזו והתפלי' מוסדי ארץ ירגזו אם כן כוכבי' שים קגד הם סלעים ונתקיים בדברי הימים ואמצים המחוק ויתקע
את עמו וילך גיא מלך ויך את בני שעיר עשרת אלפי' ועשרת אלפים חיים שבו בני יהודה ויביאם לראש וישליכם מראש הסלע
וכולן נבקעו ובכל מקום שכתוב ביסוד ארץ מזכיר תהלה ארץ ואח"כ שמים ומה שכתוב בישעיה באנכי ואנכי ואשים דברי
בפיך ובצל ידי כסיתיך לנטוע שמים וליסוד ארץ ולאמר לציון עמי אתה מה לשון לנטוע אלא שמים והלא הם נטועי' ועומדי'
אלא שמים הם הרים גבוהים יהיו מיוסדין לפי שסנחריב חפש כל הבצורו' שבערי יהודה דכתיב ויהי בארבע עשר שנה
למלך חזקיה עלה סנחריב מלך אשור על כל ערי יהודה הבצורות ויתפשם וכרתו כל ישראל מן ההרים לכך נאמר לאמר
לציון עמי אתה שלא כרתו ועל אלו שבערי יהודה שברחו כתיב במלכים ויגל ישראל מעל אדמתו' אשורה עד היום הזה
ובדברי הימים נשמע שהחזיר' חזקיהו כדכתיב וישלח חזקיה על כל ישראל ויהודה לבא לבית ה' בירושלים לעשות פסח
לה' אלהי ישראל ואף זה כתוב בישעיה אמרו לערי יהודה הנה אלהיכם לכך מבשרת ירושלים כלומר ירושלם למקום זה
אחרים שיבא לכך פסוק אחד אומר מה נאוו על ההרים רגלי מבשר פירש המלך המשיח כתיב אחד אומר על הר גבוה
עלי לך מבשרת ציון פירש ציון המבשרת אמרו לערי יהודה הנה ה' לך למדו הר' עד שהעלה הקב"ה ה' כי העליונים כהן
את הבריות אשר בארץ שלא היו יכולין לחיות אפילו רגע מזער מפני כח האש הגדולה שעל השמים העליונים אבל מרוב
בגבוה וירוב שפועת מים העליוני' ומרוב עובי הרקיע שמבדיל בנתלק לו רק עים לא יוכלו לחיות כל הבריות מאש עליוני'
הם ס העליונים יקרר את העולם מאש מלמעלה ואש שלמטה מחמם את העולם מקור מים העליונים והמים הם הלויים
באויר ורחוקים ... הרקיע מהלך ה"ק שנה ומלוחם יסכר את עינו בכתוב אמר וזרקתי עליכם מים טהורי' ומהום הבפש
מזיעת מים משם מגשם כאדם שנותן כלי בבית המרחץ והוא מלא מים מפני החום והמים ; כל בכן מפני חום השמש האש
הגדולה הם זכרים ובשיורדים התהומות לתתם אומרי' ובניסם עסין מן התהום כדכתיב תהום אל תהום קורא כי הם נקבים
והנקבה מתאוה לזכר כך הארץ והתהום מתאוין לירידת הגשם וזהו שאו' מפרש בע"ש דארעא לכך כל עטרה טבילה במים
או בתום שבעירו ושהר לפי שהמים יצאו מתחת דבור קדמו והאש מכח חום הדבור מבניה נעשה לכל השמים וע"כ מברכין

ועל־ על המים שהכל נהיה בדברו וכמו המים תלויין כמאמר הקב"ה ברוך הוא וברוך שמו לנצח :
רקיע מתוקה הרדני"אל אמרו עליו על הרדני"אל שגבוה מחביריו מהלך משיב רגלה פרסאות וכל דבור
ודבור שמוציא מפיו ואלפים עמו י"ב אלפים ברקים של אש לכנה ושר לבאו ברקי"אל ממונה עליו ומלאכים

נון ברקיע שמגידים שבחו ובכל מתנהג עם העולם בכ' ומעשה ידיו מגיד הרקיע :
כ' זה הקב"ה שים לו חמשים שערי בינה וכלם מסורים למשה חסר אחד לנגד מ"ם יום מיום הראשון של
פסח עד שבועות וביום חמשים נתנה תורה נ' רוכב נ' זקוף ואומר בא"ב של רבי עקיבא וזה הקב"ה נאמן יושב
נאמן עויתד נורא ותקיף ; הקב"ה יושב מלאכים עומדים כמו ן' שאין להם קפיצין שהשרפים עומדי' ממעל לו ובחכמתו
הגדולה קשר ז' ארצות יחד והארץ עליונה תלויה בשערם קשור' בכפה וילון ווילון תלוי בשערה וקשורים בכפה הרקיע
ורקיע ת"ל בס' וק' כב' (ב"ת תלוי בס' וק' כב') מכון ומכון תלוי בס' וק' כב' ערבות וערבות תלוי כ"ס
וקשור בזרוע של הקב"ה ולכך בשחקים שנאמר שחקים יזלו צדק וכתיב ויזלו שחקים ממעל ודלקי שמים פתח וימטר
עלים'

עליהן מן לאכול ירגיז שמים שיש מלאכים בבתים בשחקים שטוחנין מן לצדיקים וזהו ועזו בשחקים מה שהיה לכם עוז
ועוז בני' עם תהלה מן למה נכתב' שחקי' מכל רקיעי' מרומים תכני שבגבורתו של הקב"ה כתוב' ועוזו גאותו בביאתו חורתו
ירושלים ובית המקדש עוז דכתיב תנו עוז לאלהים על ישראל גאותו ועזו בשחקים גאותו דכתיב רוכב שמים בעזרך ובגאותו
שחקים שכינתו דכתיב ויזלו שחקי' ממעל אין צדק אלא שכינה דכתיב ויזלו ה' שאלהים שהקב"ה נותן שחקים להמטי' מיני מאכל
לישראל כנ' וימטר עליהן מן לאכול : תורתו דכתיב ועוזו בשחקים ואין עוז אלא תורה כנ' ה' עוז לעמו יתן ה' יברך את עמו
דבלום ירושלים ובית המקדש בשעת בנויה באבנים טובות ומרגליות באבן ספיר ובברכת וכל מיני אבן יקרה כנ' ושחקים
יזלו צדק אין צדק אלא ירושלים ובית המקדש דכתיב צדק ילין בה ועתה מרצחים וירושלים ובית המקדש עומדים ותלויי'
בשלשלאו' של אש ובשחקים וביום הולד ותנהיקים בגלגל חמה ומלאכי צבאות מחנות כחות בתוכו וסולם נצב בשחקים וראשו
מגיע לזבול מלאכים ... י"א שערים נכבדים ממונים עליו ועל שערי שחקים רוח שערי צפון שלשה שערים לשערי
דרום שלשה שערים לשערי מזרח שלשה שערים ולמערב שלשה שערים וגדולי"אל שר הצבא ממונה עליו ולמה נקרא שחקים ששם
שוחקים מן לצדיקים ושל ומטר ויגיל לישראל בעולם הזה ובעולם הבא ואמר שחקי' אל תקרי שחקים אלא שחקים ששם
משחקים בכל מיני שיר ובכל מיני שבח ובכל מיני זמרה לפני השכינה בבית המקדש שמרום שנאמר הוד והדר לפניו
כי זה בית תקדשו שבשחקים שזיות מכסה את כל חדרי רקיע מרומים שנאמר כסה שמים הודו ד"א שחקים מלמד
שתתר"נה מחנות עומדים בבית המקדש בשחקים לומר לפניו בכל יום וכל מחנה ומחנה ת"ר"ם רבוא מלאכים שמשמשים שכך
שחקים עם תהלת בני' תתר"נה כי תתלוי ת"ר ואלו תתר"נה מחנות ששם סובבי' לפני הכסא' שבשחקי' ורוממין שמו
של הקב"ה בכל מיני שבח וזמרה מבקר עד ערב ואומרים לפניו ק' ק' ק' ומבקר עד ערב אומרים לפניו כבוד
ה' ממקומו מפני מה מפני שהשכינה עלתה בלילה למרומים לבית מהרם כנ' אתה אל מסתתר :

הרקיע השלישי מלא אוצרות ערפל וממנו דומות יוצאו' ובתוכו מחנות רעמים וברקים ממנו יוצאי' ויוצאי' ב' שרים
על בשאותם ודומות בבאות לאש ואש מבהקת כוהב מושלים בכל מלאכי אש והם באש נאותם וקולם
באש קול רעם ועיניהם כגנורי השמש ומושלים בגלגלי להב וכפם ולהם כנפים לעופף לגלת פיהם כפוסי' מרחיפן
כלפידים מדברים ומרעדי' שואגי' ומעופפי' דאים בכל קול רוח ומפוספים לכל פנה :

אלה שמות השרים המשרתים במעון השלישי שם הראשון יכני"אל ושם י"ם מלאכים משרתים לפניו והם ממונים
לכל דבר של אש להבעיר ולכבות · ושם השני רהמי"אל וס"ג מלאכי' משרתים לפניו מושלים בכל דבר על
רכב אש וסוסי אש לארץ ולהבדיל ; ושם השלישי ללקי"אל וי"ט מלאכים משרתים לפניו מושלים על להבי אש להדליק
בית ולהשקיע שחקי' בו שחקי' בכל כלי שיר לפני הקב"ה וסנדלפ"ון ממונה עליו וקושר כתרים לקונו ומעשה
המרכבה אומר סנדלפ"ון קושר תפלין בראש צור עולמים ה' אלהי ישראל ובתפילין כתיב מי כעמך ישראל :

ואלה גם הם שמות המלאכים המשרתים במעלה הג' עם דלקי"אל העומד שם והוא מושל בלהבי אש גד"ם אוי"ל
מלכי"ם מולי"אל חרי"אל חני"אל שלחי"אל נגרי"אל כמרי"אל עקרי"אל ססני"אל גגבי"אל תומי"אל
אמגי"אל חלמג"וף וטתני"אל הרפי"אל אגבי"אל מתרי"אל אמנג"כאן :

ואלה שמות מלאכים המשרתים בכל שבעה המעונות במעון הראשון עני"אל במעון השני לדקי"אל במעון ג'
חסדי"אל במעון ד' דורני"אל במעון ה' נגרי"אל במעון ו' ברקי"אל במעון ז' מיכ"אל :

ואלה הם המלאכים המשרתים בים בכל תם שיש בו את קומי"אל תומ"אל חברי"אל נקי"ם וו"א"ם

ואלה מושלים על המטר מערו"בות מלכי"אל מרמר"אות טרמ"אל סכני"אל לקבסי"אל מני"אל גדי"אל כרמי"אל
יסעי"אל מברי"ל לים"אל :

זהו שם המפורש והוא ראשית לכל השמות והתחלה בשם עליונים ותחתונים וסודו זכר ונקבה ברא"ש
א"ד"ם וח"ום שם בן ארבע אותיות **יהוה** והוא השם הנכבד והנורא שהוא מודיע
לנו מציאות העולם הנקרא סבה ראשונה לכל נמצא אשר הוא מחוייב מציאות בבחינת עצמו ומאמתת חיוב מציאותו
אשר נמצא כל נברא בחכמתו וברצונו כפי אשר גזרה חכמת רצונו יתברך וממנו נגזר ג"כ שם בן שתים עשרה אותיות
וזה ר"ל של שתים עשרה תיבות וזה צרופים :

יהוה יההו יוהה הוהי הויה ההיו והיה והה הי ויהה היהו היוה ההוי

אלה השמות התמיכו לפי צרופם מן השם המיוחד וצרוף וידיעתם קודמת ונסבאר מן הפסוק אשר נכתב אחרי
זה · וזהו שם בן ארבעים ושתים אותיות :

אבג יתץ קרע שטן נגד יכש בטר צתג חקב טנע יגלי פזק שקוציח

זה השם קדוש ומקודש והוא נודע מבירופו והוא יוצא מן הפסוק בראשית שכתורה הוא מן ב' של בראשית עד ב' של בוהו וידוע שכל התורה כולה שמותיו של הקב"ה יתברך והוא הוא מוסף תוריו וידועם ומושכל למקובלים ;

והו ילי סיט עלם מהש ללה אכא כהת הזי אלד לאו ההע יזל מבה הרי הקם לאו כלי לוו פהל נלך ייי מלה חהו נתה האא ירת שאה ריי אום לכב ושר יחו להח כוק מנד אני חעם רהע ייז ההה מיך וול ילה סאל ערי עשל מיה והו דני החש עמם ננא נית מבה פוי נמם ייל הרח מצר ומב יהה ענו מחי דמב מנק איע חבו ראה יבם היי מום

דע כי אלה השמות כלם אשר הם מצורפים פה בפירוש הקודש כל ע"ב אותיות אלה שמות יוצאו למתקבלים חיי הע"הב ; אלהים למדתני מנעורי ועד הנה אגיד נפלאותיך יהוה השם הנכבד והנורא מפורש בע"ב שמות היוצא מפי כהן גדול בקדושה ובטהרה כאשר היה מקובל בו כראוי והוא היוצא מג' פסוקים הידועים היוצאים מן המדה ויצאו כולן כדרך חוך ראש סוף לג' אותיות בכל שם ואלו הדברים נוראים ונעלמים מאד כי הם כחות המדע העליונים ואותיו' נוראות ועליונות אשר חלקם משה לג' פסוקי' נוראים מאוד בסוד נשגב ונעלם כאשר נודע לו ובהם ידעו המשכילים כל סוד נשגב ונעלם אשר בהם סוד שמים וארץ העליונים מסוד האותיות והם חלוקים לג' כחות וביאתם ושמתי כ"ד כ"ד שמשותיך אבל בפירוש תורת הם חלוקים לאשר חלקים נוראים שבעה בכל חלק ובהם רמוז כל סוד יציאת מצרים העליונה הם עניינן ; וסוד מלאך אלהים וסוד ענני כבוד וסוד כח הים והמים וסוד הטיית יד משה על הים וסוד מחנה מצרים ומחנה ישראל והאור והחשך יום ולילה וסוד רוח קדים וכל אלו הם דברים נוראים עליונים קדמוני' בכח סוד עשר ספירו' גם פירושם בסוד נשגב ונורא בסוד לג' הפירושי' שהם מפורשים בסודם העמוק במקומ' ופירש כי מלאך האלהים הם כחות נוראות עליונות עד יכין ונוע"ו המסכנין ומקיסין נצ"ח והו"ד לישראל הזקן ומסתלקין השני עמודים ועולי' זה מלה וזה מלה עד מקום אצילתן הענן לאור וחשך להם וישראל הזקן תוקף יכין ובועז במוכם ; והלילה הכלולה מכולם להאיר מן האור ולהחשיך מן האש וכוח יבדל מחנה מצרים החיצונים מכחות המקורות הדבוקות בה ויאיר הלילות הלילה להאיר להם במוחם ; ולא קרב זה אל זה אחד ולא וקרא זה אל זה מיכ"אל וגברי"אל עומדים בימין ובשמאל ונחתו' רשות זה לזה ויקרא ליבשה ארץ וגם מקור המים ושם כי טוב כל"ח ויט משה לירות המתעלה בכלחו אשר הכם לג' חלים ספרות הקדומה וכח קדוש הנעלם בכל פוי"ם וסוי"ם וכל אלו הם סודות פלאות נוראות כחות עליונות שיוצאים כולם מכח הבינה שהוציאם לאור הנתיבות ; וענני כבוד והשמיטות וכל מלאך וכח עליון אשר נתבררו כולם בסוד מצרים העליונים אשר ממנה כחות עליונות ונוראו' רשומות דקות ונעלמות וכות סהודות אשר הוא כללם וחכרם ליור בציורו וכח בכחו וכללם בסוד הפסוקים ודינים הנקראי' סנהדרי גדולה עליונה דבוקה וכללים בה הם ע"ב רוחות נוראות עליונות חלוקות ושלשה חלקים לכ"ד כ"ד שמות וכל חלק כח בפני עצמה ועוד הם חלוקי' לעשרה חלקים ו' בכל חלק כל אחד כח נשגב בפני עצמו

ועוד ומכל חלק פעולות נוראות והזקות מכח חיבור שמות ציורם וכחם המפורסים במקומם למבין ; הם חלוקי' לע"ב דברים מדברי המלאכים העליונים ובלשונות ע"ב שמות וכל דבור ושם וכח נשגב בפני עצמו ; ועוד הם חלוקים למ"ו אותיות נוראות עליונות לגרות שמחוברים וכחות עצומות כל אחד בפני עצמו ; ועוד הם חלוקים לס"ב (כ"א לר"י) ציורים דקים רשומים נוראים עליונים ונעלמות אשר מהם כחות עליונות לכאי לבאות י' כחות לגורות ואותיות ושמות עליונות ודברים נוראים חוקים ודינים עליונים הנקראים הכל בכלל שם המפורש הכלל מכולם ודבוקים בכללם בשם הנכלל מהם ובכל כחותם' ישיו משם אד"ני א"ל אלהים חיים לבאות וכל הליווים הנראים והקראים בלשון הקודש שמות המפורסים בכל אלו הכחות הנזכרים שהכל נכלל בשם אדנ"י הנכלל משם הנסתר והנעלם מהם הכל שנראה באותיותיו ואינו נקרא אשר לא ישיגהו מחשבה ורעיון ולא דעת ותשבון ולא כח ודמיון כי אם ד' אותיות נוראות ולא נקראות אשר בהם סוד היחוד בסוד עשר ספירות מחוברו' ליחוד מיוחד מיחוד הנמור ושהם הנאללי' לכל הנזכר ברוך הוא וברוך שמו ומאחר שהכל נאלל מסוד ארבעה יסודות אותיות עליונות נוראות נעלמות ונסתרות אשר כח היחוד בהם ומהם עשר ספירות עליונות עם כל פעולתם ודרכם וסקפסם

והקפתם וצבאותם הכל כלולים זה בזה ביחוד מיוחד זה בזה ליחוד אחד וסוד ע"ב נוראים הנקראים שם המפורש ופל אלו הם כחות קדושות טהורות לחוקית פעולות בכל דבר שמזכי' אותם האדם המקובל בהם ובכח'ת ובפעולות וסוד הציור והכח והמלאך היוצא מכל ציור ואות משמם במרתם בלשונו שכל אחד שם מן הספירה אשר לכל משנו יבין אדם שמות וכחו ומלאכו בשם כל אות משם הספירה אשר מהם משתלשל הכל ממנו יודע כח כל דבור מלאך גלגל וכוכב וכל דבר עליון ואז ישכיל כל משכיל וידע דברים נוראים ויתגלו לו כל סוד נורא ונשגב שהוא נעלם ונסתר ויבין סוד הפוך האותיות וסודם וטעמם וציורם וכל תנועתם יודע לכל משכיל ומכאן יבין המבין לחבר שמות ואותיות עליונות ולצרף אות וזה השם הנכבד והנורא וכבר כתוב ומבואר ומפואר כל שם בכחו וחלופו הפוכו וציורו ותשבונו ושם כחם במיתן לפעול כל דבר ופועל כאשר הוא מפורש ומצוייר רק בקדושה ובטהרה כמוזכר שם ואז יחשב שלם כאחד מפפליא עליונה ועל זה שים לה נכון וכוונה שלשה להבין כל אלו הדברי' הנוראי' ופי' שם נורא ונשגב שם הייחוד שם בן ד' אותיות נוראות ופי' בציורו י"ה ובכחו הנורא ובפי' ו"ה בסודו הנזכרים שם וכל שם ושם כפי' נסתר ונגלה והתהפוך וחבור והאות והציור והכל מהם בסדרה ידועה לרמוז בכחו ולמקומו הנשגב והנעלה מאד כל אחד לפי הכח והציור הבא לכל אות בציורו ובכחו ומכאן תבין כל דבר על בוריו ;

ותדע כי כל כח שם הנכבד והנורא בסודו הנסתר וזה לך פי' של שם בן ארבע אותיות הנוראו' והם מורים בסוד האמת הגדולים המחוברים ומדובקים לאמת ובעבור סוד השמטה ועניינה להיות מהם אור קטן בסודות הנעלמים כי יה"ו או"ר אשר משנו מצות עשה דכתיב אנכי ה' אלהיך ומצות לא תעשה דכתיב ויהי אור כאורו"ל אנכי ולא יהיה לך מפי הגבורה שמענום ועל זה אם בת יהי"ה האם' לכת' והבת' לאם' או אם תבין סוד הה"א בצורה ובסוף השמיטה ויהיו נקראים עשו יהיה לקפ"ת קנ"ה ואנמון ויכרת ולישראל שלום שהיא שלום וגם בצורה כי עת קין

ה'ראשונ' של שם ה' אחרונה הם שתי ידות לקרש האחד לשתי ידותיו והיה לקשר האחד והיא צורת ה' יו"ד דל"ת י' י"ד בגי' אח"ד עם הכלה ; ער קוצו וגבו גופו רמז לג' ספירות ה' לה' ספירות ; הי' ז' כי קוצו של יו"ד אינו הן הסניפליו' ראחרונ' של יה"ו ירמז לג' אחרונו' הרי י' ספירות נרמזי' בשלת יה"ו

כן שם השם' בסירה וסיר הדבה ועניינה לחכית י"ה רמוזה לג' עניינים עליונות כמו שנאמר יו"ד וקוצו וגבו ו"ה ל"ח ספירות ויו"ד אחרית לג' אחרות עליונות רוחניות בסוד עשר וזהו סוד נשגב ונעלם כסוף אל תנעלם כי ה' ו' ד' ר' דבוקי' ולא הבוקי' בעבור השמיטה של יצחק ויו"ד וא"ו דבוקים תמיד ולל"ת וא"ו דבוק ה' לעולם היובל דבוקי'

השמיטה בגימטריא שס"ט עם אותיותיו והמילה הרי שע"ו כמניין שלו"ם ופי' שע"ו מני אמר והוא עשו הרשע אשר עליו אמר יעקב אע"ה ושבתי בשלום אל בית אבי ויהי' שלו' לי הוא עשו י' הוא שו"ע בן כנעני ואם תשים מספר את"י אצל עשו הרי שצ"ה כאשר נשמה אשר עליו אמר הצילני מיד אח"י מיד עש"ו והגפיר שתי פעמי' מיד בגימטריא ד"ן הצילני רמז הקץ עם אותיות וא צח"ק תצו מספר שצ"ח עם המלה והתפל' על צרות ש היו לעת הגאלה ליתן הרווחה ביניהם ונזכת ליושב בשמים יצחק להם תגלה מלכותו עלינו היום ביצחק בתוספת יו"ד הוא כת"ר בידוע ושם כתר מלכות בראשה וימליכוה תחת ושתי ; עשו בני' מוש"ל י' של גם ;

זה בזה עתה יה"ו כי הה"א לשטה ונעלות יקרא יהו"ה ויתח"ח הה"א לא"ב בשם ארבע אותיות הנזכרות א' לעליוני' וה' להחתוני' דבוקים זה בזה וזה כמקום זה עתה ולעתיד עתה כת ב מבין שני הכרובים ידבר ולעתיד ל"ך יו"ם אף שנ' אלהי אברהם אלהי יצחק אלהי יעקב באמצע ולעתיד יעלו ה"א במקום י"ה ונאמר בסוד עליון האל הגדול הגבור והנורא להבור שלום ובאיות העשירי בונה פלטין יאמר שם מלא על עולם מלא ליחוד אמת ושלום בסוף וא' רמז לשני כרובים וו' להפארת על כן הם דבוקים תמיד ושם י"ה להיות מחובר לעליונים ומצוייר בתחתוני' בסוף השמטה ותשוב אל בית אביה בנעוריה שנאמר לך יום אף לך לילה וגו' בסוד יה"ו או"ר כי זה סוד שם הוי"ה בין הכל כי בראש יה"ו או"ה ויה"י ימ"י כמה למקומו ואז יהי שם בן ארבע אותיות מלא ושלם והאותיות מחוברות לשם ומתעלות אל מקום אצילת בשם יה"ן עליון ונורא ונעלם הנקרא בסודו שלום הכתיב ויקרא לו ה' שלום ויקרא לו אל בזמן השמטה ומתחלפים בעבור פזרו ונהג סוד נשגב בכלל' וה' עולי' וה' יורד' נמצאו לייחוד אחד באמצע ונולא מאד ב' עולי' וב' יורדי' נמצאו באמצע הסול' לאחד

והחכמה מאין תמצא מאין יבא עזרי להנחיל אוהבי יש אשר ממנו וה' בקרבו כי משם יפרד' ותהיה ומה עצמו ראשיתם וכל חוילת וכל פתוחיה וגבה ועצמם סוד הקרבן להיות אדם מקריב מן

אדם כי יקריב מכם קרבן מן הבהמה בסוד ופני שור שנהפך לכרוב הטהורה ומן העוף הטהור בעבור השמטה הגורשת
בבהמה ותהיה הבהמה טהורה בסוד המטהר בשים המטהר׳ כי מן השמטה נשאר לצורך העולמות בסרת בסים וחסר וכן
לכל השמטה שנשארו מחוץ לצורך הנהגת העולמות היוצא מכל שמטה וכן גו השמטה המטהרת ומקרבת מן הצאן עיקר
הקרבן שנ׳ תקריבו את קרבנכם ועל ידי בית חסד ובזו וזה סוד נעלם ואם מן העוף טמא בסוד נעלם ואם לא נזכר בריאתם
לרים העלמתם וגם אם כוח נחברו עליוני׳ ותחתוני׳ לא בראש ששם שלש עשרה מדות גבורות שאינם חוזרות ריקם
בעבור מקום יניקתם אשר שם י״ג גבולי אלכסונים ומהם עיקר השבועה בתקיפה והדבר מרמז משה באמרו ועתה יגדל
נא כח כי עם זה יהיה חבור שלם לתרי״ג מצות שלמים ושם סלא ושם עליון כי משם מתגלגל הכל וע״ב גשרים לע״ב
שמות נוראים פעולותיו מאד וזהו הראשון :

והו מורה בשם הגדול והנכבד בחבורו וציורו ד׳ כחות המורות והכללות בעשורים ויותר שהוא עטרת תפארת
הנקרא וה׳ ועל זה אמר ברוך הוא כי השפע יורד במקדש יהו״ה ומשם יורד לכל העולם :

ילי רמז הוא ה׳ עליון יתברך המתעל׳ עליון הרחמי׳ גמורי׳ כולו לבן אשר ממנו הגבור׳ לעליוני׳ והגבור׳ לתללי
ברכה וציורו ד׳ כחות המורים בדבר ועואב״ה כי הוא קרמון לכל קרמון וחבורו וציורו מורים בדבר :

סיט מורה רחמים גדולים גמורים ואשר אינה נמורי׳ אשר בהם משפט וצדקה בארץ החיים וחבור ג׳ כחות המורי׳
בדבר וציורו ה׳ כחות כי הב׳ מחוברות והב׳ וזה בחוץ וזה שכינת תוך משכן והחמישי מהם ו׳ מורה במקום
החיים בנצח ועואבה היה והוא חי וקים לנצח :

עלם מורה בשני הויות שהם במקום הגמורים יה״י נשגב בריונים עליונים וביניהם לדין הכל וציורו שבעה כחו׳
דבוקות המורים בכל הבניין ועואב״ה כי הוא הראה נרשותו בריינים לעשות דין במצרים עם ג׳ פסוקים
אשר מהם הכל ומסור חבורם יסו״ד לעטרת צב״י תפארה עליון אמצעי והם מורים על הדבר :

מהש מורה סוד ארבעה בתים שבתפילין ותדבק אי׳ באור העליון ונסתר וחבורו מורה עטרת ת״ת תח״א תוך
הה״א הכלול מן התפילין ש״ין וצורה מורה בניין שלם לבושי הכהן המורים בדבר ועואב״ה בכח נצח
המנצח שהוא כ״ח הת׳ ציורו המנצחים לדבקה בצדקת האבות ובהם :

ללה מורה מרכבה למרכבה למיוחד בסוד שני ועולים וחבורו תפארת ותפארת לרחמים גדולים דבוקים
ליחוד אחדו ציורו ששה כחות המורים בדבר ועואב״ה שנברא העולם ברחמים ובעשרה מאמרות מן
המאמר הידוע הא׳ אחרונה ומחבורו תבין הדבר :

אבא מורה ביסוד אשר כל הנשמות והשמטות באות לו לחיים נצח בדבוק הנשמ״ה והשמט״ה וחבורו מורה ג׳
ספירות המורים בג׳ נקודות חול״ם שור״ק חיר״ק וציורו ז׳ כחות המורים כי היא תדבק בתוכם ועואב״ת
כי מורה כפרה ומרגיע וחיים ומתוך אלו הכחות תבין כח הפעולות בסרחם וכן לכולם :

כהת מורה כאשר אמר בעל הפעולה וציורו ה׳ כחות המורות כולם ביו״ד המתלבשות בבניין אלו הצורות הבאים
לה מן התורה ומחבורם תבין כי היא תתעלה על שלום צדק לצדק ועואב״ה אמר ברוך הוא כי הוא ברית
אלהינו שבשמים כרותה מן חכמה עילאה :

הזי מורה כי היחוד הוא דבוק בחסד ועואב״ה ה׳ רם על כל רמים רוצה לומר על כל המדות וציורו ד׳ כחות
המורים בדבר וביחוד וחבורו השני ה״הי ביו״ד והמנצח המורים בדבר למשכילים כי היו״ד תתעלה לת׳
ושניהם בנצח ליחוד אחד :

אלד מורה מרכבה למרכבה לא׳ תפארת ועואב״ה כי יתעלה למעלה וחבורו ג׳ כחות חסד ותפארת בתפארת
עליון בבינה וציורו ששה צורות עטרת תפארת לאחר :

לאו מורה בשני פועלי׳ המקבלי׳ מן הבינה ועואב״ה כי נתעלה היו״ר דין במצרים ממקום המשל ומתר וציורו
ו׳ כחות המחברים לא׳ ומורים בדבר וחבור יחוד ג׳ לא׳ :

ההע מורה מה שמורה בעל הפעולה ומן החבור מורה בב׳ פועלים :

יזל מורה היו״ר בשם הגדול בכח נצח וציורו ארבעה כחות המורים בדבר למבין ועואב״ה ביו״ר פעל הכל
וברצונו כל כחות גלגל ומלאך סכח נצח וחבורו מורה בשני פועלים המושלים בכל כח בכח נצח :

מבה מורה כי שם הגדול שכחו בע׳ הנקרא׳ ה״ר וציורו ו׳ כחות המורים בששה קצוות ובדבר ועואבה כחו
של הקב״ה אשר שלח למשה בעצמו ובכבודו וחבורם תפארה בחכמה בעשרה ובכל דבר א׳ וכח א׳
ומתוך אלו

הכחות

הכחות תבין כח הפעולות :

הרי מורה שם המיוחד והמחובר מכל סי׳ וחבורו שלשה כחות לדבר א׳ המקראים ארץ החיים דבוקים וציורו
ארבעה כחות המורים בדבר ועואב״ה כי הוא א׳ בעליונים :

הקם מורה בשני פועלים ובי״ב גבולי אלכסון הנשבע בהם וחבורו עטרה דבוקה עם הבינה וט״ם המורה על
הדבר וציורו ו׳ כחות המורים בבינה המשביע לב׳ פועלים ועואב״ה וכרון לה׳ בשמו :

לאו מורה שלשתם בתפארת וציורו שש כחות עטרת ת״ת דבוקי׳ ומפאר׳ בין שני חכמות שבאמצע בין שני סדרוני׳
מדבר וט״ם שבה נכלל הכל והכל נתלה לב׳ קדושו׳ ועואב״ה מורה בקדושת של מעלה וחבורו שם א׳ להם :

כלי מורה בשם הכלול מארבע דלתות העולם העליון ועואב״ה הכלולי׳ ברחמים וציורו ד׳ כחות המורים בדבר
וחבורים עטרת תפארת וחכמה המורים בכל הבניין :

לוו מורה במאמר כ״ח הנשבע בו׳ וציורו מורה כן המחוקק בי״ב מזלות של ישראל :

פהל מורה בשני פועלים זה בתוך זה ועואב״ה כי רחמיו של ה״ה תמיד מאחר שהם זה בתוך זה וחבורו מורה
בכך וציורו ו׳ כחות המורים כי העטרה נדבקת ומקשר בחסד וברחמים ומתקרב לעליונים במורים :

נלך מורה בשם הגדול המשביע בכח משה של משה בכחו לפעול נוראות וחבורו מורה מן הבינה לב׳ וציורו כחות
המורים בדבר ובזה מקבל מזה ומתוך זה יוצאת הפעולות הנזכרות :

ייי מורה הג׳ בסוד ג׳ נקודות מיוחדת מאת״ם עליון דרך קו האמצעי עד סי׳ הדבק בשבת ג׳ ועואב״ה כי אדון
הוא עליון בסדכו במנוחת עולם אשר היא שבועת לכל והוא עמהם ביובל לכח אחד וכח העולם כר…
וחבורו מורה כך וציורו גם כן : **מלה** מורה בשני פועלים שהכל מתגלגל מהם ידם לכל כח אחד ויחוד א׳ וכך
אכ״ם וחבורו מורה בכך וציורו ו׳ כחות המורים וכח הכתוב לאחם :

חהו מורה בארבע יסודות אשר מהם סו״ד מכח את״ם ועואב״ה מכח ארבעה יסודו׳ וחבורו מורה באדם הארץ
המתקרב על יד ה׳ אחרונה בתפארת וציורו ה׳ כחות המורים בדבר ובכל הבניין :

נתה מורה לאדם אשר ממנה רשות להשכל אבל עצמה לו המוכח (כ״א הנוסח) את העולם בצדק לדבקה
בצדיק ועואב״ה והוא כלול בב׳ מדות וחבורו מורה כך וציורו ה׳ כחות המורה בסוד הנשמות היוצאות מן
הבינה ועיבורות ברשות צדי״ק לאנוכ״ס ואמר בבכורת הגדולה בעבור שמחובר משם את״ם :

האא מורה בב׳ מדות הכלול בשם אה״ם הגבורי׳ ועואב״ה ובכח א׳ ומדת אמת וחבורו מורה בב׳ הכלולים מהם
וציורו ח׳ כחות המורים בדבר בכל הכלול ביעקב צורת חסד ואמת וזהו סוד צורת בנין הסלם עליון וראשון
ואחרון למבין סודי התורה : **ירת** מורה שכולם זזים והוא אינו זז ממקומו נצח ועואב״ה ביחודו שהוא קיים לעד
וחבורו מורה בב׳ מדות המקבלים זה מזה עד פחד וציורו מורה כי הכל יתחבר בי׳ ויקנו כנוף שאינו זז נצח :

שאה מורה נצח כמו ירת בכחו לפעול במצרים מנוגה של מעלה ועואב״ה כי יצא ממקומו לדין במצרים כי הוי׳
בכך גו לבעבור עביר במצרי׳ לנגוף וחבורו מורה בדבר וציור ט׳ כחות הפועלי׳ כולם במצרי׳ ומתוך זה תבין פעולתו :

ריי מורה אותיות הספירות היוצאים מן הכבד והבינה מן החכמה ועואב״ה מן הסבה האחרון החכמה וחבורו
מורה כך וציורו ג׳ כחות המורים בירושת חכמה וחכמה עליוני׳ :

אום מורה בשני פועלים הנקראים בשם כח׳ ויסוד בתוכם שהוא עוד להם ועואב״ה צדיק יסוד העולם וחבורו
מורה בכך וציורו ששה כחות המורים ששה קצוות : **לכב** מורה בכסא לכסא ה׳ ועואב״ה הרוכב על ה׳ כות
וחבורו מורה לעטרת בין החכמה והבינה וציורו חמשה כחות דבוקות עם תפארת וה״ט בר״ח דפי״ם :

ושר מורה קיום השבועה בהקיפו וגבוף לדבקה וכך א׳ בעל הקבלה וחבורו מורה בכך וציורו שמנה כחות המורי׳
בדבר : **יחו** מורה שני פועלים מן השם ליחוד ה׳ ואמר כה׳ וחבורו מורה בהם ובכל הבנ״ין וציורו ד׳
כחות המורים בב׳ מאורות ובסוד ב׳ פועלים לא׳ וחבורו בכך : **להח** מורה בשני היות ההם במקום חכמ״ה וביני״ם
הכפסים כי׳ שפיה במקום אדם עליון או הוא ממש וחבורו מורה בבינה הנשפעת כי׳ וציורו כחות המורים בדבר :

כוק מורה הם ע״ז הדינים לכח אחד וחבורו מורה בעטר״ם תפאר״ת ובינ״ה וציורו ה׳ כחות המורים במלכות
הדבוק ע״ם הבינה ובשני פועלים ובכאן תבין כח הפעולה :

מנד מורה בשלם תמה למרום וכמר הוא מפורש עם חבורו וציורו שמבינ״ה פועלת בחסד בב׳ פועלי׳ ומשפיעים

אני מורה כי זה מלא זה להיות פיו״ר שלם וכליל מן הי׳ ומתגבים שערים ועואב״ה כמן קדם של מלכו וחבורו

כה״ם וי״ו ד׳ דבוק בבינה וציורו ס׳ כחות שמורים בדבר : **חעם** מורה בכח כחות מתנות לבנה בי״ב שבטי ישראל והמ״ם
בין שני מדות לא׳ ועוא״ב ה חקוקים בשם כי הכל מתנו ובו ומכורו מורה בכל הבניין וציורו שבעה כחות סמורים בדבר :
רהע מורה סי׳ הרוכב בערבות על קיו״ד החיות והשרפים והכנפים והכל מתחיו והודו כי הכל מרכבה לי׳ וגם הכל
לה״ם ועוא״ב ה והם בן ד׳ על הכל ומכורו וציורו מורים בדבר :
ייז מורה באותיות כ״ב מרכבה לא׳ וס׳ לם׳ אחרונים ליתן טעם בה ועוא״ב ה מדת ס׳ ולם׳ אחרונה ומכורו שני מכחם
בנלה סמורה בדבר וציורו כך : **ההה** מורה בי״ס גבור״ה ועטרה ומסם כח החיונות בטרם וחברו כך וציורו
במורה כחס״ד סכמות ששה : **מיך** מורה כלשם עשיות גלגל מלאך ולבוש וי׳ מסם אם כסא לי׳ וסם כח הענפים ועל
זא״ב ה כי עליון ושפל כליל בי׳ הכל ומכורו שם הייחוד על הכל וציורו ארבע כחות סמורים ומזה תבין כח הפעולה :
וול מורה בשני פועלים שהוא שם מ״ב ויתעלה ביחוד ויקראו יסוד העולם אשר שנים עשר גבולי אלכסוני׳
ועוא״ב ה כי סם בי״ס המקדש והשם עליו ומכורו וציורו מורה בדבר :
ילה מורה עילאה ותתאה מלמה ועל זא״ב ה כי ה׳ מדות של י״ג מדות הד׳ רחמים וחסדים והחמשי כלול מכולם
סי״ג ומכורו כך מורה וציורו ס׳ כחות היא מקבלת מכולם : **סאל** מורה כי סם שלשה מלאכים אשרי״אל
אורי״אל פנדלפ״ון והם כ״ח שלשה היכלות בעבר ספירות ועוא״ב ה בכח ג׳ אותיות המנהיגים את העולמות מכח
העליון והעליונים רחמים והג׳ כליל ומכורו ג׳ פעמים הפ״א ליחוד א׳ וציורו ז׳ כחות :
ערי מורה כי העטרה לה שבעים מעלות הם כחות אשר תחת ידה כל הענפים הם כחות אשר תחת ידה כל עד
העשירי קודם לשם הנכבד ועוא״ב ה עם היו״ד קדש כולם כפולים כי העשירות כפולה בכל ובלילה בכל
ומכורו מורה ככך וציורו ח׳ כחות מסתורים בדבר : **עשל** מורה כי העטרה קיום השבועה ומתנות שלבנה בי״ג
גבולי אלכסונין ועוא״ב ה כי סם חותם הקשת לקיום הארץ ומכורו וציורו תשעה כחות המורות בדבר ובסוד :
מיה מורה בשני פועלים ליחוד אחד ועוא״ב ה כי לא נודע שם שנסתר מהם כי סם למעלה ומכורו ח״ם גסיא ותפי׳
עם עטרה וציורו ס׳ כחות סמורים בעד המקבל מאמר הימין בסוד :
והו מורה ככר ג׳ שהוא חלק ג׳ והוא כאמרו נעוץ סוף תחלתו ליחוד אחד ועוא״ב ה והוא סוד ה׳ אחרונה של שם
בחלק הג׳ אחרין ומכורו כל הבניין לייחוד מיוד לעטרה וציורו ד׳ כחות סמורים בדבר ומזה תבין :
דני מורה שהיא בורא ג׳ שמות לעטרה ג׳ אותיות משלכן ועוא״ב ה כי הוא בורא השם מסן יה״ו בג׳ קדושות
עילאה ותתאה ואמצעית ומכורו מורה כך וציורו ג׳ כחות סמורים הכל יחוד א׳ :
החש מורה עיקר הבניין בשם והכל כלול בי׳ ועוא״ב ה והג׳ כלול הכל בבנה עילאה ומכורו מורה בדבר וציורו ח׳
כחות סמורים בכל הבניין : **עמם** מורה לענפי האילן מן הי׳ ומן הה׳ כח לכל ועוא״ב ה מענפי האילן
כח לגלגלים וכוכבים מכח המגענעים ומכורה מורה עילאה ותתאה לחבור אחד ביסוד עמם וציורו ז׳ כחות
סמורים בדבר : **ננא** ביסוד מורה בסוד ארבעה כחות שהם מלא של החיים הברכות והם כחות נוראות ואלהות מזיו
זוהר השכינה והכל נעבם בחכמה ק׳ יום עליונים ונוראים ויחוד אחד על בל נסתר ונעלם ועוא״ב ה כי כחות העליונים
משכחים להם בכל יום ראות מיני סבחות וע״ז תקנו ישראל ק׳ ברכות מכורו וציורו ה׳ כחות המורים בדבר
נית מורה בסוד הס״ו שהוא נותן רשות למחבל ונספך לברכה על ישראל ועוא״ב ה כי הוא לי״י ה׳ אשר לו כח סי׳
ומשם לעולם הידוע והכל תותם אחד וחבירו מורה כך וציורו ד׳ כחות סמורים יחוד שלם :
מבה מורה בכח העטרה עם חילותיה הכל מצויר באדם ועוא״ב ה לוה לידך בחוק האדם שהוא עולם קטן ומכורו
מורה בכל ליחוד א׳ וציורו ו׳ כחות המורים בי׳ וכלולים בה׳ : **פוי** מורה בעלמו וככבודו בשפל במצרים
ועוא״ב ה מקולים בה העשר מכות לעשר הדברו׳ ומכורו מקדם תוך מקדם ומכור שני פועל׳ וציורו ד׳ כחות סמורי׳ בדבר
ומתוך כחות אלו תבין הפעולות : **נמם** מורה באור הלבנה בחמה ואור החמה מעטם דבוקין בג׳ ואז תהיה שכינה שורה
בזמן שישראל בבנין שמה ויוכל לדבקם יחד ועל זה אמ״ר כי הקודש שהוא תגו״ן בקדם העטרה ומכורו מורה בני אירות
למחברם ביוכל וציורו ח׳ כחות סמורים סוף שמטה ביובל : **ייל** מורה כי יתעלה היו״ד על כל אשר ברא לעבום ועוא״ב ה
כי יתעלה אותו סכח על כל ומכורו מורה על הבניין ועמם ליחוד אחד וציורו ארבעה כחות סמורים בדבר :
הרח מורה ביחוד גמור וכך א״ב ה ומכורו מורה ארך החיים לבניין שלם וציורו ה׳ כחות הכלול בכל :
מצר מורה כאלה שני שמות שמתחלף פעולתן לפני המקום המנאלים שם ללורך השעה בסוד ועוא״ב ה והכל אחד
ואין שנוי בכח ומכורו מורה בכך ועטרה ספארת בבינ״ה וציורו ה׳ כחות המשפיעים אם ובכללן בי׳ :

ומב מורה ד׳ כחות של השם בי״ב הגבולים לשבוע היום להאירו והלילה במתנותה ועוא״ב ה להנהיגם ממזרח למערב
כ״ס ד׳ אז ומכורו מורה כך וציורו ה׳ הכל בסוד הי׳ כלול : **יהה** מורה ביחוד מיוחד עם העטרה ועוא״ב ה
סוד הה״א שתופש עולמו מתה שקבל ומכורו מורה כך וציורו ה׳ כחות המורות כי הכל בי׳ :
ענו מורה כי שקולה כנסת ישראל עם העליונ׳ ועל זה כסא קדים ומיוחדים אלו גם אלו יחד להיות דבוקים וכלולים
עליונים וגם תחתונים אבל הענפים הם מוך ומפוזרים ועוא״ב ה מורה בניפוך הלבונות ומכורו מורה בדבר
וציורו ס׳ כחות והכל כלול בעטר״ה ומתוך זה תבין כח הפעולה : **מחי** מורה הבני קדושים כנסת ישראל דבוקי׳
בעליון ליחוד יחוד א׳ בעליוני׳ ובשפלי׳ לחבר את הכל ועוא״ב ה כדי שיהיה עמם בכח אחד ולתבור אחד ומכורו מורה
סוד שני פועלים עם כל הבניין וציורו ה׳ כחות המורי׳ שהכל כלול בעזו הרצון :
דמב מורה שבעה נרות מן התפארת ושבעה בעטר״ה ועוא״ב ה בשם שמאירים שבעה למעלה כך למטה ז׳ והם
הצדיקים שבעה ומכורו כך מורה וציורו ה׳ כחות מורה כי הכל כלול בי׳ :
מנק מורה בשם ד׳ שב׳ מדות סביב לתפארת כך מטה ב׳ כחות מלאכים מלחם סביב העטרה הנקרא עץ החיים
מגדל ירושלים הידוע ועוא״ב ה כי משם משפיע בין מדן כח עליון ומכורו מורה חבור הבניין כולו זה בזה לכח
אחד וציורו ממנם כחות מורה כי הכל כלול בעטרה : **איע** מורה בבני פועלי׳ והשפל׳ מה בסוד לורך עלמו שלא
יתלה נפשו בירושל׳ עליון ועלמי בירושלי׳ שפל וחים מכה מעליון לעליון ומתרחם לעלמו ועליון קבלו ומתחת לא
קבלו כענור סוד העליון הנעלם ועוא״ב ה כי בזה השם נקש לבא בארץ ולא נמשע לו ומכורו מורה תפארת ועטרה על
שבעים דיינים ובסודו הנעלם ובסגב שלא בא לארץ וציורו ששה כחות המורים בדבר :
חבו מורה ביחודו הגמור ועוא״ב ה ונם מכורו חב״ה לאחד וציורו ס׳ כחות מורים על הדבר :
ראה מורים על מתנת שמות השבעה בשמות הרמוזים כנגד ז׳ שמות של שם מ״ב ונח׳ כלול הכל ביוכל ועוא״ב ה
כי הם ספירות ה׳ בתחכמה ויגד בזמן השמטה וכן נתחברם זה לזה עד מקומן הראשון מכורו מורה כך
וציורו ששה כחות המורים בכלל הקצות : **יבם** מורה כי העטרה מכח התפארת דבקים זה בזה לכח אחד ועוא״ב ה
רמז למדת אחרונה הכוללת הכל ומכורו מורה בדבר וציורו ס׳ כחות המורים בדבר כי כל כלול בי׳ :
היי מורה כי הם כרתו כל סוד קריאתם וסוד עשר ספירות בסוד הג׳ קדושות בם אשר כל אחד מורה עשרה בענין
דומה בית ס׳ למקדש כאתרו יו״ד על יו״ד וי׳ והם ג׳ הכללות בענין סוד הספירות אצילותם והם ג׳ עליונות
האצילים שלשה באמצע ובהם רמז התורה שלשה אחרונים כל מאמר וכל ספירות ולכל מלות ובכלל השמות ובכלל הכל
נמצא כל סוד דרכי השמות והוקתם ומהלכם ושופט ביסוד להם והיסוד הוא אור נקי״א יסוד הבינ״ה כי יסוד הכל לאשר
לו הארץ הנקרא יליאת מורים העליונים בליגה ובים ליציאתם דבוקי׳ דבוק חזק. כולם לא׳ בסוד ג׳ יום ומשם לג׳
עליונים הכעלמי׳ גם אחרי׳ אחד בסודם הידוע ועוא״ב ה בהתאחד אל בני ישראל זה שמי לעלם וזה זכרי לדר דר ונומר׳
כל הכתוב שם ומכורו מורה כדרכו וציורו ארבעה כחות נוראות המורים בקדושה ובכל הבניין :
מום מורה כי אתם בשני פועלי׳ אשר בהם והם הכל ועוא״ב ה כי תחלתו וסופו בכח רחמי׳ פך״ל כי כל אחד כלול
בשתי קצוות שמקדשי׳ תמיד הם שני פועלים כח שאמר אם השמים לרבות ואת הארץ לרבות ומכורו מורה
כך וציורו ממנם הכליל בו הכל וכל בו :
הנה נשלם סוד שם המפורש הנכבד והנעלם אחד והוא המפורש בסודותיו הנוראים אשר בו כל סוד שמים וארץ וכל
פעולת יקרים מכח תכורו וציורו והתבונו בכח כל שם ושם המפורש בסודותיו הנוראי׳ כאשר הוא מבואר בכל
שם ושם בכחות נוראות והסבבים ועליונים אחד אשר כולם באו מכח הבינה ואיסור נתיבות הנוראים הדבוקי׳ בחמשי׳ יום
הם התמים שערים נוראים בשבעה שבתות תמימות וכח קדוש נקש כל אחד ואחד והכל כלול בכח סוד שנים פועלים והם
כולם מי׳ מכלי׳ ידבקי׳ ומתנגש כחות לאלפי׳ שבלים גבלי׳ ומלאכים קדושים וכל כוכב וגלגל ורקיע ואופן וחיה וכל שר
ושלטון וכחות פנימיות ומלוניות שפלה ושחיקה שבורו׳ ודמיקות וכחות עליונות נוראות מאומות זו מאז אים על מחנהו ואיש
על דגלו ושמות נוראות והכל בכח אחד ע״כ שמות. דהלוכם ומכורם בציורם ובמסבונות כל אות ואות בכחו וציורו כחות
עליונות נוראות מכח עשרי׳ ושתים אותיו׳ נוראו׳ עליוני׳ אשר מהם רקומי׳ דקים מא׳ לציורם בכחם הנוראי׳ ונפלאי׳ כולם
נחתומים וחתומים בכח שער חמשים תוך חמשים יום עליונים ונעלמים בסוד היו״ד וקוצו הנכבד בסודו הכלולים ומכם נאצלו
בבינתו הבינ״ה הוציאו לאור כל ציורים עליונים וכל אחרונים לקיות כלים המהרה מקבה אחת וכח קדושה הנעלם בבינ״ה
הרי הם מתמים עלמים מחוברים ומחברים כל ציור בציורו וכל כח בכחו וכח ציורים לה׳ ציורות המחוברות בסוד ה׳ אחרונה

פאשר היא חכרם נורא לחברת ומקום לכסא הכבוד כל אחד במקומו לסיומס סביב כסא השם הנכבד והנורא וחקוקים בו לסיום מסם כל אצילות וכל כח ופועל לכל אשר ברא אלהים ונסים בכח ובפועל כל כח ופועל עליון כל צבא השמים והארץ בכח עליון בגזרת עליון ונזר ומאמר ודבור וקריאה וכל גזירות הבאה מכח האותיות המצויירות ומחוברות וחקוקו' בכסא רם ונשא אשר הם חקוקות סביב הכסא הנקרא ערבות אשר גו הכל כמו שכתוב במסכת חגיגה ערבות שם גנזי צדקה ומשפט ברכת חיים ושלום של תחיית המתים ולחות נשמות והוא הנקרא רפא לכסא כבודו הנקרא שמים המקבל תעטרת תפארת על בן יה בו אוצרות הרבה של נשמות הצדיקים וכלל עשר ספירות בשלשה היכלות כנגד שלשה חלוקי הספירות והיכל מלאכים כגן עדן ועולם הבא והקדש למקדש כלומר בהיכלו ואוצרו אשר הם מצוירי' שם ושרפים וחיות הקודש והקדושה והאותיות סביבות הכסא חקוקים במעון קדשו הנקרא בשם שמים המקבל מן העטרה וכל זה הכל כלול בו כמו שעטרת כי זה כסא לה' ותשם כל נורא וציור לכל אשר ברא אלהים לעשות והוא חלוק לג' מחנות והיכלות כנגד היכל ה' היכל הקדש אשר הכל בו הנקרא מעון שנאמר השקיפה ממעון קדשך מן השמים וברך את עמך ישראל כי משם באה הברכה וגם כל דבר כי הוא כסא וכסא ה' ואלו הם כ"ב אותיות עליונות חקוקות בכסא כבוד וחמשה כפולו' רמז לסוף האלף אחרונה של שם ליתן כח וטעם בדבר ובמבטא וכך הם ב"ן אותיות מחובאות סביב הכסא חקוקי' ומהם נחתבת שני כתות נוראות ליתן כח ונורא לכולם והם יו"ד ו"ו והם שני שמות לכל אחד אשר בם כל סוד הספירות והנתיבות והשמות וכל סוד נכבד ונעלם מהם והם א"ש ורו"ח דבוקים זה בזה ומהם כל כח ומלאך ושר עליון והכל לכח אחד וציור אחד הכלול מן הכל ומהן נורא א' נוראה ועליונים מכני אותיות יו"ד ו"ו הנקרא אלף והוא ראשון נותן כח וצורה וחבור לאותיות וכו סוד הספירות והקדושה בשם קדוש ואשר בם כל עליון ושפל וארבע דלתות העולם וזה סוד קרא סוד עשר ספירות ועשרים ושתים אותיות נוראות הם סוד שני לל"ב נתיבות נוראות ונעלמות בחכמה וקבועו של יו"ד הם קן ימים עליוני' ונעלמי' הנקרא הללוים ואחרי אים יראה את ה' וישמור נפשו מאד כבא אל הדרך הזה כלא קבלות חזקות מאד בכל דבר ובכל אות ואות כל ורו וכחפיו הנוראים ואם ישיגהו השם בשם בדרך ישרה וקבלה עובה אז יקרא הוא מלאך אלהים חיים ויהיה שכלו ונשמתו דבוקה ברוח אלהים חיים ונפשו טהורה וקדושה מאד ואז ידע סוד ה' הנכבד המפורש בסודותיו וכל פעולותיו וכחפיו ועליו נאמר כי בי חשק ואפלטהו אשגבהו כי ידע שמי יקראני ואענהו עמו אנכי בצרה אחלצהו ואכבדהו אורך ימים אשביעהו ואראהו בישועתי: ברוך ה' לעולם אמן ואמן:

הגמרה

אלהים משמים השקיף על בני אדם לראות היש משכיל דורש את אלהים כי אם בזאת יתהלל המתהלל השכל וידוע אותי ויהיה עולם הדבר על הארץ נשבע ה' בימינו ובזרוע עזו ואמר ובשמו תשבע ויהיה סודו של דבר זה עד הפסוק ט' ו נתגלה הדבר וכו הרב הגדול היה מתחנן והוא באמרו **אאא האע אגו יהו יעב מוב** מגדול חסד וגדול שמך בגבורה ימינך ה' נאדרי בכח ימינך ה' תרעץ אויב ימינך ה' רוממה ימין ה' עושה חיל כך זו עם גבורה מעוז ידך ותרום ימינך והוא באמרו נאדר בקודש השם עליותיו כמעלות העליונות באמרו אל רם ונשא שוכן עד כל פלאיו אשר הפלא באמרו רם הוא ונפלא בפלא גדול גדול ונורא ונשגב בעיון בסוד קדושה רבה אמרו ונתגלה רז הגבורה באמרו כי לא יעשה ה' אלהים דבר כי אם גלה סודו אל עבדיו הנביאים וגם נתגלה הסוד הנורא והנעלם אשר נראה באלים ונשגב לבדו בסוד קדושים שרפים ואופנים ומלאכי קודש וכל צבא מרומים באימה ופחד עומדים וארץ ושמים מעריצי' שמעו גם שם ה' לכסא יושב הכרובים ואשר לו ראו כבוד אלהים חיים וגם גבור הם באמרו לא נודעתי להם אמנם שם נתגלה סוד גבורות שמו לאיש נאמן ועניו באמרו בכל ביתי נאמן הוא ויהיה הסוד הזה אשר נאמר כי יד על כס יה באמרו איזה בית אשר תבנו לי ואיזה מקום מנוחתי ואת כל אלה ידי עשתה כי בי"ת ה' נור עולמים ואהבה ידי עליך עוד כתיב היתה עלי יד ה' הלא כי שם ה' נקרא עליך ואין להאריך בעמקי העמקי' הוא השם הגדול באמרו מקום רבם ומי אשר קבל בגיור האלפא ביתא אז יבין רז גדול ונורא כי אחרים חכם גדול ונורא הם הגאונים הקדומים שלא נגלה זה הסוד הוא שם העלם ובחוב בן נעול מעין חתום:

והחכמה מאין תמצא

ואיזה מקום בינה כי האחד ושני אחר **יה** והשני **וה** הוא **יהוה** ואיזה מקום שם הקדש ואין זה בלא זה באמרו זה לעומת זה עשה האלהים אבל זה הכח וזה הפועל ויצא מן הכח אל הפועל והוא אמרו אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי כי היה הפעולה באיזה מתחלת כי הכל הולך אל מקום אחד כי שם ה' אקרא ויהיה סוד הדבר אשר אלהותי וימודו ואלהותו כמו בסוד הספר

צאתה ואשר גבורת שמו מחלק לחלק גבורותיו אשר עולים במעלות מה למעלה כמו למטה והוא אמרו ושמו לי מקדש מכוון שכנגדו והוא מקדש שלמעלה באמרו רם ס' ונשא וכנגדו ווי העמודים אשר הם יסוד הבניין כמו ואכני בהו כי על היסוד בונין הבניין ועל זה ווי העמודים הם בכל כלומר כי גבוה מעל גבוה זה בזה המקדש של מעלה הוא הקדש הפנימית ויצא מן הכח אל הפועל שלמטה כדי לפעול הפועלים התמימים הישרים והשלמים אשר קודם נעלם ונחתם שם הקרבנות ועולות ושלמים וזבחים כדי לכפר אדם פעלו התחתים ואז ישוב הרצון לרצונו והפעל אשר פעלו והפעל והכח שנתכנס וישוב הרוח אל האלהים אשר נתנה ויקים הכל אל מקום אחד ביום ההוא יהיה ס' אחד ושמו אחד ובזה גלה שם של ארבע אותיות שלם בשם י"ה במילואו כמו ו"ה כמשכנו עם ו"ה עולם כ"א מוסיף בו ס' הוא שם שלם כי סכה הוא י"ה וכתיב בי"ה ס' צור עולמים וס' רמז אל הה"ם שהם בי"ה גבור"ה מלכות ב' לב' מדות אחרונות והפועל היא ו"ה כתיב אם לא בריתי כי אין זה בלא זה כמו שכתוב לעיל כי על זה נקרא עלם כי כל אות לעצמו כמו ס' פעמים י"ג יצר ה' קיימת וכן כל אות מתהלך ה' לה' לבריאות התחתוני' בם כד זה עומד בגבורת בוראו ברוך הוא והיה ראוי לאמר כי שם העלם הוא יה"ו וכבר מפירש הוא במקום אשר בסוד עשרה אותיות והם עשר ספירות ונקרא מפורש בעבור כי הוא מגלגל לשבעים ושנים וזה הוא מפירש כמו שכתוב לישועתך קויתי ה' ואמ' דוד לישועתך קויתי ה' ואמר אורך ימים אשביעהו ואראהו **יה יהו יהוה** ומהם יוצאים שבעים איש הזקנים אשר כל העדה כלם קדושים ובתוכם **יהוה** כל א' וא' כגדולתו ובגבורתו איש חרבו על ירכו והם הולכים באור הא' המלך אשר סגורה הגזורה למטה להוציא לאור יפיו ושבחו וגם קדושתן בגזרת' עליהם מלכם שכתוב ויעבר מלכם לפניהם וה' בראשם והנה נקרא הראשון:

מפ	רש	
יה	וה	

נא — וציורו ודין מורה עד יהו"ה ועל וו"י העמודים על יו"י בראשם:

והו — וציורו יכו"י מורה ועמו חאום שם אסי"ם כי הם שם הגבורה והגדולה:

ילי — וציורו כוי"ם מורה כו' ועמם האותיות אשר אהי"ם השני:

סיט — וציורו עמו על"ו כ"ו מורה שני הויות ונשגב בשבעים שמות הקדש:

עלם — וציורו כו' די וס' שמו וזכרון הקסת אבל מורה על שאמר הפסוק בא"ל שד"י ושמי ה':

מהש — וציורו כ"ו כ"ו ד"י מורה על ד' רוחות העולם אשר נכראו בעברת מאמרות עם כחם כהויות:

ללה — הנה זה השם בקדש הקדשים הוא יום שביעי אשר לעתיד לבא ונחתם בא"כ"א באמרו אך בעבור לאדם הוא

אכא — אין כך אלא אכ"א אשר היא מנוחה וכפרה לנפשות הזכות והספרות אשר לעתיד לעולם הבא וציורו כשני שמות העלם ועם האום שם בכחו:

כהת — וציורו כדיד"ו מורה שלשים ושתים נתיבות החכמ' וכ' לנחות הברית וכו' שבשמי' ולמטה מוכיר סוד הפיו:

הזי — וציורו דיד"י מורה כ"ו והאלף מארות ובכללו רם מורה אל רם ונשא:

אלד — וציורו כ"ו כו"ד מורה שני הויות וארבעה אופני המרכבה:

לאו — וציורו כ"ו כו"ו מורה פא' שם המשל בפאליא של מעלה והשני בפאליא של מקדש כנגד מקדש (והם ו' קצוות העולם

ההע — וציורו מורה די די"ע מורה בשם עלם ומפורש בשם ע"ב החקוקי' על מצח אהרן כ"ג בבאו אל קדש הקדשים

יזל — וציורו יוכ"ו מורה כי שם ה' אשר נשגב על עשרה גלגלים ומושל בשבעה רקיעי' אשר בו כשאו ולבאו:

מבה — וציורו כדודי הוא השר הגדול כי ה' קראו דודי באמרו דוד"י צח ואדום דגול כי הוא יושב על הרכבם הקודם והוא יהו"ם עם שני אותיות:

הרי — וציורו דיד"י אשר בחברון הם' נקדש בעשרה בברכות במכור האומיו' של מעלה וע"ו נשגב לבדו באחד:

הקם — וציורו די"כו"ס מורה עלם ומפורש ושנים עשר אבנים שהיו מפותחים בקדש אלו השמות:

לאו — וציורו כ"כו"ו מורה שני הויות והשבעה כנפים אשר הם מקדשי' אותו תמיד:

כלי — וציורו ככו"י מורה כוכ"ו והלם על ד' דלתות העולם:

לוו — וציורו מורה כוו"ו דמקוק כי"ב מזלות של ישראל שבטי יה עדות לישראל:

פהל — וציורו מורה שני הויות ושם של אסי"ם עם שלשה אותיות עלמן:

נלך וציורו מורה עלם ושבעים שמות שהם מחוקקי' בשמה כאמרו זה אלי :
ייי היא ראש השביעות של אבי"ם כי הם כח הנבואה של משה ושל ישעיהו כאמרם זה אלי ואנוהו וזה חזון אשר
בשם אכ"א מחוקקים והם מעידי' על ג' קדושות אשר העולם עומד כהן א' בעשר הדברים ואחד בעשר
הספירות ואחר בעשר הפלאות של מצרים והם בסוד אהי"ה :
מלה וציורו כ"ו כ"ו ד"י שהם מושל בי' של מעל' והשם מושל בו' של מטה הוא השם המגלגל אותם בכח הגדולה
חהו וציורו דוד"ו מורה ששה ועשרים וארבע יסודות העולם :
נתה וציורו נדוד"י לא נזכר גורם הנ' עד הנה כי היא אחרונה מכולם ומצוחות ויקים הרגל שלשה בכף רגל
צדק כי הוא הנפש את העולם בחסד אשר יסוד העולם והאשו לתמה כנגד הפע העולם כי הוא גלגל
המנהיג את העולם השפל בחסד וצדק ותבונה בחסרון הם' ומכוונת ומסוכלת כנגד האלף כי האלף בקדש והתי"ו עמוד
הקדש של אמת והוא אות הקדש המנהיג את כל העולם במשפט כמו שאמר הכתוב וחסד ה' מעולם ועד העולם על יראיו
וצדקתו וגו' ומורה כי הוא שם ה.גם אבל עלמו מורה שם של ע"ב בגבורתו הגדולה :
האא וציורו ד"י כ"ו כ"ו כי יתחנן הצדיק באמת ה' ה' אל רחום בשלשה עשרה מדות וכולם בכח א' :
ירת וציורו ירד"ו מורה הדעת הכתוב למעלה אין התי"ו ועם היו"ד ממשיך אשר הוא השם של אהי"ה :
שאה וציורו שכו"די אשר הוא מורה שם של רחמים והשם המקיף :
ריי בתחנון הראשון והוא שם של עשרים ושתים אותיות אשר אהי"ה וה' בראשם אשר בראש השביעים :
אום וציורו כ"ו כ"ו שני הויות והעמוד בתוכם הוא העמוד אשר אור העולם ויסודו והוא צדיק יסוד עולם :
לכב וציורו כוכ"וד מורה שני הויות ומורה מרכבת האבות :
ושר וציורו ויי"ר הנה רז ושלשה יודי"ן הם כנגד שלשה ראשיתי' של אבות והקשת למטה הוא קשת של נח אשר
ברית כרים לארץ לעתיד לקיים לזרעך אתן את הארץ הזאת וכן כתוב גם כן לאברהם ליצחק וליעקב :
יחו וציורו ידי"ו מלאך שמו יה"ו פרשים הדמות הזהב בלשב כמו שכתוב ידיו גלילי זהב ממולאי' בתרשיש
והיא גם כן מורה כי הוא שם של עשרים ושתים :
להח וציורו כ"ו ד"י ד"ו היא שכל הפועל אשר שמו מטטרו"ן שקראו השם דודי ירד לגנו השפל ועם הב'
אותיות מורה גם שני הויות
כוק וציורו כ"ו כ"ו מורה שם העלם שהוא מפורש בשבעים שמות :
מנד וציורו כוכ"ד היא רומז לחמשים מזיבל את תקח אחד מן החמשים וגם בתוך הד' יהיה ה' וישארו מ"ט
הם שערי בינה ותחברהו תעם מאלפים מפיות ה' עברות הם קדושות מאה ומורה בשם העלם ובשם אכ"א
ושלשים ושתים נתיבות חכמה :
אני וציורו כוכ"י מורה בשם אדנ"י עם הדל"ת של ד"כי עם האלף של אכ"י הוא אדנ"י כמו שמפרש במקומו :
חעם וציורו דועכ"ו והוא שם של פ' פסים חקוק בשם שנים עשר שבטי ישראל לבד שנשגב שמו לבדו בקים
אדין שני הכרובים :
רהע וציורו רדי"ע אדנ"י היושב על המרכבה של מעלה כי כל העדה כולם קדושים ובתוכם ה' אדנ"י וארבעה
מן המרכבה והיא בפ' ממש עם שבעים ואדנ"י הוא הכל נאחד כי אדנ"י על שבעים אמות ועל שבעים
העולם רוכב והוא המרכבה והוא סוד :
ייז וציורו כ"ו וא' והשם וגם כ"ב אותיות והא"ה הוא רמז לה' מדות השם בכ"ב אותיות חקוקות הם בתורה :
ההה וציורו ד"י דיד"י מורה עלם השם ביחוד בסוד גדול כי הם שלשה תליים לשלשה עברון כי הם ג' מדות וכך
הם אלי השם כי עם אלי האחד נשלם העולם וכו כמלא הדבר גם כן למבין אבל ציורו הוא ידיד השם שהוא
השים אשר לה ו' פנים בסוד ועל זה הוא ציורו יהו"ה וי"ו פנים :
מיך וציורו כוי"ך מורה עמם שלשה עברות החתומים הנה אשר כתב עליהם ה' והקדישם לקדים כסא כבודו
כי הם יסוד העולם כמו שמפורש למטה :
וול וציורו ווכ"ו מורה כי שכן ה' על וו"י העמודי' ומושל בי"ב מערבות וזה הוא מה שאמר יושב תהלות ישראל :
ילה וציורו יכוד"י מורה על ב' הויות עם הי"ל עלמם ומורה ה' מדות לשם אבל האמת הוא הציור הנ' ואת כל אלה יד"י
סאל וציורו כ"ו כ"ו כ"ו הוא שכתוב היכל ה' היכל ה' היכל ה' ג' פעמים הראשון ירושלים הרים סביב לה וה'
וסבני

אשני ויעבר מלכם לפניהם וה' בראשם השלישי כי אל ה' והם ג' היכלות חקוקות בכסא ה' והם האלפ"א בית"א וזה השם
יש לו סוד גדול באמרו ה' ה' אל רחום וחנון ג' פעמים ביחד :
ערי וציורו נגד"י כי ע' מעלות יש בכח הגלגלים וסורה כי שם של ע"ב הוא באלה המעלות שבשב' וכח י' גלגלים
והוא באמרו אראה שמיך מעשה אצבעותיך :
עשל וציורו נג"ו ו"ל בא לזכור ברית נח בעבור ג' אבות שיש בו שלא לשחית את העולם יותר וכתיב וזכרתי את
בריתי זה אחר זה עד בחית הקשת והוא באמרו והארץ אזכור והוא כמו שזכרנו בציור השם ותשבונו כ"ו
וע"ב שמות ואחד שמו על הכל רוכב :
מיה וציורו כיד"י מה שכתוב אני ראשון ואני אחרון ומתחיל ויעבר מלכם לפניהם וה' בראשם ושמו יהו"ה כמו
שמפורש בסוד הציור באמרו ושמי ה' לא נודעתי להם כי לא נודע לשום בריה מן הראשונים בריה וחשבונו כ"ו כ"ו :
והו וציורו ודי"ו בראשון כאחרון ועוד אני ראשון ואני אחרון הוא שנ' ראו עתה כי אני אני הוא ואין אלהים עמדי
פעם ם זהו שהתחיל וה"ו וחתם ם קה והתחיל וה"ו והותם מ"ם כי סוד הראשון כאחרון ואין להאריך בסודו העמוקים :
דני וציורו עצמו והוא שם שם ה' והוא מן האבות ועל זה נחסר ממנו האלף כמו שיחסר מיהו"ה להיות אבות והם
שורש העצם לכל קדושת השם שהם אבות על סוד גדול והוא מורה לשש כנפים הם קצות העולם ועל זה
נחסר ג' ונשאר ג' כדי להביאה הדבר בשורש הציור ונמצא כן שני הויות ושני הוי"ן לששה קנים וששה גביעים והויות
חלוקות בהם כדי להאיר איתם מזיו השכינה אל פני המנורה יאירו של מעלה :
החש וציורו דיהוש הוא שם של שד"י כי השי"ן בציורו מורה שנראה לג' אבות והוא אמרו וארא אל אברהם אל
יצחק ואל יעקב באל שד"י כי אור שכל הפועל אשר נטע בהם באומר שבעה ו' מוצקות לנרות אשר על
ראשה כי הרכיב אותו על עשר :
עמם וציורו ג"נ כ"ו כ"ו מורה שני הויות והעי"ן לעי"ן מלאכי השרת שמקדשים אותו בכל יום ומשתחוים למול
כבודו וכתיב וישתחוו לו כל אלהים כי הם ז' כתות היושבים ראשונה במלכות והציור סורה לגלגל ח' כי
שם הם כח נפשות הכוכבים המקבלים גזרה מאלו השרים :
ננא וציאו נג"כ צורה הנתין על מה שכתוב שנת הצ'טנה קדש והם עשרים קדושת וגם הא' בכור קדוש הנה ג'
קדושות באות לקדושה אחת כי הם מאה ברכות שישראל מתפללים בכל יום והשם ברוך הוא עליהם שופר
וכתיב מה ה' אלהיך שואל מעמך וגומר אל תקרי מה אלא מאה ויש עליהם שומר ויעבר מלכם לפניהם וה' בראשם :
נית וציורו ני"ר ו בא להזכיר גבורותיו של הקב"ה בכח התי"ו וכאשר ברא כל העולם והעמידו על עמוד א' כאמרו
וצדיק יסוד עולם כי בחשך היה כל העולם עד שקם העמוד להעמיד את העולם באור התי"ו כי הוא שם של
כ"ו כמו שפירשנו למעלה כי הוא אור השמש הגדול כי לא רצינו להאריך שם כי אור השמש הוא אור היסוד והו התי"ו הוא
כ"ו והנשא' באמרו ששים גבורים סביב לה לתי"ו שהוא שם הקודש היוצא מן הפסיק הידוע שהוא ברכה לישראל :
מבה וציורו כורו"די שני הויות עם ב' אותיות והוא שמו של מטטרו"ן כי השם קראו דודי באמרו דודי ירד לגנו
לעולם קטן :
פוי וציורו כו"יי הוא השם שנקדש שמו בעשרת הדברים והראה גבורתו בעשר מכות שהביא הוא על המצרים :
נמם וציורו נכ"כו הם שני שמות היחוד הנקדשים על הקדושה העליונה והוא כאמרו שנת החמשים שנה קדש כי
בזמן הקדש קדש כי בקדש נקדש שמו :
ייל וציורו יי"כו שמו שנקדש מקום כסא כבודו על י' גלגלים ורוב גדלו בעשרה מאמרות כאמרו השמים כסאי
והארץ הדום רגלי וכתיב כמחולת מחנים :
הרח וציורו דידר"ו הרי"ש בהסרון והוא שם של כ"ו כאמרו והוא באחד ומי ישיבנו :
מצר וציורו כ"ו יע"ר ואדני עם הג' אותיות השם והוא אמרו יהו"ה אדנ"י חילי ויש :
ומב וציורו כ"ו וד"ו הם ד' יסודות המפורשים לי"ב מזלות הם כח השעות השולטות ביום ובלילה :
יהה וציורו ידיר"י ברוך הוא וקדושתו וגבורתו כי השמו להודיע בה"א האמת בלא שום ספק כי הוא הוו"א
באמת וברור הוא על שם הציור העמוק המפורש הנה ואחריו ר"כי אותו אמתתו והודו אין להזהר ואמר
די הרפא ואין להאריך עוד :
ענו וציורו יגנ"ו כ"ו תמיד מקדשי' אותו ומגדלי' אותו בסרת רחמים א' על ע' לשונות וא' כ"ד פנות העולם
הבלבול ברחמים וכתיב וירד ה' כי שם בלל ה' :
מחי

מחי וציורו כור"ו י"ם ב' ב' קדושות שמקדישין אותו תמיד הם סוד הכרובים והאמת הב' קדושות אלו הם ב' כתות כת אחת ישראל למטה וכת שני שמות הם המוני מעלה אשר הם מקדישין אותו תמיד :

דמב וציורו דכור"ו כ"ו דו"ר שבעה בשבעה מוצקות לנרות המאירות לפניו :

מנק וציורו כו"נ כ"ו ומורה על הנ' חיילות בנ"נ שמלכי השרת המהלכים כשליחות השם תמיד אשר שליחותם כ"ב יסודות כחם ועצמם סביב הכבוד שומ"ים הכבוד הכסא והם בשליחות בוראם כאומרו עושה מלאכיו רוחות משרתיו אש לוהט ומהם שומרים להט החרב המתהפכת בתוך הגן והשני מורה בשם אהו"ה עם אות ציורו המפורש והעצם שהוא על הכל :

איע וציורו כוינ"ג מורה בשני שמות הנוראים אשר בהם נתחנן הצדיק באמרו ה' אלהים אתה החלות וגו' עם ב' אותיות :

חבו וציורו עליו פתח ואמר א"א אל"ה גדול"ה אר"נ קדוש ונורא שמו לעולם כי הוא העצם לבד בג' יתברך שמו :

ראה וציורו כבודי האמת כי בזה השם הזכיר הנביא שמות גבורתו ועצמו לקרוא כחם על הילד הנולד וקרא שמו פלא יועץ אל גבור אבי עד שר שלום ושם העצם בתוכם להראות כי כחם מהגבורה והגבורה עצמה כחם והם הנקראים ראו כי שרו של הגבורה בח' נכללים הם במחשבה ה' הנראה לפני והוא מורה כי הם היושבים על קדושה אחת שהוא שם הגבורה אשר בתוכם :

יבם וציורו ד' י' השם עצמו מורה כי הוא רוכב על י' גלגלים כאמרו סלו לרוכב בערבות אבל ציורו מורה כי נקרא שם בן ארבע אותיות ונתגדל בג' עשרות הנזכרות למעלה בספר אהי"ה באמרו אהי"ה אשר אהי"ה ג' הם אהי"ה לעשר דברי התורה אהי"ה לעשר ספירות אהי"ה לעשר מכות במצרים ובעלי הקבלה מזכירין אותו בשם אהי"ה המרעיש את כל העולם כולו עשרה של תורה עם עשר מאמרות ועם עשרה של מצרים והאמת בו תלוי הכל ותגעש ותרעש הארץ והוא כאמרו ואשמע אחרי קול רעש גדול וזכר חוקה מאד ויש בו סודות הרבה לפי שנמצאין בספרי שם אנ"א אשר בו סוד השביעיות והספירות עם האלף השביעי ונ' ונשגב ה' לבדו ביום ההוא ועוד כתיב זה שמי לעלם וזה זכרי לדר דר כי בו חתם הגבורות וכל הקדושות וכל מצות התורה וכל הכתות אשר הוה בהם כאשר פרשו חכמי הקבלה היה והו"ה ויהיה היה בסוד חתום בעשרת הדברים והו"ה חתום לעשרה מאמרות ויהיה נחתם בעשרה מכות לעולמי עולמים ועל זה צוו חכמים מצוה גמורה להזכיר יציאת מצרים ביום ובלילה שנאמר למען תזכור את יום צאתך ודרשו על משיח עד לעולם הבא ואין עוד להאריך כי הוא סוד גנוז והחום לבעלי הקבלה כי הוא רמוז מן האז נודמן חוון וכו' :

היי וציורו ר"יי מורה על ג' קדושות כל אחד מעשרה ור' על הכל :

מום וציורו כווף ו' מורה כי הוא מחזיק יחודו וגדולתו כתפארתו באמת כי חתם בשני שמות העצם לאחד כי הוא ראשון והוא אחרון ועוד כי אני אני הוא ואין אלהים עמדי א' וביניהם הוו רמז לששה קצוות אשר המה הכל בהם והם מורות מערב צפון דרום מעלה ומטה רמז לששה כנפים שם רשי' אותו תמיד שהם השש קצוות העולם שנאמר מלכי ארץ וכל לאמים שרים וכל שופטי ארץ וצדקתך אלהים עד מרום ומשפטיך תהום רבה :

כבר נשלם פירוש חבור וליור מספר חשמן הקדושה קבלה המקובלת מפי הגבורה למשה מסיני ומסרה ליהושע ויהושע לזקנים וזקנים לנביאים ונביאים מסרוה לאנשי כנסת הגדולה כי הם היו בעלי חכמה בעלי קבלה בעלי יראה בעלי כנור ובעלי בינה ועליהם נאמר סוד ה' ליראיו והם בנוהו בתוך סודות התלמוד כי הכל קבלה למשה מסיני ואין מוסרין אותו לכלים ולא לרקים ולא נערים כי אם לאיש נבון וחכם ואחר לא מלא כרסו מכל אוכל אל יכנס לפרדס ומוסרין אותו לאיש נבון וחכם ירא אלהים וסור מרע כדי שיכוון דעתו ושכלו השלם ויפתח עינו ולבו ביותר ויבוא כאור החיים ויבין קנת דרכי השם יתברך ויתרומם ומכחו זיו הנוראים והגדולים כי אין אל בשמים ובארץ אשר יעשה כמעשיך וכגבורותיך ואז יכון קנת סוד העליון המאיר בעיני נבונים וכתיב ורוח נמסך אור ליהרים ויזכור מכל ספור הטוב ומטיבים אתי כאור העליון שנאמר בו כי נר מצוה ותורה אור ואם יבגיש ס' לשום מכל דרך ישרים כסכין ליור וחבור שספר קדוש ותרומה ושם הנכבד והנורא ... בקדושה ובטהרה אחריו ואחרי י כדמו אם תמיד יכון לב שמים או ישיב אורו ובכלו מעלה עם אור המלאכים כי ילאך ה' לבאום הוא כי הציור הזה מקוק בכתב ככתב רם הם עברים וקפים אותיות קפורם אשר הם סוד המי"ם והם תור לכל בריות מכלכי מעלה ויגרפל

משה אות אחת חקוקה בשם ובכתב ושיו למוטפות בין עיניך ושם חקוקי' בג' קילוסות שבתא ושגיור ואו לגור מחלפא ביתא אשר קבל משה מפי הגבורה כמו שהיא כתובה כך חקוקה בכתב ובחר בד' אותיות בי"ם וה"י וכה תוכר ביו"ד וה"ו כי הם שני שמות שעלם הקדש אם תחקרם וכל אחד לבד עלם לעצמו ' וכח שמי ביו"ד וי"ו כי השם בחר בשם לפי כח גבורתם וחוק גדולתם בשם לבדם כי בשם דמות הגבורה כי הא' אש והשני רוח שבהם כאש שוא האלהים ורוח אלהים ומלאכים אשר סביב כסא הכבוד הם אש ורוח שנאמר עושה מלאכיו רוחות משרתיו אש ושם כ' אותיות בגבורה דומים לבוראם כי ראום כח מעשיו הגיד לעמו לתת להם נחלת גוים כי גבורתם בשם לבדם וכחם לעצמם ואינם מקבלת לא ליור ולא כח לא גדולת ואינם מהנענעני' ואינם זזי' ממקומם אבל הם מכחם נחבר צורם קדוש כם מלך פנימם במלך גדול וגבור קדוש כבוד יחיד לעמו נותן כח וגדולה ליור קדוש לכל עמו שבאים אחריו וכמו כשם נוראו וגם כחו דומה לנוראו לאמר כי הוא זן ומפרנס ומנהיג במדת רחמי' והם ללולב לסיום לו לבד מעשה ידיו ועומדים אותן מקדישין אותן וממליכין אותן ומשתחוים לאותן ומכח גבורתם נתחנן משה באותן סימים כנודע לו ובקש רחמים מלפני הגבורה וכך נתחנן ואמר ה' ה' אל רחום וחנון נגד שש כנפים שמקדישין אותו תמיד כי יירא ונתחנן כך לפני נגד הקדושות כי ב' במקום ב' ושש רמז לכלול עשרה ספירות שהזכיר דוד שהכין רמז הדבר וסודו וא' לך ה' הגדולה והגבורה והם בכלל עשר לשון ספירה אותם שמקובלים בסוד הגדול כי הם שמינות נגד תאגם שהזכיר משה שאלו ואלו הם בכלל עשרה כמו שנתחנן משה ה' אלהים ה' ה' אל וזהו נגד סוד הקדושות שלשה כי שלשם לששה הם כמו שנים לארבע והבין זה הסוד כי ב"ש ה' נור עולמים והכלשה שהם סוד ג' אמות המפורשות על סוד עשר ספירות לעשרים ושתים אותיות התורה וכולם פתח עלמם מתחברים כל אמת נאורם' ולליורם ושם הם כ"ב אותיות ושם מלכו' בסלתן המלך מקבלת ליד כל אחת לליורם ולגורם' לבי תעלם' ומזוים אל זיו מלכם ונאמר ויעבר מלכם לפניהם וה' בראשם כמו כי שמו כשם רבו באומר לתעלם ומליורם נמס ם כמו כל שם תעלם וכח כל שם תמות הקדש ומהם המפורש בנקראים שם כל ע"ב הוא שם המפורש הוא כח שם תעלם מפורש עלה כי הכל הולך אל מקום אחד וכל דבר אחד ובו נבטח וברחמיו אנחנו בוטחים וביגועתו נשמח לבינו ושכל בפשינו ונעבוד אותו בלב שלם ובנפש חפצה בפחד ובמורא נגיל ונשמח וישלם כעוונותינו ולחטאתינו ככתוב ויאמר ה' סלחתי וגומר והוא ישוב ישובנו וירחם עלינו דכתיב ורחמתי את אשר ארחם כי מלך רחום וחנון הוא ומרבה להטיב ' ברוך ה' לעולם אמן ואמן :

הפעולות

אבא בגבורות ה' אלהים אזכיר צדקתך לבדך אלהים בקודש דרכך מי אל גדול כאלהים אלהים למדתני מנעורי ועד הנה אגיד נפלאותיך אור כבבר הלליך בני אם חכם לבך ישמח לבי מי חכם ויבן אלה ויתבוננו ' ושמח בני החכם אייסר אותך כאשר ייסר איש את בנו ואשכילך בדרך זו תלך כי הנה החשך יכסה ארץ וערפל לאמים ועליך יזרח ה' ' ושמח בני החכם תמים תהיה עם ה' אלהיך ופקח עיניך : הסר כל ערלת מלבבך וכל רעיוניך יהיו מאורי' בידך ובכל עת יהיו בגדיך לבנים ושל נעלך מעל רגלך כי מקום אלהים מובאך ובתוך תעמוד עד כה היום תעשה אליך ודרשת וחקרת כל היכלך כי פן יאכל גדיים או קמה או שדה ועשית מעקה לגגך כי יפול הנופל מעליו אליך והיום האיש הוא הקדוש אשר יבחר מעיך מן הכהנים עם לויך כי בם בחר ה' אלהיך מכל שבטיך ולדרוש ולחקור בכל תאליך והגש והקריב את קרבניך וזר לא יאכל ולא יקור לבבו רק בכל נפשו ולבו ואחי יתן אל לבו ' ושמח בני החכם סוף והכל ירא אלהים וסר מרע ראה והבין ושים לבך אל אל בשמים כי על כל אלה יביאך אלהים במשפט ואם שמרבני ואם מאזיניני בדברי אלה לך שמם ינוחו רעיונתיך והלא הכהן הגדול מאחיך ומעמך מקריב את קרבנותיך או הלוי מהמקום עיניך ועל הכהן יעבוד לבך ושיו חייך מלואים לשבטיך אבל אם הסבת לראות ולהבין באוריך ובנביאים' וכל קדושיו בידיך ולקח הכהן הטנא מידיך והניחו לפני מזבח ה' אלהיך ' ושמח בני החכם ושמח סוף דבר הכל נשמע את האלהים ירא ואת מצותיו שמור ואבאר לך הקבלה בפירוש השם הנכבד והנורא מפורש בכתביו וסודותיו התפלות והעצומות כאשר רבינו הקדוש ורבינו ישמעאל בדורם היו משתמשין בו ובסוד תבונן האותיות והכח וליור והפעול אתם ובכל במועדים ובשעות ובעתים ידועים ואם זך וישר אתה ותבין דברי בחכמה ובשכל במעיך וכתבת על לוח לבך הנקי ובשכלך סוף כי בכחו ללה ם המחר דבר ונגמר ודע לך באלו העניינים כי המלוך בחכמה וכח לעלמו ואיסור חכמה וכח לעלמו והמבין ' ואלמם וכח לעלמו ' וכולם כמות צורם פליאות ועצומות ונוראות אם לא יבא שמשכיל בסוסר לב ודק יבא ושפס בשכמה בעיר בניגון בגילוי ובשמחת לבו ובעיון שכלו לעין כהם על ראשון ראשון ועל אחרון אחרון לעולם בלא קולה ובלא עלום וכי יפול הנופל מי יקימנו :

ועתה שמע אלי בני החכם והמשכיל איך תפלה ואיך תבא בסודו איך תעלה כחש ופעולה ופתח אזן ווה אשר
תעשה לשם אם תקח המלחן תעלה קופה ולך תכין מאד ותקור ודרוש תלבשם פסוקים מלאים ומובחים
נפשוט ועוד תקור אותם בנספרות ועוד תקור התיבות ותקור כל האותיות כל אחת לעצמה ועוד תקור חלופם הכנוים
ותכורם ציורם ותשבונם וכחותם בשם קדושתם ומה מורה כל אחד ואחד מהם ואח"כ תחקור בפעולה ואגלה אותם לך לבד
ודק שתסים תמים עם לבבך בדברים הכתובים למעלה ואומר לך שכבר ידעת מה שכתוב ויסע מלאך האלהים ויסע עמוד
הענן כי שם כחות העליונות חזקות ונוראות ומאנס בני ישראל ביניהם כי הם כח אל להפריד בנתיים וזה משכבין אותו כי
רמז הג' פסוקים בזה שם הוא כולו גבורה עצומה וגם הוא הפועל ורוח הקדים גם הוא כח הגבורה תמדת השם מכל כחות
העליונים מפני כי כח הים חזק וזאת הגביר עליו וכתיב ברוח קדים תשבר אניות תרשיש והוא הקדים כנגד את הצרכה ותם
שכתוב ויולך ה' את הים המחיל לו באהבה וברחמים ולא שמעת מיד בא עליך במדת עוז כל הלילה מפני מדת לילה ואז
נתפכ' ונתשר עד מאד ונודעו כל מלכי העולם כי שמעו קולה ומה שנתן הפסוק השלישי ביניהם כדי להפריד שני מדות
חזקות כי הוא מדה רפה ונתן ראשו למעלה וסופו למטה כי שם כחות חזקות יורדות לדין וזה עולה להפריד ביניהם
והסוד הוא כי אם לא היו כך אבל היו על דרך אחרת מחוברות חוזק עם חוזק ואש עם אש או היו משורפי' את כל העולם
ומחבלין את כל העולם והים נחרב ברגע כל העולם ולא היו יכולין לפעול עמהם כי אם לאחרי' ולהחריב ולאבד כי כחם
לזו אבל עתה יצא למקובלים בו גם לטובה גם לרעה לדין ולרחמים לאהבה ולשנאה לשלום ולמלחמה וגם לרפואה
ולהסתיק רוח רע וקסם מכה ציורים ומלח חשבונם ותרעתם המלאה גם :

ועתה בני החכם והנאמן אשביעך בה' אלהי השמים שלא בכל עת ובכל זמן תבא לעיין באלו הדברים שמא תאשימני
ואני כבר הגדתי לך תחלת דברי כי אם בעתים ידועים שידעת שלבך טוב וישר ודעתך מיושב היטב
והשבעתי לך באמת כי כאשר יראה לך כי אתה קרוב מהם אתה רחוק מאד עד שתעיין בהם הרבה פעמים היטב ותראה'
פי' כל שם וכל כח לפי שמורה בחשבונם ובציורים ובפירושם ותבין כמה שאמר כי ע"ב הוא יד"י בציורו והוא ממש כח
ימברך אבל יש בו ג' מדות והם ג' אותיות כנגד כתר עליון חכמה ובינה אבל האמת הג' מדות רמז לאבות האמת והכל
כח אחד כי כח מים וגמלאים בו כמו היד ה' מקבל הנה רחמים וגם יד ה' היתה בם הנה הדין והמקובלים בו להוסכו
על אותו כח שרוצים לפעול בו וגם זה הוא כנגד השפלים והוא כח ה' כי הכל כח ה' ושם א' וגם בציורו הוא יד"ו הוא
ה"ו כנגד עמוד העולם הוא בית המקדש שלמטה והים הוא לעולם הארץ וכתיב מלא כל הארץ כבודו במקדש ומן
המקדש לכל הארץ וגם שבעים שמות הקדש שיוצאים מכח זה השם כל א' לגבורתו ולכחו :

הפעולה הראשונה

והו מורה כי השפע יורד לבית המקדש ומשם יורד לעולם : ילי מורה כי השם קדמון לכל קדמון :
סיט מורה כי הוא סיה והוא חי וקים : עלם מורה כי הראה גבורתו באלו הג' פסוקים הנפלאות אשר
נעשו עמהם במצרים ובים : מהש מורה קיום ג' אבות הם ג' מדות השם בלח נלח שמלאכים בעבורם :
ללה מורה על בריאת העולם ברחמים וגם נברא בעשרה מאמרות : אכא זה מורה לעולם הבא וכפרה
וסליחה ומרגוע לנפש ומורה לתחיית המתים מציורו ברחמים ואלו הם ז' שמות הקודש שהם לוחשים אותם או כותבים בכסף
כסף לחולה שהוא נטוי למות ויכתב' הכך בהם בעבור כי כחם לגלות הרעה ולהשבית כל רוח רע' ומדם קשם וכלותם אותם
בשעת השמשות ושכותב אותם ביום ראשון בשעה א' ויזכיר בכח רוצה לומר שמלאך הוא על אותה שעה בטהרה ובתפנים
ובמכינם שם רם ויסים שמור מאשמים : כהת מורה כי החכמה העליונה היא התורה והיא ברים לאלהינו שבשמים
על זה לא קורי אתי"ו : הזי מורה כי הכהנים מיחוד הנמור שהוא אל שהוא רם על כל רמים : אלד מורה כי הוא
נתעלה על מרכבת הכרובים של מעלה ומטה : לאו מורה כי כבראו נפלאותיו במצרים מעלה ומטה אשר עשה
בשמים ובארץ או השפל ופחד עמו יראו ממנו כל העולם : ההע מורה כי מסר מסה לאהרן שם שבו יצא במקדש
לסוכיר כתופיו של הקב"ה אשר הם מסורי' בחשן והוא השם של ע"ב אותיות : יזל מורה כי הקב"ה נתעלה בגבורתו
וישב הוא למלך על כסא כבוד מלכותו כדי לדין כל באי העולם וגם לדין את הכוכבים אשר הם בז' רקיעים ולא הניחם על
פי מסים עושם כל דברי דין במצרים : מבה מורה כי כחו של הקב"ה הוא הכח בעצמו ובכבודו אשר שלח הקב"ה
למשה לפעול בשם י"ה על פי ה' ואלו ז' שמות הטהורים ללמוד חכמה הכותב אותם בקף של כסף ויבטח אומן עם מים
חיים ממעיין חי בראש חדש ניסן או ימלא אותם עליו · ומובים לשמירה האדם מכל רוח רע ועין ומכל מזיק תלואים
עליו כתובים בקלף צבי בקדושה ובטהרה ממדת אהרן ויותר ושמו והרמבן הוא מדם משה :

הרי מורה כי הוא אחד בע"ים : הקם מורה על שבטי י"ה שמזכירים באבנים לזכרון לפני ה' :
לאו מורה הקדושות של עולם : כלי מורה כי ד' ללוחות העולם הם השמות ברחמים : לוו מורה כי
י"ב שבטים אשר שם הקודש בתוכם ומדתם למעלה : פהל מורה כי רחמיו של הקב"ה תמיד הם :
נלך מורה איך היה השם מקיף כמטה משה שהיה פועל בהם התפילות אלו ז' שמות הקדושי' טובים לעבות המי"ע
לנערים לכל רוח רעה ועין רעה ופחד ובכי והוא טוב לבקש רחמים לפני השם ביליל אומן מכל פחד
ויאמר אותם לארבע רוחות העולם ז' פעמים ויאמר יהי רצון מלפניך ה' אלהי ואלהי אבותי בשם השמות האלה אשר
כתם כח פרלאים שמצילים מן הפחד הזה יום א' בחדש אברם' ביומו ובשעתו ובמלאכתו וגם הוא טוב לנער שמפחד
לבד במקרים ובחג ג"ח ובבילת מהרה : ייי מורה ג' שבתות יי' כנגד ג' פעמים אהיה כי האחרון הוא העליון
בלפון נקיים רמז למדה התחתונה והיא מכה נלחים ורומז לג' קדושות השם והוא הכל כח אחד וכח העול' לרמז העליוני'
ידם כי כו' ותחתון כח ה' מכנע אותם : ההו מורה השם אשר מכחי הארבעה יסודות :
מלה מורה כי כו' ומתחון כח ה' מכנע אותם הספל אבל ה"ו לדק יקראהו לרגלו והוא כליל
נתה מורה תחי"ו עלם אבל סרי"ם דומה לרקיע וראה לעולם המשקל אחד וכח אחד לכתר
משתי מדות והוא לדיק : האא מורה כי י"ג מדות כולל אותם במדה אחת וכח אחד לכתר
נקרא נמורים : ירת מורה כימודו של שם שהוא קיים לעד : שאה מורה כי השם יוצא ממקומו לדין
במצרים ולהראות שם גבורתו ואלה השבעה שמות הטהורים טובים להולכי דרכים להשביע עמהם שם מקום הפחד אלו
השמות ישיו נכתבים בשם נחושת ויזכירם ויכתב בעזרה ובטבילה' בשם יצחק ובמדתו ובכחו וביומו ובשעתו ויום ד' הוא
יומו : ריי מורה מעברים ושתים אותיות התורה מכח שם אהי"ה שסם למעלה מסכת האחרון והם סוד שבת עליונים
אום מורה זה גם כן על לדיק יסוד עולם : לכב מורה על שם אשר הוא רוכב על האבות
ושר מורה הקשת רומז לג' מדות כג' מיני לבעים הם מדם ואש בגוונם ארץ ישראל להנחיל אותם לעם קדוש
ולכן שמו שם : יהו מורה כחו של יהו"ה במרפסים רמז תר"י מ"ש : להה מורה הוא רוח
כוק מורה היא כי שם כ"ו
אלהים חיים רמז הכ"ח ניג"ם הכשפעת בלדם צלין שהוא עולם קטן של הפועל : מורה ומכאה ואומנות וכמובים
מן עלם ה' ואלו ז' שמות הקדושים המזכיר אותם בקדוש' ובטהרה הם טובים ללמוד
על עם א' של כס טובים על שכחה כל זה שלמד ביו' שני בגלמר וכמו ושעתו כתובים בקדושה ובטהרה : מנד
מורה כי על' משה למרו' ונמסר לו כל חכמה וצינה ז"ל ב' נתיבות החכמה ורמז החכמה הקדושה העליונ' פתוח בכח העליון
אני מורה קדש של מעלה כנגד עשרה סיכלות קדש של מטה : העם מורה כי י"ב שבטי' מקוקי' בשם הקדוש
רהע מורה כי כח עליון כנגד המתחון המגלה בע' אומות שכנגד' למענה שבע' מעלות ושם בן ד' אותיות של הכל
ומורי כי הלא גורן הם הע' וי"ב בקר והים עליהם רמז ליעקב ובניו : ייז מורה למדות הי' הכמות שבאות הם"א
ההה מורה לכח ג' מדות השם ל"א וכח המים הרפה מהם והיא כח התיונים מאת השם :
מיך מורה כי עם ג' קדושות עומד עליון ותחתון בכח שבעים שמות ואלו ו' שמות הקדושים והם טובים לשאל'
חלו"ם ולשאול בשם דברים פעמים עליונים ובסתרים ואם יבקש ויזכירם עם הפסוק ויבא בין או עם
מזמור לדוד ה' רועי יחד ויראם דברים בפלגים מפיארים בקדושה ובטהרה גדולה הוברים ובסדרים מהורים לכנים
והקלף יהור וסדיו ונל' ל ד' או ה' ויזכירם ז' פעמים ויסם הכתב תחת מראשותיו בטהרה ויאמר בשאלתו יסי
רלון מלפניך ה' אלהי ואלהי אבותי ומלפניכם אותיות קדושות ונוראות שתראו לי הלילה בדבר כך וכך או הן או לאו
ומחלי פים לא יאכל ויעשה תפילה וישאל שאלתו : וול מורה יסוד התפלה וקדושתו בית המקדש ושם עליו ושם
מתעיר שבטי ישראל : ילה מורה לד' מדות שכולם רחמים לבד מחמשי שהוא בתוכם והוא בגול : סאל
מורה ליורהלוהו"א כנגד ג' הכחות המנהיגי' ג' עולמות בכח עליון והסוד שאמר ה' אל כי העליונים כולם רחמים
והגליפי כל : ערי מורה עלום שבעים כשבעים רקיעים אבל עד העשירי קדם כולם כפולים : עשל
מורה כי בלקת האבות עומד העולם כי הם חותם הקדם והארץ : מיה מורה כי ציור השם ואותיות לא נודע
כי אם למשה : והו מורה כיסודו הראשון והוא סוד הס"א אחרונה שבשם הס"א אחרון למדות ויו"ד ראשון ואלו
ז' שמות הקדושים והטהורים והם טובים לבקש רחמים לכל פועל ולכל רצון שירצה או עם המלך או עם אדם
לחן ולאהבה לכחם גדול וחזק מאד ברחמים וכך יאמר יהי רצון מלפניך השם הגדול והאמיץ שתשמע תפלתי
ובקשתי ותעשה רצוני ופעולתי מדבר כך וכך שאני אוהב שיהיה כרצוני יהיו לרצון אמרי פי והגיון לבי לפניך ה'
צורי וגואלי : כך בכל פעולה וכנכר ממחיו ובמלאכו ובטהרם שלמה במפילה ובתענים : דני מורה מורה השם יה"ו
והוא סוד הקדוש עליונים : החש מורה כי מלא סד"י נמלא באבות כ' וג' כלול והוא נלח חכמה עליונים

עמם מורה שבעים כחות מתת השם ושהם כח לז' ככבי לכת המנהגים ח' למערכה : ננא מורה כי כחות
העליונים משבחים לשם בכל יום במאה מיני שבחות וברכות ושכנגדם תקנו ישראל מאה ברכות בכל יום
והמתפלל אותם נקרא גם הוא מן העליונים : נית מורה כי זה שמו הוא לדיק יסוד עולם שעומד העולם עליו והוא
מדת אמת כי הוא אור העליון חותמו של הקב"ה : מבה מורה כי רוח האל הוא שבכל הגוף הוא לירד בתוך האדם
שהוא עולם הקטן : פוי מורה כי השקולים הם עשר מכות של מצרים כנגד עשרה דברים ואלו ז' שמות טהורים וזכים
וחזקים לבקש מהם כל דבר בקשה דרך תפלה ויאמר אותם על מים וכוס ותיים של מעיין מנע ג' פעמים וירחץ פניו והשאר
ישליך על ראשו ויאמר כך יהי רצון מלפניך ושמותם הקדושים והגדולים האלה שתלמד כל דבר תורה והכמת אאא
ססם כך יעשה בכל יום ה' בבקר מראש חדש ניסן עד חצי החדש : נמם מורה כי שער החמשים הוא בה אלהים
הנסתרות מכל בריה היתה סוכנת במקדש של משה ונתבטל היוכל קודם וכהן טלם הכה שהיא כי בזמן הקדם קדש בקדש ;
ייל מורה כי נתעלה אותה הכח על כל העליון : הרח מורה שם הקדש נשגב לבדו בה' ומי ישיבנו :
מצר מורה כ"ב זה אל' כי כנגד זה והוא כח אחד : ומב מורה כי השם נותן כח בשמים להנהיגם יומם ולילה
מתורה למערב : יהה מורה סוד מ"ם שהופה את כל העולם בצדק וברחמים : ענו מורה שנראה פעמים
במדת רחמים בניפוץ הלבונות כדי להחזירם בתבונה כי הם ע' כנגד פ' של מעלה ואלה ז' שמות הקדם שם טובים לבקש
תפלה מחילה וכפרה על כל עונותיו ויתודה במורא וביראה ובמסרם אם ידע וחטא עון ופשע גדול והוא בסכנה גדולה מן
שאלות אז מן שום אדם גדול יתודה כל עונותיו בזה השם ויאמר יהי רצון מלפניך השם הגדול שאתה בעל סליחות וכפרה
שתמחול לי על כל עונותי ותצילני מן המות הזה לכל צרה הוא טוב ואם יתפלל אותו בכוונה שלמה ובטהרה גדולה ביום
ה' במדת מזה בשעתו : מחי מורה במקדשי' אותו למעלה גם ישראל למטה כדי כח יהיו עמהם בכח אחד ויקים
למשכן אחד : דמב מורה כשם שאחרי' ז' כתות למעלה כן שבע למטה מאורים לפני השם בצדקה' וכך כל צדיק
מנק מורה כי בע' מיילות אלף כחות סביב לכסא הם משליחות השם תמיד ומהם משפיע בג"ע כח האלהים
איע מורה כי כח השם נתחנן לבא וליכנס לארץ ולא נשמע לו : חבו מורה על יחודו : ראה מורה כי כהן
רמז הנביא כחות שאל יתפלל מעשרה ספירות כי הם ח' במחנה וכג' הכח מזו' ושם עשרה שהם משונים במחשבה וקרא
אותו ילד בעבור השפע וכן בעבור הכח כי סכן הוא איש ואיש הוא עליון : יבם מורה כי סוד רומז למדה אחרונה
אשר היא בלולה מן הכל : היי מורה כי אלו ג' עשירות הם שבחות שלשה והם קיום שמו הגדול כי בהם נהנה הטורח
ונברא העולם וכג' מהם נחתמו גבורות ה' ותלאות חיותיו הנוראים כמשפחים גדולים וחזקים בעליונים ומתחונים כמו שכתוב
ונחתי מופתים בשמים ובארץ מכות גדולות ונאמנות אשר לעולמים נזכרים עד כל הדורות האלים וזהו שכתוב כה אמר
אל בני ישראל אהי"ה שלחני זה שמי לעולם לכל באי העולם ולעולמי עד וזה זכרי לדור ודור למחיים אמתים ודו דר
משה אלפים כל ימי חייך לעולם עד דור לשמונה שניים הב' והוא סוד זוכר חמים שעלו השם שהוא חי וחזק לנצח נצחים :
מום מורה כי תחלת מעשה השם ברחמים וסוף כ' חתים ועל זה כל בריאותיו משבחים אותו ומגדלים אותו ומודים
ויודעים כי הוא אל זן ומפרנס את הכל ומשבחים אותו הכל ומתוך מלכי ארץ וכל לאמים שרים וכל שופטי ארץ :
ואתה בני פתחם הנה בארתי לך את הגדולות ואת הנוראות והזקות וגם פעולות יקרים ומפארות ברורות הנם תוכנות
והם תמיד כם לחוות ואל תבא בכל עת אל הקדש עד שכתנת בד קדש תלבש אמת הכהן הגדול והשם אל יעלו
עמך בשתבא לראות את פני ה' אלהיך בפחד ובמורא בלב זך ובכוונה שלמה במחשבה ברורה ומפוארה לקוות לאור
הנראה הגדולה שהם הנכבד והנורא כאותיו כפלאותיו חבורים אלופים והפוכים לנוראים ומספר קודשם אשר הלם בכל
ראויים אשר שבע דברי אלהים חיים ולא לאחרי' תרעל ונמלים לשחות מים חיים ונוראים ואז יבין סוד כל האלהים
ביתה איך היא חקוקה בכסא מרומים וכל צבאיו לו משתחוי' כי הם ג' היכלות שם חקוקים וכולם שם כחות מאות אלהים
חיים מקומם זו מזו מתחלפים כלמם זו מזו נבוהים זו מזו נוראים זו מזו פליאות מזו זו חזקים זו מזו קדושים זו מזו
זכים זו מזו נקיים זו מזו ישרים זו מזו תמימים זו מזו שלמים זו מזו מאירים זו מזו ספירות זו מזו ברופים ומזו חיים זו
מזו פלאים זו מזו קדושים זו מזו כלם אם להם זו מזו בפחד ובמורא עומדים ובירא ומקדישים ומעריצים לאל אשר
ברא אותם ואמר שם לכל אחד במחשבתו לעשות רצון בוראו וכ"ב אותיות אשר בג' אלו היכלות חקוקי וציורם כל
אחד לעצמו והם באותם הנקראים כחות עליונות ואבלה לך סוד נסתר ועמוק ונורא האמת בני הקים' לי יוצר ונאמן
ובוונתן הסים נכון ודע לך כי אלו שם מתם כחות השם באמת הנקראים כחות עליונות אשר בכסא שם מקום וחתומים
בל אחד לעצמו מן הציור בכחו והם הנקראים מלאכי אלקים חיים ונוראים ואופנים קדושים ועליונים ואז נמחברו כ"ב
משם הברם לדי סילאו מהטרם ואליורם
תקכסס

ותפתח שלא יצרפו תלמידים אותם כי הם אם זך דולק ושורף והמקובל בצירופם וכציורם לחלפה כל כח בעצמו ולבחו
ויזגירהו לו לכון יקרא אותו מלך אלהים חיים ובח עליון כי מאותם הכחות נשפע לאלו של מטה ויפעל ויחמר כח
לכח לפי ח וע ס וכוונה וכולם לפעול בשם ודע לך כי לא ירד השפע הראוי כי אם בכח גדול ומיתרם גדולה וקדושה רבה
ונעיון דק יד ג זה מי אתה תבין דברי כי בארץ הסמ"א אין כאן חוזים ולא נביאים כי אם ל' ורן השטה כי אין השפע
יורד תוכה בארץ וזהו סוד שאר"ל הדר בחוץ לארץ דומה כמי שאין לו אלוה ואם הוריתם בברכה או הביא בקיבתם
ברכה או ישרפון ויאבדון ועל זה אמרו ז"ל שהוא אסור גדול להזכירם כחות של מעלה בלא צורך גדול עד מאד וזה ביאר לך
הבקשה כתר חכמה ובינה הוא רוח אלהים חיים וגם כחות פנימיות לפניו ועצומות ונוראות ושורף מפה ומערכה
אשכות כיניהם ומה שאומרים כי האבות למעלה מן השרפים זה רצונם עם כל זה אלו ואלו כחות פליאות ועצומות אבל
הפסוק מעיד על זה כי שרפים עומדים ממעל לו מכל כחות העליונות והם את חלק סביבותם ודלים ועפים בכל כחותם
מיום ילדותם יום ולילה ועתים ומנים במרוצתם כדי להגיע כבוד יוצרם שכתוב ויעף אלי אחד מן השרפים וקוראים
זה לזה ובאלים וזה מזה איה קדושתו ואיה כבודו וקוראים קדוש ואומרים קדוש ועונין זה לזה קדוש ה' צבאות ומרוב
בה מרוצתם וקדושתו בקול דם משתחוים ומקדשים באימה בפחד ואומרים ברוך כבוד ה' ממקומו וכל העליונים ברמזי'
ומפחדי' ואומרי' ברוך שם כבוד מלכותו לעולם ועד והמרכבה ושאר שרפים מעלה ושאר הכחות העליונות ומלאכים
ונשמות הצדיקים עם ישראל למטה יחד כולם באימה ביראה עונין ואומרים ק' ק' ק' ה' צבאות ובאותה שעה נשגב ה'
ונתגדל ונתעלה ויתגדל ויתקדש ויתעלה על כסא מלכותו ויושב על כסא חסד ורחמים ואומר גם הוא לי עבדי ישראל
אשר בך אתפאר ואשרי אדם המבקר בכל יום לשבחו ולפארו ומעריצו באימה ופחד ומקדישו ואומר בשכמ"לו והכונה
בה' חסד יסובבנו וכל אלו כחות משונות זו מזו לפי כחו ומעלתו כל כחות ההיכלות ר"ל במקום הראוי לפעולתו כולם
זה למזרח וזה למערב זה לצפון וזה לדרום זה לרחמים זה לדין וזה לטוב זה לרע זה לגמול חסד זה לגמול פשע וזה לצדק
זה למשפט זה לצדקה זה לצמקה זה לשלום זה למלחמה זה להרוג ולאבדון וזה לשלום ולהציל מן הרע זה לבנאות וזה
לאבות והכל ברצון בוראם ומלכם אשר סביבם ומכם איש איש על עבודתו ועל משאו וכולם כחות חיים נראים אלו
משתחוים בכל יום ואומרים בשכמ"ל ואשרי איש ירא אלהים ומבין באלו נוראות הגדולות וישים לבו גם לזאת ויצלך ממנו
סכנדים הנוראים וילבש בגדי ישע ובבגדי לבנים כי הם חייך ואורך ימיך :
וגם תקון האותיות הוא לך האל"ף ושם ם והתי"ו שהם בדרך אחד ושם עליהם כי הם כחות בתוך כחות גדולים
וגו' איש ולשגדר השם עמהם אותם אם לרחמים אם לדין ובשתחברם וקראים אמת והוא שאר"ל כי אמת חותמו
של הקב"ה כי מלפניו יצא הדין והפך לרחמים וכל אותיותיו נחונים בציור אחד ועומדין עד א' בכסא מה שאינו כך
למטה כי תא' יש בו כ' אותיות הב' ב' ג' כד' שוכבת על דרך א' ואין לה חבור כי הוא אות קדוש השם ד"י בב' צירות
בי אינם מחוברות כי הם קדושים ו' עומדי' הקודש ח' ח' מ' כך חבורו ושם צירו כי אחרון להבין וממנו נברא החתום
הרשע כי ממנו יצא החשך לעולם ושם נידונ"ין רשעי אומות העולם י' היא נקודה כולה קדש פנימה ונשגב ה' לבדו כן
שאר אותיות בקדש ל' כ"ו כ' קודש ס' כ"ו ע' גם פ' כ"ו ל' י"כ ק' כ"ו ר' קדש ש' אבות ח' ר"ו כי כל דבר מכוון כנגד
מעלה וארבע אבות שמרכבה לד' רוחות העולם כי הם עמודים שעומד עליהם העולם בצדקתו והיכל מטטרון הוא
הכל תוך שממנו נשפע אל נפש האדם השלם השכל הוך והנקי' והיכל השכלי' הנגדלים הם שכל המלאכים משכל הצדיקי'
ושכל הנשמות והנפשות והוא עולם העליון אבל עולם הבא הוא היכל יעקב היכל מטטר"ון כי שם עלים נשמות הצדיקים
אשר מעולם השפל הוא מטטר"ון הוא שכל הפועל והוא כח שד"י והכל כח אחד ונקרא מטטר"ון כי מלאכה בא כי הוא
זך ונקי ונפרד מן החומר ובא לשם אשר הוא מקומו אל מקום מחלכם היא הנשמה הטהורה והוא עולם ג"ע של מעלה
סוד וסיגר והכל כח אל עליון וגם האותיות הם כחות גדולות ועצומות לאין חקר ומהם מקבלים שאר הכחות ודאה כי
הכל הוא א' סוד ב' ו' הוא ראש כל הכחות העליונות נחבר לנורות הא' מהם בזמן שעלה משם לקבל תורה וידעו כי משם
הים רולם ליורדם ממעלה' ומקדוש' ונחמרטו הדבו ורצו לנורשו אבל לוה השם עליהם שירדו לעולם החומר ורמז
להם בעבדי כמשה כי נשמות הצדיקים גם הם נלקחים מן העליונים ומן הקדוש להיותם בתוך גוף האדם ועל זה יש להם
מעלה מאשר כחות מעלה ורמז כי רם ה' ושפל יראה וא' שנו לרוכב בערבות וא' אבי יתומים ודיין אלמנות ואמה בין מבין
ר"ל כי כחות השם אשר הם גבוהים מכל והם שפלים לכל ועל זה אמרו כי נשמות הצדיקים למעלה מן המלאכים
דבר ה' מגערתו נזדעזעו כול' ותיד נתחבר כל אות לצורתו וחבורו ובאו למטה וירדו עמו חקוקות כלומר ושם למדו לו סוד
הכל' ום והספירו' אשר הסכ"ב אותיות הקדש אשר נתחברה כל התורה משם כי מאורם הוא אור העליון והחוזן וע שמות
מקס

ממש ושם המנם שכל כח א' והכל דבר אחד וכל אלו כחות עליונות דברים נוראים סודות סתומות ומתומות משגר על
משגר מזקים ועלמות יקרות ספורים עמוקים מאד ורחוקים לבאר אותם לרבים וגם ליחידים כי אם לאיש כהן גדול
ויודע אורים ותומים אשר לו המחשבה הברורה להכיר ויודע עתים וזמנים ואז יזכהו ונאי לדק שעירים יקרים מן
הספורים המסורים ובאר השם כשלי' ומרחוק יעמדו וישתחוו ולא יתקרבו אפילו א' מהם יבטל הכהן עבודתו ויורד אש
מן השמים וישרפם ויאבדם וישליכם אל ארץ אחרת כיום הזה הנסתרות לה' אלהינו והנגלות לנו ולבנינו עד עולם
לעשות את כל דברי התורה הזאת אשרי איש ירא ה' במצותיו חפץ מאד · בילא"ו :

יה מדש בסוד נקוד שם המיוחד הידוע לכל מקובל שהוא סרס ועיקר הכל הסכון אותיות כין זה ומדותיו ג' מרי אדנ"י :

וההי והי היו הי שזה השם מיוסר היו וזה הסכון נקיד של הראשון שהוא זה הכתוב כאן עולה הכל אלף מתת
וסימן המוכרח תחת הש"ן ועם הש' עולה התלם וכין עד מאד בהלכתו ואז יתגלו לך סתמו אמור

דע כי הכלל היוצא מן האותיות והניקוד האוייר לעול הוא משביע שם המיוחד שבחו מיד השר מטט"ון או אמור אל
אם תרצה הנעמיך וכ"ן ס"ר ב"א ודע שסוד זה השם הוא כנגד כחות השמש וחבידיו כך פירוש סודו עז"אל
ואש ואם ואור ויום כנגד אותיותיו שבהם תוכם מטטר"ון זה כמו שהודעתיך בסוד הנקוד מאותיותם שכך הוא השם
הראשון באותיותיו ונקודו ודע לך בואת הסערה נזה הענין והסוד והגי כוסב עכמיו כשני שמות שהם נבארים הם :
והי הי כבר הודעתיך כי השם הראשון שהוא עוא"ל ואמת ואור ואש ויום כלומר שכח השם מבריח אלו לעשות מאמר
השואל הנה כמו כן השם השני שהוא האמצעי מורה שני שמות השולטים על הבריות שהודיעך בעזרת השם
וזהו השם האמצעי אשר הוא מורה על שניהם :

והי והכלל עולה בידיעה מנקודם ואותיות הוא רל"ח מורה על שני השולטים שהם עוא"ל ועזו"אל וזהו מכריע
בנתיים וגודלו וזהו עוא"ל ועזו"אל כבר מורה לך כך שני השולטים כסמנת תעבים כאשר מפרש ואחר
שהודעתך סוד זה השם האמצעי ואודיעך כמות השם השלישי וזה הוא :

הי דע לך כי הכלל העולה בידינו מורה השם בנקודו ואותיותיו סימני המוכרח תתק"נג הוא סודם עוזי"אל וירח
ומים וחשך ולילה ואחר כך תגה זה השם מלריהם בשם המיוחד כנגד שש אותיות ששם השר הידוע ואחר
שהודעתיך ברמז ענייננו נחזור ונזכיר לך שלשתן בכלל דע כי השם הזה הגדול המיוחד מלריח שני שרים שהם וי הפך
זה לשבת יחדיו ואין אחד נכנס בגבול אחיו ולא קרב זה וזולתו כי השם האמצעי כמו שהודעתיך הוא מכריח בין שניהם
כלומר בין עז"א ועזא"ל והגני מלייכך עוד בדת רמז המורהם בכחיכם זה כנגד זה והשם האמצעי שהוא החותם :
יהו הוא קשר של קיימא ומקיים את שניהם וזו היא צורת עמידתן

והי

והי		**יה**
מירו עזיא"ל וחמה לאש לאור ליום		זה וזו היא צורתם
		סירם עזיא"ל וירח ומים וחושך ולילה צורת עז"א ירח מים חשך לילה
וזה לך סדר תכונתם		
עזיא"ל וחמה ואש לאור ליום	כנגד · כנגד כנגד · כנגד כנגד · כנגד	שם שם שם שם שם

והנה לך צורת עמידתם זה כנגד זה וזה כפך זה והשקיים בנתיים כדי להעמיד ואחר שדברנו לך מעט בענין קיומם

נחזור

נחזור ונדבר מעט בפי' שמות השרים האלה דע כי שם עז"א מורה על החכמה ושם עזו"אל מורה כמא הכבוד והוא
כהן גדול ובשת תבל בסודם או יתגלו לארבע תעלומות חכמה והם יצליחו דרכינו ויורינו אדרך נלך ויצילנו מן מה
כנגדו אשר ירעת מן יסוד מות נחיים ביד לשון שביד האדם נמסר הכל ואם תהיו מאוהבי ה' תשתדל לדעת שמו
לכבודו ובחרת בחיים :

וְהָהוּ וְהוּ הָוּ דע אחי כי חשבון השם הזה הקדוש מורה הכחות העליונות כמו כן והשפעתם שם בן והם ב'
כחות שהם שני פנים כלומר אש ומים והם נמסרים ביד מטטר"ון ואנני רוצה לפרש לך כמו
שהם ודע כי השם הראשון מאלו הוא זה :

וְהָהוּ וחשבונו המוכרח תתי"נ עם השם תתל"ט וזהו פירש השבעתם על כבית האש כי אני משביע גלגלי
המרכבה בכח זה הארם העליון הממונה בכחו' התכוני האש מיד בכח זה ובין עד מאד כדבר כי הוא פי'
סועיל ודע כי כמו שדברנו בג' השמות שהם שני הפכים ומכריע האמצעי ביניהם כמו כן בזה האמצעי שלהם שר כחות
העליונים ואני רוצה לפרש לך השם האמצעי המכריע והוא בשני דרכים בחזרת חלילה כמו שאתה יורע ובין בו הא'
כמשמעו וזהו :

יְהוּ והוא סימן המוכרח תק"ט והוא על האמצעי וסוד וזהו מטטר"ון אמצעי כלומר כמושל עליהם ומגלגלים
ועושה מהם חפצו ורצונו בכח בוראו יתברך כמו שבידו נמסרו הכחות יש בו השם הדרך השני שאמר :
מטטר"ון שליט בכח מחזיר גלגל על המים ואש וזהו הסוד המופלג היוצא ממנו ואתה בינה ושמע זאת אם את בעל
שכל וראה כח אלו הו' היוצאים מהשם המיוחד יתברך אך הם עצמם פועלים ההפכים להם כמתים וסכריחין אותו
לעמוד בכחם ואחר שדבריו לב' שמות נחזור ונדבר בשם הנשאר שהוא הפך האש כלומר מים וזהו :

הוּ וחשבונו המוכרח תתקי"ט והכלל המוכן ממנו פירוש אומרים ובא"ר אומר הא' אשביעך השר מטטרו"ן
הממונה באדם על את"ג ואב"גד הגלגלים עליונים ושפלים והכריחם לפני בכח יד השם המיוחד לסלא
כן רצוני מיד ובזה התבקעו המים העליונים והתחתונים וזהו סוד האדם התחתון וזו היא ההשבעה היוצאת מסודו ודע
שזהו רמז מופלג מן הנזכר בתוך ב' תיבות והבן זה מאד והזהר בו מאד בהכנת עניינים אלו כי הם סודות עמוקים וסודו'
וקבלת קרוש"ם עליונים ש"ם לבך בני לחכמה ובקש משם את ה' אלהיך ומצאת כי תדרשנו בכל לבבך ובכל נפשך
ואריכך ברך זו תלך בכל השבועה שתרע עזר' ושרשיה לעול' השתדל לשקול מלאכתך וסתרה לפניו המושבע ואם
תשביע שום שם שידעת עודו ושורשו ואופנו וכל המושך אחריו ממה שראוי לו אל תשביעהו אליו אלא לכבוד השם
בראש' ענייניך ונתכבד בו את השם כהפעמי' אולי יענך בכל אשר תרצה בה' וזו היא צורת ההשבע' על דרך משקל בשם

יְהוּהּ שמענו סובב הלוחות מטטר"ון שר הפנים שר צבאות בתנועה הגלגל הנה כבשת העולם כולו בכח גלגל
משה ואהרן ומרים ספיק ליה הבורא יתברך מחכמת הרעות בבריתו כמה פעמים אני משביע במראה
בצלם אלהים בבורא אלהים אברהם אלהי יצחק ואלהי יעקב בשם המפורש :

יְהֹוָה שתודיעני יסוד הנבואה בכל ומן שאבקשנה בפי ושלמרני העולם הבא ושתלמרני מן הסלך סיר אתר
שאלו אני בן בית :

יהוה אלהי לרעת דרכיו העצומים ולרעת דרכי הקדומים והתמיד בידו וסוד ובת הרותני האמתי האט"ר הבינ'
האמתי האט"ר הבינה מעתה ועד עולם אמן :

שלהב"ת נק"י	תת"צ	שת הבל קין	סור
		ושכלה ונפשה הגוף	

ז' קמ"ץ שאם בא תחת השם סיו"ר ה"א וא"ו ה"א כשיאיה ביור יוכל ארם לעשות מפני ממשלה בפתח יוכל
להקי ממנו עושר וכשיהיה בצירי יוכל להזיק לאחרים וכשיהיה בסגול יוכל לעשות אהבה ואחוה וכשיהיה בחילם יוכל
לעשות שמחה ולהסיר דאגה וכשהוא בחירק להפיל שונא וכשהוא בשורק גדול לרעת מה אחריתו · וכשיהיה שורק
קמץ יוכל לנצח לכל ארם · וכשיהיה בשבא להרוג · ההא בשבא בקמץ לעשות אהבה · וכשיהיה בפתח לנתוש ולנתוץ ·
וכשיהיה בצירי לממשלת · וכשיהיה בסגול לעלום על · וכשיהיה בחולם להעשיר · וכשיהיה בחירק לרעת מה עתיד

לבא · וכשיהיה בשורק גדול שלא יזיקו לו כל מזיקים ושדים וכשבא כשוא לרפאות חולה וכשבא בשורק קטן לדעת סולות כשיהיה בקמץ לנצח חבירו וכשיהיה בפתח להחכים לפתי · וכשיהיה בצירי להעשיר · וכשיהיה בסגול לאהבה · וכשיהיה בחולם להצלחה · וכשיהיה בחירק להפיל שונא · וכשיהיה בשורק גדול לכבוש שלטון · וכשיהיה בשבא לצאת ולבא · וכשיהיה בשורק קטן לחן ולחסד : נשלם סוד רמז השם והמבין יבין :

ברוך ה' לעולם אמן ואמן :

תפלה נוראה וקדושה כשמגיע לשומע תפלה

רבונו של עולם גלוי וידוע לפניך שחטאתי ושעויתי ושפשעתי ומל עברות שבעולם עשיתי ואיני כדי לבקש דבר מסך ובשביל שאתה מלא רחמים כמו שכתוב בתורתך ה' ה' אל רחום וחנון ארך אפים ורב חסד ואמת נוצר חסד לאלפים נושא עון ופשע וחטאה ונקה באתי להתפלל לפניך בשמך הגדול האמיץ העיזוז המוזר המפורש היושב על כנפי רוח מרום וקדוש הנכתב ולא נקרא אלהי הצבאות · יהוה יהוה יהוה הקדושים בכתר הנורא שלך אשר שמם בך · נשבענו גבי'אל משגבי'אל שתצילני מכל דבר רע ומכל פגע רע אני וכל ביתי ותצוה ברכה בכל יגיעי ועמלי ותתנני לחן ולחסד ולרחמים בעיניך ובעיני כל רואי · ברוך אתה ה' שומע תפלה : ואח"כ אומר רצה ומודים שים שלום :

זה סוד השם המיוחד הנכבד והנורא

שאלת חלום יכתוב זה השם בקלף משורטט וישים אותו תחת ראשו ויאמר אתה שר החלום משביע אני אותך בשם הגדול הגבור והנורא שתבא אלי בזה הלילה ותגיד לי את שאלתי ובקשתי בין בחלום בין במראה בין בפסוק בין בדבור בין בדבר הלכה בין בכתיבה בעניין שלא אשכח ואזכיר שאלתי **אאא ססס** ·

וזה הוא השם **מאברית אברית ברית רית ית ת·**

נקוד יהוה כשיהיה אדם בצרה יכוין בשם ובנקודו והם הנקודות כמה שהוא נקוד לעולם ה' דברך נצב בשמים יאמר יהי רצון מלפניך השם העזוז האמיץ האדיר החזק הזה שתצילני מכך וכך או תעשה עמי כך וכו' : קבלתי בו נקוד אחר שהוא באליהו אחר כי בי חשק · בילא"ו

עם ה"א עשה הקב"ה שמים וארץ שנאמר בהבראם בה"א בראם עם היו"ד שמש וירח שנא' מעשה אצבעותיך והמבין יבין עם וי"ו עשה האור והחשך ורמש ושרץ וחיות ובאמות שנאמר ושוכבת וששאתיך עם ה"א החביק והתקין הכל ונכפל כמו אהי"ה אשר אהי"ה והמבין יבין וכל היודע זה השם ואינו משמרה חבר הוא לאיש משחית וכל היודעו ומשמרו בטהרה יאריכו ימיו ושנותיו ויהיה מכובד לעולם ובעולם העליון הגאה שנאמר נוצר תאנה יאכל פריו עליו נאמר ושומר ארוניו יכובד בלומר השומר והמכבד לארוניו ארוניו יכבדהו שנאמר אתלוהו ואכברהו אשגבהו כי ידע שמי זה היודע כבוד יוצרו שנאמר כי על כל כבוד חופה והמבין יבין · ברוך שם כבוד מלכותו לעולם ועד :

ברוך ה' לעולם אמן ואמן :

סליקא

בשם ה' אלהי ישראל אתחיל זה הספר מספרי הרזים שנתן לנח בן למך בן מתושלח בן חנוך בן מהללאל בן קינן בן אנוש בן שת בן אדם מפי רזיאל המלאך בשנת ביאתו לתיבה לפני כניסתו ונכתב על אבן ספיר באר היטב וממנו למד מעשה פלאים ורזי ודעת בינה ומחשבות ענוה ועשתונות עצה לעמוד על חקר מעלות מרומים ולשוטט כל אשר בשבעה מעונות ולהסתכל בכל מזלות ולהתבונן בכל מנהג ולבק' חקר הלבנה ולידע תפילות עש כסיל וכימה ולהגיד מה שמות שבכל רקיע ורקיע ומה מלאכתן ובמה יצליחו לכל דבר ומה שמות משרתי השוטרים בכל עונה ועונה ובמה ישמעו להם לעשות כל חפץ כל סקירה אליהם בטהרה ולידע מעשה מות ומעשה חיים להבין רע וטוב ולחקור עתים ורגעים לידע עת ללדת ועת למות עת למחוץ ועת לרפאות לפתור חלומות וחזיונות לעורר קרב ולשקט מלחמות ולמשול ברוחות ובפגעים ולשלחם וילכו כעבדים להביט בארבע רוחות הארץ להיות מחוכם בקול רעמים לספר מה מעשה ברקים ולהגיד מה יהיה בכל חדש וחדש ולעמוד על עסק בכל שנה ושנה אם לשובע אם לרעב אם לתבואה אם לבצורת אם לשלום אם למלחמה להיות כאחד מן האימים ולהבין ולהשכיל במזמורי מרום :

ומחכמת הספר למד נח לעשות תיבת גופר · ולהסתיר ממי שטף וממי המבול להביא עמו שנים · ושבעה שבעה ולהכניס מכל אוכל ומכל מאכל ויתנה בארון זהב ויביאהו תחלה לתיבה לידע ממנו עתות יום ועתות לילה ובאיזה עונה יעמיד להפיל בועת ובצאתו מן התיבה בו היה משמש כל ימי חייו · ובעת מותו מסרו לשם ושם לאברהם ואברהם ליצחק ויצחק ליעקב ויעקב ללוי ולוי לקהת וקהת לעמרם ועמרם למשה ומשה ליהושע ויהושע לזקנים וזקני' לנביאים ונביאים לחכמי' וכן בכל דור ודור עד שעמד שלמה המלך ונגלה לו ספר הרזים והשכיל מאד בדברי הרזים בינה ומשל בכל הרוחות ובכל המזלי' והפגעי' המשוטטים בעולם ואסר והתיר ושלח עליהם ובנה ושלה מחכמת הספר הזה כי הרבה ספרים נמסרו בידו וזה נמצא יקר ונכבד מכולם אשרי עין שראתה ואוזן ששמע ולב שיבין וישכיל חכמתו · בשבעה הרקיעים וכל אשר בהם ממחותם נלמד · להשכיל בכל דבר ולהצליח בכל מעשה לעשות ולחשוב מחכמת הספר :

שם הרקיע הראשון נקרא שמים ובו מחנות מלאכים ושבעה כסאות מוכנים שם ועליהם שבעה שוטרים יושבים ומוקפים להם מחנות מזה ומזה ונשמעים לבני אדם בשעת עסקם ולכל העומד בעסק שמוסר למות ולהזכירם בלומר כפונה שנשמעת להצליח מעשה וכלל מחנות המלאכים אלה שבעה שוטרים אלה מוגלים לשלחם בכל חפץ לרוץ ולהצליח :

ואלה שבעה שמות היושבים על שבעה כסאות שם הא' אורפני"אל שם הב' תינד"א שם הג' דוה"ל שם הד' פלמי"א שם ה' אסימו"ר שם ו' פסכ"ר שם ז' פוא"ל נוגרו מזה ומראיהן אש ולהם מלהטת כי מאש יצאו · ולא יצאו המלאכים המשרתים להם בלא רשות לעסוק דבר מעשה עד שיבא להם אומר מפי שבעה השוטרים יושבי כסאות המושלים עליהם כי תחת ממשלתם ורשות יתהלכון וכל אחד מהם עומד על מלאכתו ומוגדים להם כל אשר ישלחו אם לטוב אם לרע אם לעושר אם למחסור אם למלחמה אם לשלום וכלם קרואים בשמו מיום שנולדו :

ואלה שמות שבעה המחנות המשרתים לשבעה השוטרים כי כל מחנה ומחנה לאחד מן השוטרים והזכיר שם המלאכים המשרתים לפניו · שבעה פעמים ואמר כך מבקש אני פלוני בר פלונית מלפניך שתצליח ע"י רפואת של פלוני בר פלונית וכל אשר מבקש לרפואה אם בכתב אם בקמיע ; טהר עצמך מכל טומאה ונקה בשרך מכל זמה ואז תצליח :

ואלה שמות המלאכים המשרתים אם אורפני"אל · חמו"די דמנ"א אפו"ד אלפ"י אמו"ד קטי"כי פסא"פר נמס"י פאא"ור גרומ"ק רקמ"נו אודכ"א מא"ום פרוסס אקו"יא וכרקו"א ברו"קי מקרו"רא אמכ"ני כולא"ן המ"ם אדנו"א אכב"א נמנא"ל ארי"אל אנו"ק הרי"אור עבדי"אל מו"ן אלי"ן מו"ל לל"ק וחספ"ת רמנא"ל רמא"לו וכמ"ו אדנו"אל אמת"י יוא"ם קפי"ן כרכ"י גורס"ום פריא"ך אמת"ע מוכ"ין כריא"ל וכדי"אל אבדל"ן מינא"ל בפיא"ל כריג"ם כולכ"ם דוב"ל אלפ"וי תוח"לי סובכ"ם ארי"אל אל כפי"אל עוקת"ם אמכ"ם עמנ"ה חלימ"ל אמפי"אל חנ"א מימאל נתניאל אפוכ"ם חלביא"ל גמנ"ם אוספיא"ל :

ואלה מלאכי מחנה שניה המשרתים את אינד"א · אבסק"ר ארכ"ע כרכיב כמנ"ן אימט"ב רדקמ"ב

פר״א גב״א אנבי״ר כבי״ר פיל״ם כרית״ך סיכו״ס כנוסיא״ל גורי״אל הדוס״ן שלתכ״ין אשלכ״ס מטמ״יב נב״א תמת״א סגד״א סגר״א אמימיא״ל הגל״ת לג״א מנוטי״אל הכימיאל אכרים״א ברים״א רכי״אל אשת״ך פמ״ש אשמיר״וך אורשניא״ל אשנו״ר מלכי״אל אדי״י ש״ר שנו״ס המי״ך מרג״א ומכי״ת בלניפ״א הלניפל״הו וגוו״א אשפו״ור אר״ק קומי״אל כקיא״ל גדיא״ל אר״ק רמימיא״ל פרו״ג רסיכ״אל ונדיא״ל אבניכ״וך דומניא״ל דלפ״ם הכ״ל הליא״ל אליא״ל מר״ת אוכה״ל סניא״ל פותפר״א לפו״ת אורגמו״ך ארלי״אל איסתור״ין אוו״פי חוסט״ור מי״ר אותו״ת נרגת״י דמ״ו דיגר״א פרוטי״אל קומי״א דגרדנ״א דלני״אל פרוטי״אל ;

ואלה מלאכי מחנה שלישית המשרתים את דוה״ל · אורכ״בו אנכום״ל כרמוני״אל דלובי״אל אוחיא״ל כרכמ״ין כרכ״א דאוני״ם אמ״ך אני״אר אתלב״א אומ״ות אשמונ״אל אשב״ך מרני״אל אמפיא״ל אתרס״ו אורי״אל אכמ״ור אשב״ון אכמ״ל אנא״וך אשני״רם לפיא״ל א״ל עופ״ם תשני״אל למיטו״ם לו״ם תימ״ס אלפ״י אמ״וך ארג״לא מגיא״ל אליא״ל

ואלה המלאכים הנודעים סב דבלא וכתוב על אוקיר גלייתו׳ וכתוב כל כתב וכתב לעצמו · וחק ללוחים חדשה והן לתולה ממן טוב ותשליך הדברים האלה לחוכה ועמוד כנגד השמש בעת הצהרים ואמור משביע אני עליך השמש המאיר לכל העולם בשם המלאכים המכינים המנוגנים חכמות סתורות ופתומות ועושי מדע שתשמע לי שאלתי ותודיעני מה יהיה בשנה הזאת ולא תכחדו ממני דבר ;

ואלה המלאכים המשרתים במחנה רביעית את כלמי״א · אבר״יה דמני״א אמג״אי אמונת״ר ואשגו״ך פשלכי״ות טובי״אל בילא״ל אפיר״י גמת״י אורניא״ל פריפו״הו אופי״רי אר״ק לטמו״אל אורי״כי סומי״כי אומרי״אל מגיא״ל גרמש״ו פרש״ו לבקש״כי כורמי״ור״ס פ״ס״ת פ״ס״ין אתא״ף פנסי״ר הסמ״יר סתרים״ל אלימ״ם הלמיא״ל מערס״מי קרסט״ום מלכיא״ל ארר״ק חשדי״אל אחש״ף אתוא״ל פרט״ס גדא״ל סנכיא״ל כוכב הוגה שפי״א אפרודי״טי ומלאכי חסדיא״ל ;

זה הרקיע שמשי מעולה למאור יקר כמראה רמוא עגני יקר ומלא מלאכי גאוה ובתוכו ישחוקקון בפחד ומעמדם חיילות חיילות מפארים למלכם מלבב וקול תרועתם בנעשה הים ומהלכים בגלגלי רעש · ושם שנים עשר נשיאי כבוד יושבים בכסא הדר ודמות כמראה פנים מרובעים באמצע רקיע ופונים לד׳ רוחות העולם ומשמרתם ילכו ברקים ולשב בכפי אש ומזיו פניהם יבהק הרקיע והם ממונים על שנים עשר חדשי השנה ומליצים מה יהיה בכל חודש חוץ מהם לא יהיה דבר כי אם לבקר נוצרו ומעמדם שעמדו המודיעים לחדשים את אשר יהיה בכל השנה ;

ואלה שמות שנים עשר נשיאים

שם הראשון טעפיא״ל והוא עומד על חדש ניסן · שם הב׳ דנסא״ל והוא עומד על חדש אייר · שם הג׳ דידנא״ור והוא עומד על חדש סיון · שם הד׳ תעכ״נו והוא עומד על חדש תמוז · שם הה׳ חומר״גר והוא עומד על חדש אב · שם הששי תורא״ל והוא עומד על חדש אלול · שם השביעי פסד״אן והוא עומד על חדש תשרי · שם הח׳ ילהג״ב והוא עומד על חדש מר חשון · שם התשיעי אגשגו״ר והוא עומד על חדש כסליו · שם העשירי תפני״אל והוא עומד על חדש טבת · שם האחד עשר תשכדר״ים והוא עומד על חדש שבט · שם השנים עשר תברכי״אל והוא עומד על חדש אדר

אלין מוליא ואלין מלאכיא דאינון משמשין עם כל חד וחד מהם · ומזלא אריא · ומלאכים רפא״ל והוא משמש בחד בשבתא · ובתריה מ״ו מן חמ״ל · ש״ס באמצע יום שני לבנה · ומזלו סרטן · ומלאכים גברי״אל · אלין משמשין בשני בשבת בשעתא קדמיתא ; יום שלישי מאדים · ומזלו טלה · ועקרב ומלאכים סמא״ל ; יום רביעי כוכב · ומזלו תאומים · בתולה ומלאכים מיכא״ל · יום חמישי צדק · ומזלו קשת ודגים · ומלאכים צדקיא״ל ; יום ששי נוג״ה ומזלו גדי ודלי · ומלאכים קפציא״ל ; ליל א׳ כוכב ומזלו גדי שור ומלאכים מיכא״ל · שעה ראשונה ; ליל ב׳ צדק ומזלו קשת ודגים ומלאכים צדקי״אל ; ליל ג׳ נוגה ומזלו תאומים ובתולה ומלאכים ענא״ל ; שעה א׳ ליל ד׳ שבת״י ומזלו גד״י ומלאכים קפצי״אל ; שעה א׳ ליל ה׳ כוכב חמה ומזלו ארי״ה ומלאכים רפא״ל ; שעה א׳ ליל ו׳ לבנה ומזלו סרטן ומלאכים גבריא״ל ; שעה א׳ ליל ז׳ ומזלו טלה ועקרב ומלאכים סמא״ל ;

ואלה שמות המלאכים המשרתים במחנה ששי את פסכ״ר חויא״ל ארביא״ל טריפ״ין פוכל״ום פסת״מר לוניא״ל קדוניא״ל שוכר״ין סכיר״ן עוניא״ל פניא״ל תכתיא״ל תמגיא״ל נרמי״אל נימיע״ם

גדוניא

גדוני״א כארוב״א וני״ס חכמיא״ל עורדי״אל פני״אל קדמי״אל כפלי״א אדמי״אל ערמון נ׳מו״ד עבים״אל נ״א עביסא״ל ספרי״אל קתניא״ל שבביא״ל ארמי״נש טומי פ״ום פסניא״ל חמפיא״ל פרמתון נחליא״ל ;

ואלה מלאכי הגבורה האזורי׳ חיל וכח לרוץ בכל מקום ולעוף בכל פנותם ולהביא את כל אשר ירצו ולהביא אדם שהוא בארץ רחוקה או שברח · קח ארבעה שפי נחושת וכתוב על כל אחת משם שמו ושם אמו ושם פסכ״ר · ושם המלאכים המשרתים אותו ואמור משר אני לכם מלאכי הגבורה את פלוני בן פלוני שלא תאחרו אותו בכל מקום שהוא יושב בו והפכו את לבו אם בעיר אם במדינה אם ביום אם בלילה אם ביבשה אם בים אם במאכל אם במשתה ותעופום אותו כעוף ותביאוהו שלא ברצונו ולא תעזבוהו להשתהות לא ביום ולא בלילה ושים ארבעה שפי נחשת בארבע פנות הבית ויביאו אם הוא בעיר או במדינה הן אדם או עבד שברח הן כל דבר אשר ברח ;

על מעלה השבית עומדים אלה אביס״ור קנו״ד דלקי״אל סמרי״אל אדר״ך נחלי״אל ממכיא״ל סמכי״ם רכפי״אל יוקמיא״ל שמיס״ור מתריא״ל דומיא״ל בירכו״ס ווקא״ן קניא״ל פסמ״לן את עניד׳ ריסים״ין כלמון איסטרוגל״ין אלה העומדי׳ על מעלות השבית נוהגים בעטה ופניהם מלאים כבוד ולובשים בגדי׳ לבני׳ יוצאים כמכשי מדות נוראים כאנשי יבינם ומשבם בכסאות כבוד נאונים על האמת ועומדים על הרפואה כרוך יולרס וכורסם בילא ביצר הכל במאמרו לך ס׳ הגדולה ;

זה מעשה בראשית

בראשית ברא אלהים את השמים ואת הארץ : אל תהי קורא בראשית אלא בר״א שי״ת · וכן אתה מוצא אלא כתוב אלא בר״א שי״ת מה ת״ל בראשית אלא בראשית אותיות שנבראו בהם שמים וארץ **יה** שמים **יהוה** ד׳ הרי שש הא למדת שבאלו שש אותיות ברא אלהים את שנאמר כי ביה ה׳ צור עולמים · לכן אותיות שנאמר כי ביה ה׳ צור עולמים מלמד שבאלו השמים ואת הארץ · וכי תאמר שמים וארץ בלבד נבראו באלו שש אותיות ברא אלהים את השמים ואת שש אותיות נבראו שני עולמים הע״הז והעה״ב לכך נאמר בראשית מהו בראשית כלום אתם ברא אלהים את השמים ואת הארץ ותמצא מן האש והאור היא אור אתה שבה נבראו שמים וארץ ה״א שנאמר אלה תולדות השמים והארץ בהבראם אל תקרי בהבראם אלא בה״א בראם באות זה ברא אלהים את השמים ואת הארץ והמים והקב״ה וחמשן מן האש של גיהנם מחליפין ברד מחליפין אש ורשעים נידונין מן ברד דולק דולק בהם כאש ונידונין מן האש לוחך אותם כברד (נ״א נדונין בברד מן ברד לאש דולק ומן אש דולק לברד) ויורדי׳ עליהן מ״ה ומשמרין נשמתן בגופן שנאמר כי תולעתם לא תמות וגומר ; ובכל יום ויום יורדין עליהן מלאכי חבלה ובכל יום ויום יורד עליהם מלאך המות וטורד אותן מן ברד לאש ומאש לברד כרועה שהוא טורד לצאן מהר להר שנאמר כצאן לשאול שתו מות · ויורדין עליהן מלאכי חבלה ודנין אותן בגיהנם י״ב חדש · ולאחר י״ב חדש מורידין אותן לשערי צלמות ודנין אותן בשערי צלמות שנים עשר חדש ולאחר שנים עשר חדש מורידין אותן לשערי מות ודנין אותו בשער מות י״ב חדש · ולאחר י״ב חדש מורידין אותן לטיט היון ודנין אותן בטיט היון י״ב חדש · ולאחר י״ב חדש מורידין אותן לבאר שחת ודנין אותן בבאר שחת י״ב חדש · ולאחר י״ב חדש מורידין אותן לאבדון ודנין אותן באבדון י״ב חדש ולאחר י״ב חדש מורידין אותן לשאול תחתית ודנין אותן בשאול תחתית י״ב חדש עד שיהיו רואין אותן כל הצדיקים ואומרים לפניו מי ברחמיו על כל מעשיו דיין סלנו אמר להם האל הקדוש לא נפשי שבעה מהם מפני שהתייבו את ביתי וחרבו את בני שנאמר לא ישוב חרון אף עד עשותו ועד הקימו מזמות לבו · ולאחר י״ב חדש מורידין אותן לארקא מקום נשר על אש שהוא יוצא מתחת כסא הכבוד שנאמר הנה סערת ה׳ חמה יצאה וסער מתגורר על ראש רשעים יחול היורד לארקא שוב אינו עולה שנא׳ אלהא די שמיא וארעא לא עבדו יאבדו מארקא ; וזה התהום השמיני למעלה מן ארקא תהום למעלה מן תהום תהו למעלה מתהו בהו למעלה מבהו ים למעלה מים מים · מים למעלה ממים תבל ועל תבל הרים וגבעות וכל יושביהם שנאמר הרים רעשו ממני והגבעות התמוגגו · וזה התהום השני למעלה מתבל תהום למעלה מתהום תהו למעלה מתהו בהו למעלה מבהו ים למעלה מים מים ועל המים תבל אדם ובהמה וחיה ושדה ועוף השמים ודגי הים ותורה ומעשים טובים ויראת שמים שנ׳ אלוהינו כל יושבי תבל · וזה התהום השביעי למעלה מן תבל וילון נכנס ערבית ויוצא שחרית ומחדש בכל יום מעשה בראשית ולמעלה מן וילון שמים שנאמר הנוטה כדוק שמים ולמה נקרא שמם שמים לפי שגלגל הקב״ה אש ומים וטפחן זה בזה וברא בהם שמים שנאמר אף ידי

יסדה

ואדם ארץ ויחוני משמש שמים אל תקרי שמים אלא אש ומים : למעלה משמים זה ושמש דגן ותירוש ויצהר : בזמן שהקב"ה רוצה לברך את הארץ מוריד טל ומטר לעתו' ועל הים מים ועל המים רקיע ובין האיש לרקיע תלויים ועומדי' גלגל חמה ולבנה וכוכבים ומזלות שמשם יאיר כל העולם ואופלים בכל תהום ותהום ואורם יורד על הארץ התחתונה שנאמ' ויתן אותם אלהים וגו' למעלה מן הים מים ובין מים לים זיקוקי ברד ורעמים מרעפין לכול' וחומות דקין של אש מקיפין לשם כנ' השמי' ושמי השמים ועל שערי שתים של רוח צפון שרים ממונים ואלה שמותם אל א"ל גאל ני"ם בלעי"אל בלע"י ובללי"אל ומפתחי רוח צפון בידיהם : ועל שערי רוח דרום שרים ממונים עליהם ואלה שמותם דורני"אל דרכי"אל תמו"ן דונא"ל כחנור"ל ומפתחי רוח דרום בידיהם : ועל שערי רוח מזרח שרים ממונים עליהם ואלה שמותם דורני"אל גברי"אל גדריא"ל עררי"אל מודי"אל רחמי"אל ותני"אל ומפתחי רוח מזרח בידיהם : ועל שערי רוח מערב שרים ממונים עליהם ואלה שמותם אל ני"ן סוקי"אל זכסיא"ל ובחיא"ל ובקמע"אל וטרפני"אל ומפתחי רוח מערב בידיהם ולמעלה מן רקיע שמים שבהם קבועים חמה ולבנה ומזלות וכנפי רקיע דומין כמין כפה ושמש ולבנה וכוכבי' ומזלות וכנפי רקיעים תולים בכל תהום ותהום ואורם יורד על הארץ התחתונה שנאמר ויתן אותם אלהים ברקיע השמים ונומר ועל שערי רוח צפון רקיע של דרום צפון שרים ממונים עליהם ואלה שמותם' קיא"ל ידע"ל ינא"ל ננא"ל וחל"קים וחניא"ל ומפתחי רוח צפון בידיהם : ועל שערי רוח דרום שרים ממונים עליהם ואלה שמותם כל א"ת בחליא"ל בלסיא"ל לוא"ל יליא"ל נקריא"ל ומפתחי רוח דרום בידם : ועל שערי רוח מזרח שרים ממונים עליהם ואלה שמותם מס"ס כרמיא"ל והחמה נכנסת אהיה אשר אהיה ומפני זה החמה בחותמו שאלו לא החמה בחותמו אין כל בריה יכולה לדרוש באותיותיה מפני שלהבת אש וכל מי שהיה בא לפתוח ולדרוש באותיותיו מיד היה מתמלא אש לפיכך שמם באותיותיה וחתמן בחותמו לכך נאמר בראשית מהו בראשית בראשונה ברא שמים וארץ נתן מעוטה והפיק חסומות שחקין שבהם מעינות למעלה וכנגדן למטה שבהם תהומות נטה שמים למעלה כנגדו יסד אדמה למטה נטע שחקים למעלה כנגדו יסד יבשה למטה נטה מעון למעלה כנגדו יסד ארקא למטה נטה וזבול למעלה כנגדו יסד תבל למטה נטה ערבות למעלה כנגדו יסד תבל למטה לפיכך כונן למעלה ומכבודו נטה למטה אלו מעשה יום ראשון :

ובשני פלג את המים מהם לקח למטה ומהם לקח למעלה שנאמר ויעש אלהים את הרקיע ויבדל בין המים :

בשלישי אסף את המים למקום אחד והראה את היבשה וקרא לה ארץ והוציא ממנה עלים ועשבים וכל מיני זרעים ועץ עושה פרי וכל מיני נטיעות בעונתם ובפריהם שנ' תדשא הארץ דשא עשב מזריע זרע למינהו וגו' :

ברביעי ברא מאורות להבדיל בין היום ובין הלילה ונתן השמש למשול ביום וירח וכוכבים למשול בלילה שנ' ויעש אלהים את שני המאורות הגדולים :

בחמישי ברא דגים וכל שרצי המים והעוף אשר על פני הארץ שנ' ישרצו המי' שרץ נפש חיה ועוף יעופף על הארץ וגו'

בששי ברא בהמות וחיות ורמש שנאמר תוצא הארץ נפש חיה למינה לאחר הכל ברא אדם למשול בכולם והבין לכלי' ולכל אחד ואחד לים על עבודתו גדול מלאך ברא בולם מקיפין סופה וסערה מקיפין אומרי' קדוש ואומרים ברוך שנאמר ושלשו מלאת הארץ וזהו התהום התחתון :

ולמעלה מתהום הזה ולמעלה ממנו בהו למעלה מבהו ים למעלה מים מים ועל המים חרבה ועל חרבה יאורים ומתוך תהום שנאמר ונתתי יאורים חרבה : זה תהום שלישי למעלה מן חרבה תהום למעלה מן תהום מהו למעלה מתהו בהו למעלה מבהו ים למעלה מים מים ועל המים יבשה ועל יבשה ימים ונהרות וכל מקוה מים אשר לו הים והוא עשהו ויבשת ידיו יצרו : זה התהום הרביעי למעלה מן יבשה התהום למעלה מתהום מהו למעלה מתהו בהו למעלה מבהו ים למעלה מים מים ועל המים ארקא ועל ארקא שאול תחתון ואבדון ובור שחת וטיט היון ושערי מות ושערי צלמות וגיהנם ורשעים שבהן מלאכי חבלה ממונין עליהן

מדור עליון · שאול תחתיים עמקו מהלך ש' שנה :	מדור שני · אבדון עמקו מהלך ש' שנה :
מדור שלישי · באר שחת עמקו מהלך ש' שנה :	מדור רביעי · טיט היון עמקו מהלך ש' שנה :
מדור חמישי · שערי מות עמקו מהלך ש' שנה :	מדור ששי · שערי צלמות עמקו מהלך ש' שנה :
מדור שביעי · גיהנם עמקו מהלך ש' שנה :	

האש של שאול תחתית · היא חזקה ס"א מן האש של אבדון : האש של אבדון · היא חזקה ס"א מן האש של באר שחת : האש של באר שחת · היא חזקה ס"א מן האש של טיט היון : האש של טיט היון · היא חזקה ס"א מן של שערי מות : האש של שערי מות · היא חזקה ס"א מן האש של שערי צלמות : האש של צלמות · היא חזקה ס"א מן האש של גיהנם :

ובנביאל

ובנביאל ברא שרים שלנו וזמרה וטעם שיר ומשבחות בגרון כולם ויעש אש בהם נתיבות ולהם דרכים עשה זה לזה אומר מה נעשה ומלאך יהוד מלמד אותם סולמות עוז זה לזה שבהם עולים ובהם יורדים כהם לומר שבזו ובהם יורדים לשום שלום בעולם :

ארכו של עולם מהלך ת"ק שנה וב' שנים ורחבו מהלך ת"ק שנה וי"ח עגול הוא ויש הגדול חוזר לעולם כלו וכלו כמין כפה ועומדין בכלן והעולם כלו על סנפירים של לויתן עומד ולויתן שוכן במים התחתונים כמו דג קטן בתוך הים ומים התחתונים על מימי בראשית למעין קטן על שפת הים : ומימי בראשית עומדים על מימי אוקיינוס כמעיין קטן על שפת הים ואוקיינוס עומד על מים הבוכים כמעין קטן על שפת הים ולמה נקרא שמם מים הבוכים לפי שבשעה שפלג הקב"ה את המים מהם לקח למעלה ומהם נתן למטה · המים שנתן למטה היו מתרגשים ומיללים ובוכים וקורמים ובוכים ואמר לא זכינו שנהיה קרוב ליוצרנו מה עשו העיזו פניהם ובקשו תהומות ובקשו לעלות למרום עד שגער בהם הקב"ה וכבשן תחת כפות רגליו שנאמר כה אמר ה' הנותן בים דרך ובמים עזים נתיבה אמר להם הקב"ה הואיל והגביהתם כך לכבודי אין להם רשות למים העליונים לומר שירה עד שיטלו רשות מכם שנאמר מקולות מים רבים אדירים משברי ים ואח"כ אדיר במרום ה' אל תקרי משברי אלא מקול שירה שיאמרו המים ואח"כ נוטלים מים העליונים רשות ואמרו אדיר במרום ה' : לפיכך נקראו מים הבוכים והמים הבוכים תלוים ועומדין למעלה מן הארץ התחתונה דחוקה על המים והמים עומדים על עמודים של חשמ"ל ועומד על הררי ברד והרי ברד עומדים על אוצרי שלג ואוצרי שלג עומדים על המים והמים על אש ועומדים על התהום :

ותהום עומד על תהו · ותהו עומד על בהו · ובהו עומד על הרוח · והרוח תלויים בסערה · וקשורה בכנפה של אדמה · ואדמה תלויים בסערה · וקשורה בכיפה של חרבה וחרבה תלויים בסערה · וקשורה בכפה של יבשה · ויבשה תלויים בסערה · וקשורה בכפה של ארקא · וארקא תלויים בסערה · וקשור בכפה של תבל : ותבל תלויים בסערה · וקשורה בכפה של חלד · וחלד תלויים בסערה · וקשורה בכפה של שמים · ושמים תלויין בסערה · וקשורה בכפה של רקיע · ורקיע תלוין בסערה · וקשורה בכפה של שחקים · ושחקים תלויין בסערה · וקשורה בכפה של מכון · ומכון תלויים בסערה · וקשורה בכפה של זבול · וזבול תלויים בסערה · וקשורה בכפה של מעון · ומעון תלויים בסערה · וקשורה בכפה של ערבות · וערבות תלויין בסערה · וקשורה בזרוע עוזו של הקב"ה שנאמר עמודי שמים ירופפו ויתמהו מגערתו לכך נאמר מה רבו מעשיך ה' כלם בחכמה עשית וגו' · ואחר הארץ התחתונה מקיפין האש והמים · ואחר האש והמים מקיפין ס"ס וסערה · ואחר סופה וסערה מקיפין אוצרי חשמל · ואחר אוצרי חשמל מקיפין כרובים מרופפי · ואחר כרובי' מרופפי' מקיפין דמות חיות · ואחר דמות חיות מקיפין רגזא וזוב · ואחר רגזא וזוב מקיפין אומרים קדוש ואומרים ברוך :

ובארץ התחתונה יש בה חיות הקודש ואופנים וכסא הכבוד כסא כבוד הוא הדום רגליו של אדון כל הארץ שנאמר השמים כסאי והארץ הדום רגלי ונאמר וארא החיות והנה אופן אחד בארץ וכשם ששכינתו למעלה כך שכינתו למטה שנאמר ושם העיר מיום ה' שמה ומקיפין לה י"ח אלפים עולמות שנ' סביב שמנה עשר אלף · לרוח צפון ארבעת אלפים וחמש מאות · לרוח דרום ארבעת אלפים וחמש מאות · לרוח מערב ארבע אלפים וחמש מאות · לרוח מזרח ארבע אלפים וחמש מאות · וסביב י"ח אלף עולמים · עולם של רוח צפון · מלא תהלה וכבוד כח וגבורה שבח וזמרה : עולם של רוח דרום · מלא תהלה וכבוד כח וגבורה שבח וזמרה ומלא הוד והדר רנה וכבוד גאה וגאון : עולם של רוח מזרח מלא קדושה וטהרה עוז וצדקה גלה וגבורה : עולם של רוח מערב מלא פאר ועטרה כתר מלכות וקול דממה דקה ולאחריהם מקיפין האש והמים ולאחר האש והמים שרי"אל נוריא"ל כנביא"ל ואחר שמנת עשר אלף עולמים אלו מקיפין האש והמים · ואחר האש והמים מקיפין סופה וסערה · ואחר סופה וסערה מקיפין רעם ורעדה ואחר רעם ורעדה מקיפין אימה ויראה · ואחר אימה ויראה מקיפין רעם וברקים · ואחר רעם וברקים מקיפין כנפי רוח · ואחר כנפי רוח מקיפין נהרי אש · ואחר נהרי אש מקיפין נהרי ים · ואחר נהרי ים מקיפין נהרי מים · ואין כלום אלא חושך עד אין קץ ואין מספר ואין מדה ואין מנין ואין חשבון שנאמר ישת חשך סתרו סביבותיו סכות · ומקיפין לאלו גוסריא"ל ונוריא"ל וגבריא"ל ומפתחי רוח מזרח בידיהם ועל שערי רוח מערב שרים ממונים עליהם ואלה שמותם קוריא"ל פדא"ל סכניא"ל ענא"ל עניא"ל ומפתחי רוח מערב בידיהם : למעלה מן הרקיע שחקים שם אוצרי שלג ואוצרי ברד ואוצרי טל ואוצרי מן ואוצרי גשמים של חיים שנאמר ובתבונתו שחקים : ועל שערי שחקים של רוח צפון שרים ממונים עליהם ואלה שמותם פנא"ל פניא"ל רפא"ל רמיא"ל דרמיא"ל ומפתחי רוח צפון בידיהם : ועל רוח דרום שרים ממונים עליהם ואלה שמותם פרוא"ל נריא"ל קניא"ל שכניא"ל שמעי"אל שמעא"ל ומפתחי רוח דרום בידיהם

ועל

ועל שערי רום מזרח שרים ממונים עליהם ואלה שמותם לרקיא"ל קדים"א תירשא"ל ארכיא"ל חור"א עמא"ל ומפתחי רוח מזרח בידיהם : ועל שערי רוח מערב שרים ממונים עליהם ואלה שמותם פורניא"ל קרניא"ל רכיא"ל מלטיא"ל פלקיא"ל ומפתחי רוח מערב בידיהם : למעלה מהחקים מכון שבו מקדש בנוי ומזבח הקטרת ומזבח העולה ומיכא"ל שר הגדול עומד ומקטיר על המזבח ומעלה עולה על המנחה העולה שנאמר מכון לשבתך פעלת ה' מקדש ה' כוננו ידיך : ועל שערי מכון של רוח צפון שרים ממוני' עליהם ואלה שמותם רחומיא"ל חנוכיא"ל בהיא"ל הרפיא"ל מסיא"ל שרא"ל ומפתחי רוח צפון בידיהם : ועל שערי רוח דרום שרים ממונים עליהם ואלה שמותם טהוריא"ל מחניא"ל גדיא"ל חוסיא"ל ועננא"ל וקשיא"ל ומפתחי רוח דרום בידיהם : ועל שערי רוח מזרח שרים ממונים עליהם ואלה שמותם טרפיא"ל נאליא"ל בנגא"ל רממא"ל קלב"ם אטרו"ן ומפתחי רוח מזרח בידיהם : ועל שערי רוח מערב שרים ממונים עליהם ואלה שמותם אלמתק"נאל אפתק"נאל לונקי"ם פומכ"ם יהל"א ומפתחי רוח מערב בידיהם : למעלה ממכ"ון מעו"ן שבו מלאכים וגדודים וכל צבא מרום שנא' מעונה אלהי קדם : ועל שערי מעון של רוח צפון שרים ממונים עליהם ואלה שמותם אמיא"ל אניא"ל ומוקיא"ל מדגפיא"ל מחפיא"ל ומתנג"אל ומפתחי רוח צפון בידיהם : ועל שערי רוח דרום שרים ממונים עליהם ואלה שמותם טהוריא"ל מחניא"ל גדיא"ל חוסיא"ל ועננא"ל וקשיא"ל ומפתחי רוח דרום בידיהם : ועל שערי רוח מזרח שרים ממונים עליהם ואלה שמותם טרפיא"ל בחניא"ל דגלא"ל הממא"ל קלב"ם אטרו"ן (נ"א אלנורו"ן) ומפתחי רוח מזרח בידיהם : ועל שערי מערב שרים ממוני' עליהם ואלה שמותם אלומק"נא אפתק"נא לונקי"ם פומכ"ם יהלא"ל ומפתחי רוח מערב בידיהם : למעלה ממכון מעון שבו מלאכים וגדודים וכל צבא מרום שנאמר מעונה אלהי קדם : ועל שערי מעון של רוח צפון שרים ממונים עליהם ואלה שמותם אמיא"ל אגיא"ל מוקיא"ל מרגביא"ל שחפיא"ל ומתגיא"ל ומפתחי רוח צפון בידיהם : ועל שערי רוח דרום שרים ממונים עליהם ואלה שמותם גלבדי"אל נפליא"ל קדשיא"ל הודריא"ל נחמיא"ל ומלכיא"ל ומפתחי רוח דרום בידיהם : ועל שערי רוח מזרח שרים ממונים עליהם ואלה שמותם שמביא"ל ונרקיא"ל ירעשיא"ל הדריא"ל וברפיא"ל ויהב"ק דב"א ומפתחי רוח מזרח בידיהם : ועל שערי רוח מערב שרים ממונים עליהם ואלה שמותם אנחא"ל פלגא"ל ופללא"ל צורטא"ק שם קדוש סימפ"א פיללא"ל כא"ל שם השם : למעלה ממעון זבול שנאמר הבט משמים וראה מזבול קדשך ותפארתך למעלה מזבול ערבות שנאמר שירו לאלהים זמרו שמו סולו לרוכב בערבות : ובערבות יש בו צדק וצדקה ומשפט וגנזי חיים וגנזי ברכה וגנזי שלום ונשמתן של צדיקים וטל שהקב"ה עתיד להחיות בו גופי מתים לעתיד לבא שנאמר כי טל אורות טלך וארץ וגו' :

כיפי הקשת נתונות על גבי ערבות גבוהות אלף אלפים ורבו רבבות מדה כנגד עירין וקדשין למעלה מהם גלגלי אופנים נתונים על גבי הקשת גבוהים אלף אלפי' ורבי רבבות מדה כנגד שרפים ואופנים וגדודים למעל' מהם רגלי החיות נתונות על גלגלי האופנים גבוהים אלף אלפים ורבי רבבות מדה כנגד השרים הגדולים :

וקלפי הקשת נתונות בראשי החיות ומהם יוצאות קרני הוד ורקיע כעין הקרח הנורא נטוי על קרני ההוד גבוה אלף אלפין ורבי רבבות מדה כנגד אלפי שנאן : למעלה ממנו מכון ומראה הנוגה ונותן על הקרח הנורא גבוה אלף אלפין ורבי רבבות מדה כנגד רכב אלהים רבותים אלפי וגו' : למעלה ממנו מעון ומראהו נוראים ונתון על מראה הנוגה גבוהים אלף אלפים ורבי רבבות מדה כנגד קרני ההוד ורכובי כבוד למעלה ממנו כסא אבן ספיר ונתון על מראה הנוראים גבוה אלף אלפים ורבי רבבות מדה כנגד עזוז וגבור למעלה ממנו כסא הכבוד נתון על אבן ספיר גבוה אלף אלפים ורבי רבבות מדה כאדון כל העולם וכבודו נתן עליו שנאמר ואראה את ה' יושב על כסא רם ונשא ונא' תחת רגליו כמעשה לבנת הספיר : וכל העולם כלו תלוי בזרוע עוז כדכתיב שנאמר ותחת רגליו ונאמר : ונאמר ומתחת זרועות עולם ומקיפין לו הכך וזוהר ספיר וברקת מפני מראים הצין בו' לא תשורני עין כי שם ה' נקרא שהוא גדול לאלהים :

זה התפלה צריך לומר בכוונה גדולה

ברוך אתה ה' אלהינו ואלהי אבותינו אלהי אברהם אלהי יצחק ואלהי יעקב האל הגדול הגבור והנורא אל עליון קונה ברחמיו שמים וארץ אתה הוא מלך מלכי המלכים הקב"ה יתב"ש ויתגדל שמך יתפאר שמך יתרומם שמך יתגלה שמך ישתבח שמך יתנשא שמך ויברך לעולם ולעולמי עולמים מושבך על כסא הכבוד וחיות עולות בכסא כבוד אתה הוא וכסאך הוא וחיות הקודש הם ואסרתך הם לוהט : אתה הוא מוכלא הוא שר על כל השרים ומרכבותיך על האופנים שלא אלי רוך בן ולאמה אמהך להדרך מ"ן בר"א דרמ"ן להוא ממונה על מסרטי ים וירחיב לבי ופי כמעיין המתגבר וכתולא מים אשר לא יכזבו מימיו ונאמר : ברוך אתה ה' על שמות שמך הגדול רומם ה' בעוז נשירה ונזמרה גבורתיך יודו שמך הגדול והנורא קדוש הוא אשירה לה' בחיי אזמרה לה' בעודי :

ספר

אמר רבי ישמעאל אמר לי מטטרו"ן שרא רבא מעיד אני עליכם ביהו"ה אלהי ישראל אלהא חיא וקיימא מרנא ורבנא המיא מבי מותיב יקרים ולעילא קי"ח רבבות ומבית מותב יקרים ולמטה קי"ח רבבות רומים רל"ו רבבות אלפים פרסאות מזרוע של ימין ועד זרוע שלו של השמאל ע"ז רבבות מן גלגל עין של עין ימין עד גלגל עין של שמאל ל' רבבות גלגלתים דבראשים שלש ושלים רבבות עטרות שבראשו ששים רבבות כנגד ששים רבבות של אלפי ישראל לפיכך נקרא האל הגדול הגבור והנורא בליתיה ידידות אל חי כלתא עוותא המטק תקטף הקטף הקטם קטף בעבור משוש בשבמלו

אמרו כל היודע רז זה מובטח לו שהוא בן העולם הבא וניצול מדינה של גיהנם ומכל מיני פורעניות ומיני גזירות קשות שמתרגשות לבוא בעולם וניצול מכל מיני כשפים שהוא ממלט לנו ומשיזיב לנו מפרק לנו ומפלט לי לוי שן וסכין ומציל אותי מכל דבר רע מכל גזירות קשות ומכל מיני פורעניות למען שמו הגדול :

לפיכך אנחנו חייבים להודות להלל ולפאר ולשבח ולרומם ולברך ולגדל ולקדש וליחד ולהקדיש ולהמליך : מלך אמת מלך אביר מלך אחד מלך אחרון וראשון מלך אדון מלך אמיץ : מלך ברוך מלך ברור מלך בחור מלך בורא מלך בומן : מלך גדול מלך גבור מלך גאה מלך גואל מלך גבוה מלך גאון : מלך דר במרומים מלך דגול מלך דיין מלך דורש דורים : מלך דוכר שלום מלך דורש צדקה : מלך הדור בלבושו מלך הוגה העולם מלך הוד מלך הדר : מלך ועד מלך ותיק מלך אומר ועושה מלך זך מלך זן מלך זוכר נשכחים מלך זוקף כפופים מלך זוכר רחמים : מלך חסין מלך חסיד מלך חנון ורחום מלך חי העולמים מלך חי וקים לנצח מלך חוק מלך חונן דלים מלך חוקר כליות מלך חי החיים מלך חובב לשכוח חם : מלך טוב ומטיב מלך טוב וישר מלך טהור ומטהר מלך טוב לטובים ולרעים מלך טוב לקויו : מלך יחיד מלך ישר מלך יקר מלך יודע ועד מלך יושב בסתר מלך יציב מלך ישרון : מלך כבוד מלך כביר מלך כונן כסא בצדקה מלך כובש כעסים : מלך לובש צדקה כשריון מלך לעד לעולם מלך לוהט מלך לובש רחמים : מלך מוחל וסולח מלך ממית ומחיה מלך מכפר מלך מעביר על כל פשע מלך מכסה מלך מסודר מלך מוריד ומעלה מלך מוריש ומעשיר מלך משפיל ומרומם מלך מטריף ומכלכל מלך מפרנס ומעודד מלך מרום ונשא מלך מלא רחמים מלך מלא זכיות מלך מהולל בתושבחות מלך מלכותו לנצח מלך מושל על כל מלך מפליא פלאים מלך מלמים ישועה מלך מבטח ומשען מלך מתיר אסורים מלך מוציא אסירים מלך ממליך מלכים מלך לשבח ומפואר : מלך נורא עלילה מלך נערץ מלך נשגב מלך נשא ונפלא מלך נאמן מלך נכבד מלך נעים ונחמד מלך נוצר חסד מלך נאה מלך נושא עון מלך נכון מלך נצח נצחים : מלך סומך נופלים מלך סובל עולמים מלך סתור מלך סתרך לטבי אם ועוני כבוד מלך סולח עוונות מלך סגיא עזו וכח : מלך עזוז וגבור מלך עליון ונורא מלך עונה בצרה מלך עובר על פשע מלך עושה פלא מלך עושה בראשית מלך עמיק מלך עריץ ואמיץ : מלך פודה ומציל מלך פועל ישועות מלך פוקח יד לכל : מלך צדיק וישר מלך צח ואדום מלך צופה עתים מלך צור עולמים מלך צמא לבי לבאות : מלך קדוש ונורא מלך קרוב לקוראיו מלך קנא ונוקם מלך קונה שמים וארץ מלך קדושתו למעלה מלך קדם למעלה : מלך רם ונשא מלך רחום וחנון מלך רם על רמים מלך רוכב ערבות מלך רוכב על כסא כבוד ועל הכרובים ועל כנפי רוח מלך רועה בתשובה מלך שוכן שחקים מלך שומע תפלה מלך שדי מלך שוכן במעלות : מלך תקיף מלך תמים דרכו מלך תולה עולם על בלימה מלך תהלתו במעלה ובמטה מלך שמו מלך מלכי המלכים הקב"ה וכו המלוכה הרחמים והסליחות מלך סולח לכל עונותי . הרופא לכל תחלואי . מלך עושה עמנו אות לטובה בעבור שמו הגדול שנאמר מגיד דבריו ליעקב :

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ לך אדוני האדונים הממלכה והמתנשא לכל לראש : מי ימלל גבורות ה' ישמיע כל תהלתו : מלך מלכי המלכים ומי יוכל לספר ולהשמיע תהלתו ומי יוכל להגיד גבורותיו וכח מעשיו מי יוכל לספר רוב פלאותיו ומי יחשב מחשבה לספר חסדיו אבריהם ישראל אשר שמו בטחונם עליו ובמצותיו שפנו אחר שהקב"ה אוהב אותם ומרחם עליהם כרחם אב על בנים ומדריכן בארח חיים ומצילן מדרך מות הדרך אותי פלוני בן פלונית בדרך חיים אשר בטחוני סמוך עליך : מי כאדונינו מי כאלהינו מי כמלכנו מי כמושיענו אין כאלהינו אין כאדונינו אין כמלכנו אין כמושיענו נודה לאלהינו נודה לאדונינו נודה למלכנו נודה למושיענו : נברך לאלהינו נברך לאדונינו נשבח למלכנו נפאר למושיענו : לך הגדולה לך הגבורה לך נאה הגדולה והמלכות לך ההוד לך ההדר : לך נאה הדר ומלכות לך העוז לך נאה הכבוד והעוז כי גדול

אתה

אתה ועושה נפלאות אתה אלהים לבדך אתה הוא ה' לבדך אתה עשית את השמים ושמי השמים וכל צבאם והארץ וכל אשר בהם יודוך ה' אל ראשון ואחרון כי אתה ה' ראשון לכל ראשונים אחרון לכל אחרונים אתה גבור חיל ורב להושיע ה' צבאות אשרי אדם בוטח בך :

אמר רבי ישמעאל אני ראיתי את מ"מה יושב על כסא רם ונשא וחיילותיו עומדים לפניו מימיני ומשמאלו אמר לי מלאך שר הפנים ששמו מטטרו"ן רום פיסקונ"ס פסק"ן אטמ"ון סיגרו"ן סיגר"ון פרטו"ן סגיגר"ון מיקו"ן הסכו"ם סתי"ם הסב"ם מקיר"ין כ"א דוקיר"ין זיג"א רב"א גנמ"וב זגטו"ף הביק"ם רבי ישמעאל אומר כמה שעור של הקב"ה שהוא מכוסה מכל הבריות פרסיו (נ"א כף רגליו) רגליו מלא כל העולם כלו שנ' השמים כסאי והארץ הדום רגלי גובה פרסותיו (נ"א גבות כל כף) שלש רבבות אלפים פרסאות כף רגלו של ימין פרסי"מיה אטרק"מט שמה ושל שמאל אגסי"ן שמה מכף רגליו ועד קרסוליו אלף רבבות ות"ק פרסאות גבהו וכן של שמאל קרסולו של ימין תצנמתניה משושקם שמו של שמאל אסתמן שמו מקרסוליו עד ארכובותיו חמשה עשר אלפי וארבע פרסאות גבהו וכן של שמאל סוקו של שמאל קנגגי מהריה טסקום שמו של ימין ממגא הוויא שמו מארכובותיו עד ירכותיו שנים עשר רבבות פרסאות ואלף וארבע פרסאות גבהו וכן של שמאל מגהבו הריח שמו ירך של ימין ששפוסת פרסב שמו ושל שמאל תפנט חוויא שמו כ"ד אלפים רבבות פרסאות ומותני מותניו מותניהו אחטגה ידידיה שמו מירכותיו ועד לגרונו ועל לבו כתובי' ע' שמות :

צץ צדק צהיאל צור צבי צדיק סעף סרעף בוחן צבאות שדי אלהים יה והי צח רגול
ואדום ססם עאא אאא איא אהו רביה הה הו וה צצץ פפף כן הה חי חי תי רוכב
ערבות יה הה וה ממם ננן הוו יה חפץ הצץ אי זא תעא אעא קקק קשר רז זך גבור יא
יא יור האן אלף רימן פאת כוף ראו ייו ייא כבב טשט בבך פלל סיים אותיות בשב"מלו
צוארו שלשה עשר אלפים רבבות ות"ם פרסאו' גובה צוארו

רבבות ולג' ושליש יפרסאות מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע אחד הודריה עטשיה עטשיה שמו · וקנו רבוא ו"לף ות"ק פרסאות הירק סמיא שמו · עיגול ראשו ס' אלפים כדמות רום וכנורם נשמה אין כל בריה יכולה להזכיר גויתו כתרשיש זיוו מבהיק נורא מתוך החושך וענן וערפל מקיפין אותו כל שרי הפנים ושרפים לפניו כתיקון אין כידינו מדה אלא שמות מגולים לנו החותם לגבתי"א שמו אברגג טטפייה שמו · לשונו מסוף העולם ועד סופו שנאמ' מגיד דבריו ליעקב וגומ' כל מי שאינו יודע לחתום זה הפסוק מוגה שנ' מגיד דבריו ליעקב אטמגיהו ואייא שיי רוכב מלחו מסמגיידו ינאייא נגם שמו · ועל אלחו ב"יב
ייהו תה יוה ויה הא הי הי הי הא הה ווה ייו הו ויהו הה יה אי הה יה יה יא הו הא ייהי
היה יהו הם הא היה ויה

שחור סנעין ימינו רבוא ואלף ות"ק פרסאות וכן של שמאלו של ימין אוריה אטטיטום שמו וסשר שמו רטביא"ל ועל שהואל ממט גרופמציא שמו וזיקיקין סיולים ממנו אוריסון לכל בריות :

הלבן סנעין ימינו ששים ועשרים רבבות ושנים פרסאות וכן של שמאל ושמו בוקיהא שמאלו ששה עשר אלפים רבבות פרסאות ·

ושם אחד יש לו שלמה ינגיאל מזרוע ימינו עד זרועו · שכם של ימין שמו מטטגריאא שנ"גן ושמו של שמאל תתמהינטא · משכם ימינו ועד שכם זרוע של ימין גברהוויא עכבוי שמו ושל שמאל מטטגהצציהו שמו אצבעות ידיו משכם עשר אלפים רבבות פרסאות וזרועותיו כפולים אלכע ואלכע וכן של שמאל של ימין התמצמין גנפות גגשמש ושל שמאל תץ מף התחת אגגמין אגגמת ושרנים וכן אתה מונח מן הגודל וסולך · כפות ידיו ארבע אלפים רבבות פרסאות וכן של שמאל · של ימין הוויא אטנריי' שמו ושל שמאל אשהוויה שמו · אצבעות רגליו של ימין עשרה אלפים רבבות פרסאות בכל אצבע ואצבע וכן של שמאל אתרמין אדרמת ברמנם בריתהמים ואחוו ושל שמאל וכי"ן כוזבין התמא אחוו ובשל סידים אתה מנה ופולך לפיכך נקרא האל הגדול הגבור והנורא שנ' כי ה' אלהיכם הוא אלהי האלהים ואדוני האדונים האל הגדול הגבור והנורא :

אבל אמר לי אמור חשבון פרסאות כולן כמה שעורן כל פרסה ופרסה ג' מילין וכל מיל ומיל עשרה אלפים

אמה וכל אמה ואמה שתי זרתות בזרתו שלו וזרתו שלו מלא כל העולם כלו שנ' מי מדד בשעלו מים ושמים בזרת תכן :

רבי נתן תלמידו של רבי ישמעאל אמר אף חוטם נתן לי מדת מימין ומדת משמאל · וכן השפתים ולשחוק ולע"פי סנ"ן ימדת המלח נתן כי של כל אמה ואמה עדים · רוחב המלח בנוגה הנהר וכן השכם כאורך החוטם : אורך החוטם כאורך האצבע קטנה נוכח הלסתות כחלי עגול הראש וכן מדה כל אדם : שפתותיו ע"ו פרסאות : שפתי עליונה נברתטי"א שמה והתחתונה הורני"א שמה פיו אש אוכלת את מבואה מדבר אסדר"א שמו ומי שהוא רולה נוכח ביניו : כשר שנראה ת"ק אלף על ת"ק אלף וי"ש שמו : ואבן יקרה שכין קרניו י"ס שמו עמו אל"י יש עמו אל"י עליו דודי לח ואדום דגול מרבבה ראשו כתם פז קוצותיו תלתלים וגומר : עיניו כיונים על אפיקי מים לחייו כערוגת הבושם שני אלפים רבבות פרסאות וכל מי שאינו חותם בפסוק זה הרי זה שוג"ם :

לחיין כערוגת הבושם מגדלות מרקחים שפתותיו שושנים נוטפות מור עובר ידיו גלילי זהב ממולאי' בתרשיש מעיו עשת שן מעולפת ספירי' : קו עמודי שש מיוסדי' על אדני פז מראהו כלבנון בחור כארזים חכו ממתקי' וכלו מחמדים זה דודי וזה רעי בנות ירושלים : **אגמיה טהון יהון טוב טהור יוד יוד יהיה**

חסין חסין קדוש קדוש קדוש ה' צבאות מלא כל הארץ כבודו :

גביניו כמדת עיניו של ימין הד"ר וול"ד שמו ושל שמאל אסד"ם צליתו שמו גובה אזניו כגובה מלחו של ימין אלפת"יות שמו ושל שמאל מגוגהו צליא שמו במלא כל השעור כלו רבי רבי רבבות אלפים פרסאות גובה ואלף אלפים רבבות פרסאות חם של רוחב :

אמר רבי ישמעאל כשאמרתי דבר זה לפני רבי עקיבא אמר לי כל מי שהוא יודע שיעור זה של יוצרינו ושבחו של הקב"ה שהוא מכוסה מן הבריות מובטח לו שהוא בן העולם הבא וייטב לו בעולם הזה מטוב העולם הבא ומאריך ימים הוא בעולם הזה :

אמר לי רבי ישמעאל לפני תלמידו אני ורבי עקיבא ערבין בדבר זה שכל מי שהוא יודע שעור זה של יוצרנו ושבחו של הקב"ה מובטח לו שהוא בן העה"ב ובלבד שהוא שונה אותו במשנה בכל יום ויום קומתו מלא כרסייו של אש דח כ"ג כ"ג נב ואת"ג שמו קוולותיו קומתו דב"ר ברי"ר דוכ"ג שמו ויש לחם חני כנוי ג"ל שר"ב שמו : ועינו אחד שהוא רואה מסוף העולם ועד סופו אלם"פת שמה וזיקוקין היוצאי' ממנו מאירים לכל הבריות ועינו אחת שהוא רואה לאחוריו בה מה שהוא עתיד להיות הטנוג"פת שמה גופו דומה לקשת וקשת דומה לקם"ייא' שמה מלאו מ"ן כת"ץ שמו : מר"בו של גלי"ח מלי"א שמו : וכסא כבודו דורכ"ו פירוע"א שמו את מקום מושבו דור"פז פרור"פז שמו וכן כנויו ורגלי כבודו הן חיות : החיות מעומדים תחתיו רגל כסא הראשונה שהיא חיה עגליו אל"כיית שמה : רגל כסא שנייה שהיא חיה בנ"כל פלביים"פי שמה : רגל שליפי שהיא חיה כבכ"ם אל"גיי שמה : רגל רביעי שהיא חיה אלגיי"א בזכ"ו שמה : אלג"יי שמה : ודמות פניהם טיבע של ארי"ה וחותם של נשר ודמות השור ופני אדם שתום ארבע פנים לאחת דארבע פנים לפנה וארבע פנים לכל פנה ופנה ששים וארבעה פנים לכל חיה וחיה ארבע פנים וכנפים לאחד וארבע כנפים לכנף וארבע כנפים לכל פנים ופנים לכנף וכנף ששים וארבע כנפים לכל חיה וחיה : שר פני אדם הוא אלי"ם אמל"ב אמ"ך את"ם כת"ך שמות שר פני אריה קוד"ו די"ם הידו"עם אל אורי"א אי"ד סוי"ם תתגמ"ך שמו שר פני השור שור אלי"ם למלתת"כא מסכי"א שמו ושר פני נשר עפ"פי אלי"ם ממל"ים לאורירא"ל שמו וכשמתאר ישראל נכנז פני השור ונבוא מתני כרוב : שר פני הכרוב עתטמ"ני אלי"ם כרוב"ים כרוב"ם פספ"סיה פלפ"ליה הגקג"קיה שמו הן הן אומרים קדוש הן הן אומרים ברוך שנאמר מגיד דבריו ליעקב וכל מי שאינו חותם בספר בראשית בסדר מעשה בראשית הרי זה שונה במפארתו של הקב"ה מפארתו מלא הכל גדודים של רעם וזעף מימינו וסיוע של זעף משמאלו וסימני' של זעף לפניו ונכתיך סימנים זוהר וחשך וענן וערפל ושים הוין ולפניו שדה זרועים בין כבב לכבב מקור של ברקים בין ברק לברק פתחו של חשמ"ל ולמעלה רוחות ורעמים וקולות וברקים וקלפי הקשת והכלים של חותם עולין ויורדין בו של הקב"ה מן והחסד והכבוד ורחמים והוד ועטרת והדר ותפאר' ונאוה : וידו של הקב"ה ששמו מטטרו"ן אומרי' עוזו ונבור ואומרים קדוש וברוך ואומרים העולם באין לפני ועומדים לפניו הנער הוא מטטרו"ן בא והשתחוה לפני הקב"ה אם שמו משבח ותפאר ואומר ברוך כבוד ה' : **יהו הו הו יוהו יהיה** ברוך כבוד ה' ממקומו : וכן אומרי' הם אחריו ברוך כבוד ה' ממקומו וכשב"מלו : וכנס לפני מתח כסא הכבוד ומהלכין מימינו ולבי' של אש ולהבים של ברד וכוחלו של זעף ולרוח שמאלו מהלכין כנפות סערה וגבורה של סופה : ובשהוא נכנס מעבר לו מפני הקב"ה ... פסת כסא הכבוד מחוקו כרוב כנפים וכל מלאכי הברח באין לפני הקב"ה ואומרים האל הגדול הגבור והנורא ... להקב"ה

להקב"ה שלש פעמים בכל יום ויום ע"י מטטרון ונותן הקב"ה מזיו ומהדרו על מלאכי צבאות מטטרו"ן שר הפנים שנלכד השר הגדול של כל השרים ועל כל מלאכי השרת : והם עומדים לפניו והוא עומד למעלה למעלה למרום ומשמש לפני אל"ס את הכלה את כסא שמה וזה שמה מטטרו"ן שר הפנים שנכתב בלוח אחת שבה נבראו שמים וארץ והחתמה בטבעת **אהיה** אשר **אהיה** ונכתב בשבע אותיות ובשבע אותיו' ובעשרים וארבעה אותיות ובשבעים שמות ובשבעים קדשות וניתן על ששה משמותם ונחקק על י"ב אבנים ונכתב בשבעה קולות בששת על רום שמש ונתן בחדרי חדרי' ובסתרי סתרים גפלאי פלאי' למשה רבינו ולא נתן הקב"ה רשות להשתמש בו לא לאדם הראשון ולא לשם בן נח ולא לאברם' ולא ליצחק ולא ליעקב אלא למשה בלבד שנ' הנה אנכי שולח מלאך לפניך והזהיר הקב"ה למשה שישמר בו שנ' השמר מפניו ושמע בקולו אל תמר בו כי לא ישא לפשעכם כי שמי בקרבו ומשה אמר לפני הקב"ה אם אין פניך הולכים אל תעלנו מזה ומלאכי' אשר עמו באים ושוככי' לפני כסא הכבוד כן מלך אחד ואחד מלך אור ושכינה על שכינת הכבוד נמצא ואתה אחד עולם על השרפים ויורדת על משכן מטטרו"ן ואומרת בקול גדול קול דממה דקה וזה כסא הכבוד מיד שתקו האופני' דממו המלאכים גדודים ועירין וקדישין חשים ורופפים לנה' דינור והחיות נותנות פניהם בארץ מטטרו"ן מביא אש מחרשים ונותן באזניהם של חיות כדי שלא ישמעו את קול הבאו' של הקב"ה ואת שם המפורש שמטטרו"ן מזכיר באותו העת וכך הוא קורא להקב"ה בשמו שמי והטהור והקדוש והאדיר והמלך והמדור והמהוך והעזוז והאהוב והגבור והבכך והורא **אדיריהו אדרבי** רהתיי' יהלה אהיה אשר **אהיה התי יוא הבה הה וה הוה והו הה היא הוא הה יהי הי הי יהיה יהוה**
הי העולמים זה שמי לעולם וזה זכרו לדר דר **ובשכמלו** ופרישו בלשון טהרה **יהו ההיו היה הי יה יה הוהי היה ויתיו יהו התי ויהה יהי הי ההיו היי הי יהוה יהו הידו הי יהוה ברוך שם כבוד מלכותו לעולם ועד :**

אל במאמרך אדונינו צדק צבא ישראל מיחלי צדקך כן יצדקו סלה צדקותיך ירוממו לרוממך לך · ישלחו פה ויענו ויאמרו ה' אדונינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים · אתה קדוש ושמך קדוש · אתה אדיר ושמך אדיר · אתה אמיץ ושמך אמיץ · אתה אמת ושמך אמת : אתה ברוך ושמך ברוך · אתה בחור ושמך בחור : אתה גדול ושמך גדול · אתה גבור ושמך גבור · אתה גאה ושמך גאה : אתה דגול ושמך דגול : אתה הדור ושמך הדור : אתה ותיק ושמך ותיק · אתה ועד ושמך ועד : אתה זך ושמך זך · אתה זקוק ושמך זקוק : אתה חסין ושמך חסין · אתה חי ושמך חי : אתה טהור ושמך טהור : אתה יקר ושמך יקר · אתה ישר ושמך ישר · אתה יחיד ושמך יחיד : אתה כביר ושמך כביר : אתה לובש ושמך לובש : אתה מרום ושמך מרום · אתה מתוק ושמך מתוק : אתה נורא ושמך נורא · אתה נעים ושמך נעים · אתה נערץ ושמך נערץ : אתה סובל ושמך סובל · אתה סומך ושמך סומך : אתה עזוז ושמך עזוז · אתה עתיק ושמך עתיק : אתה פאר ושמך פאר : אתה צדיק ושמך צדיק · אתה צח ושמך צח : אתה קדוש ושמך קדוש : אתה רחום ושמך רחום : אתה שפיר ושמך שפיר · אתה שדי ושמך שדי :
אתה תמים ושמך תמים : ברוך אתה ה' האל הקדוש · אמן סלה :

עלינו לשבח לאדרך ולגדלך · ולייחדך לנור העולמים ואדון כל העולם ואלוה כל הנפשות חי החיים ראשון ואחרון :

מזמור ה' מלך גאות לבש לבש ה' עוז התאזר אף תכון תבל בל תמוט נכון כסאך מאז מעולם אתה נשאו נהרות ה' נשאו נהרות קולם ישאו נהרות דכים מקולות מים רבים אדירים משברי ים אדיר במרום ה' עדותיך נאמנו מאד לביתך נאוה קדש ה' לאורך ימים :

מזמור לדוד הבו לה' בני אלים הבו לה' כבוד ועוז הבו לה' כבוד שמו · השתחוו לה' בהדרת קודש קול ה' על המים אל הכבוד הרעים ה' על מים רבים קול ה' בכח קול ה' בהדר קול ה' שובר ארזים וישבר ה' את ארזי הלבנון וירקידם כמו עגל לבנון ושריון כמו בן ראמים קול ה' חוצב להבות אש קול ה' יחיל מדבר יחיל ה' מדבר קדש קול ה' יחולל אילות ויחשוף יערות ובהיכלו כלו אומר כבוד ה' למבול ישב וישב ה' מלך לעולם ה' עוז לעמו יתן ה' יברך את עמו בשלום :

לדוד מזמור לה' הארץ ומלואה תבל ויושבי בה כי הוא על ימים יסדה ועל נהרות יכוננה מי יעלה בהר ה' ומי יקום במקום קדשו נקי כפים ובר לבב אשר לא נשא לשוא נפשו ולא נשבע למרמה ישא ברכה מאת ה' וצדקה מאלהי ישעו זה דור דורשיו מבקשי פניך יעקב סלה שאו שערים ראשיכם והנשאו פתחי עולם ויבא מלך הכבוד מי

זה

זה מלך הכבוד ה' עזוז וגבור ה' גבור מלחמה שאו שערים ראשיכם ושאו פתחי עולם ויבא מלך הכבוד מי הוא זה מלך הכבוד ה' צבאות הוא מלך הכבוד סלה :

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחוים : אתה הוא ה' האלהים אשר בחרת באברם והוצאתו מאור כשדים ושמת שמו אברהם ומצאת את לבבו נאמן לפניך · וכרות עמו הברית לתת את ארץ הכנעני החתי האמורי והפרזי והיבוסי והגרגשי לתת לזרעו ותקם את דבריך כי צדיק אתה : לך ה' הגדולה והגבורה והתפארת והנצח וההוד כי כל בשמי' ובארץ לך ה' הממלכה והמתנשא לכל לראש ואת' מושל בכל ובידך כח וגבורה ובידך לגדל ולחזק לכל ועת' אלהינו מודים אנחנו לך ומהללים לשם תפארתך ויברכו שם כבודך ומרומם על כל ברכה ותהלה נוצר חסד לאלפים נושא עון ופשע וחטאה ונקה · ה' אלהים שדי צבאות **יה אהה יהא יה אהיה** אשר **אהיה יהוה יהוה** אל רחום וחנון ארך אפים ורב חסד ואמת יגדל נא כחך ורחמני וכעסך ורוגזך ואפך ועברתך הרחק ממני פלוני עבדך בן אמתך פלונית ומכל אשר לי ומכל ביתי ומעמך ומעירך ומנחלתך ויהי רחמיך ה' עלינו ותחום ותרחם' עלינו ועל סגולתך ויאמרו הכל ה' הוא האלהים ואתה תפיל מלפניך ושם יושב שמים · שוכן בשמי שמים דרפ"ד פלוי' נירוכב ערבות יושב זבול · שוכן מעון יושב שחקים יושב על כסא רחמים : ברקיע השביעי כלו אור שבעתים ומאורו יבהיקו כל מעונות וגו כסא הכבוד נכון על ארבע חיות כבוד וגו אוצרות חיי' ואוצרות נשמות ואין חקר ואין תכלי' למאור הגדול אשר בו ומרוב אורה מאיר הארץ מלאכי' אחוזים בעמודי אור ואורם כאור נוגה ולא יכבה ועיניהם כגלגלי ברק ומעמדם על גבי אור מפארים באימ' ליושב בכסא רם ונשא כי הוא לבדו ואין זר אתו ואין אפס בלתו ולפניו נהרות אש מוסבים ומשאתו יגורו אלים ומשבחו ירופפו עמודי' ומקולו ינועו אמות הספים ומיראתו עומדים לפניו ולא יסורו דמות פניו כי הוא נסתר מכל ואין אדם יכולן לראותו ויחדהו ודמותו מכל נעלם ודמות כל ממנו לא נסתר מגלה עמוקות מני חשך ויוצא לאור צלמות ויודע מה בסתרי אופל כי אור עמו חונה וכסאו עוטה אור יושב בכסא האור ושביבותיו עיניים אור וחיות והאופנים ינשאוהו ושמה מעופפים ולהם שש כנפים ובכנפיהם יכסו פניהם ולמטה יחנו פניהם ולארבעתם פונים פניה' ולא ירימו למעלה פניהם · מפחדו ומאימתו וסם על גביהם עומדין לפניו כחות כמום ויובלים כנהר טהרם מעטפים בסיום אש לבנה ועונין בקול חזק ואמיץ ק"ק ק' ה' צבאות מלא כל הארץ כבודו והוא מקום לכל המקומים והוא מקדם לכל הכל' והוא מקדם לגן עדן והוא עוד עד לא שמים וארץ והוא לבדו ואין זר אתו ואין אפס בלתו : הולם בזרועו מעונה ובכל מעונות יראוהו כי ברוח פיו נתכב ולהדר נתכבד · והוא אחד ואין לו תמורה ואין דומה לו ואין זולתו ואין בלתו ואם כוח אין לו בטל חי מלך מלכי המלכים הקב"ה מלך על כל מלכי הארץ והמתנשא' על כל מלאכי שמי' חוקר לבבות עד לא נוצר ויודע מחשבות עד לא מסיים ה' שמו מבורך יקר הדרו לעולם ולעולמי נצחים לעדי עד לעקב עולמי' כי אין בלעדו · ואין אלהי' זולתו והוא בקולו מרעיש את הארץ ומנתיק הרים ומפרק הרי' באפו ומרגיע הים בכחו ומבוסס עמודי עולם במכמה ונושא הכל בזרועו ונעלם מעיני כל חי יושב בכס' כבוד גדול מלכות קדשו ומשמש עמודי עולם ומשוטט בכל העולם ואינו נראה והוא יודע כל הנסתרות ויודע מה במחשך והוא הופך לצלמות לבקר והוא מאיר לילה כיום וכל הנסתרות לפניו גלויות כשמש ולא יפלא ממנו דבר והוא המלך הקדוש המהלך על כנפי רוח והוא מושל בכל העולמי' ואין עוד מלבדו ושמש וירח וכל כוכבים ומזלות משמחי' לו והוא מהלל בגן עדן והוא שומע עד החיים בגנו ברוך שמו בכל דור ודור ומבורך במעוני מעלהו ועתיק ושמו עתק וצדקה ברוך כבוד ממקומו ומבורך בתפארת יקרת ממלאת ומכין דעת לברואיו לחקור ולידע אוי יראת שמו :

ברוך שמו במושב יקרו · ומבורך בתפארת עזו · ברוך שמו באוצרי שלג : ומבורך בנהרי שלהבת · ברוך שמו בערפלי זיו · ומבורך במעיני הוד והדר : ברוך שמו ברוכב ערבות · ומבורך באלפי שנאן · ברוך שמו בסערות ומבורך במימרי לספות · ברוך שמו בקולות רעמים : ומבורך בזילת ברקים · ברוך שמו בפי כל אשר בארץ · ומבורך בתהומות בארץ · ברוך שמו בכל המדברים · ומבורך בגלי הים · ברוך שמו לבדו בכסאו : ומבורך ביציבת עזו · ברוך שמו בפי כל נשמה · ומבורך בפי כל בריה · ברוך שמו לעולם ועד · ומבורך לעולמי עולמים :

ברוך ה' לעולם אמן ואמן סלה הללויה · בני תורתי אל תשכח ומצותי תצפון אתך מוסר ה' בני אל תמאס ואל תקוץ בתוכחתו שמור מצותי ומגרמי כאישון עיניך והיה לא ימוש ספר התורה הזה מפיך והגית בו יומם ולילה למען תשמור לעשות ככל הכתוב בו כי אז תצליח את דרכיך ואז תשכיל הלא צויתיך חזק ואמץ אל תערוץ ואל תחת כי עמך ה' אלהיך בכל אשר תלך יומם יצוה ה' חסדו ובלילה שירה עמי תפלה לאל חיי ברוך לעולמים שם גדול מלכותו

אריוהו אהרכו התיי' יהלה אהיה אשר אהיה יהוה ואי חבה הה וה הו הה הי הה יהי

ים

הי הי הי הות חי עולמים זה שמי לעולם וזה זכרי לדר דר בשכמלו יהי החיו היה הי יה חת הו הי
הוה ויהיו יהו החי והי הה יה יהי הו ההיו הי הו יהוה יהו ההו הי הוה :

ברוך שם כבוד מלכותו לעולם ועד ·

בשמו כן גדולתו · וכגדולתו כן תהלתו · וכתהלתו כן מלכותו · וכמלכותו כן קדושתו · וכקדושתו כן תפארתו · וכתפארתו
כן אורך שניו · וכאורך שניו כן אורך אפו · וכאורך אפו כן רוב חסדיו ; וכרוב חסדיו כן גבורתו ; וכגבורתו כן
נק תו · ונקמתו כן גדולתו · וכגדולתו כן רוב רחמיו · וכרוב רחמיו כן טובתו · וכטובתו כן רחמיו על כל מעשיו ;

לך נאה
נאה לכבוד שמו הגדולה והגבורה והתפארת והממלכה והנצח וההוד כי כל בשמים ובארץ שמך ממנו
לכך שם כבודך ומעולם שמך ככבוד לעולם ועד עליונים יברכו שמך ומפואר שמך ומקודש שמך
ומשובח שמך ומרומם שמך על כל ברכה ותהלה כי שמך כך וכך שמך כי לפני כל כבון שמך ולעולמי עולמים נכון שמך
משמך ירעדו גדודי אש ומפארים שמך גדודי להב משבחים שמך ושרפים מהללים שמך וחיות מקדישים שמך ואופנים
מסתרים שמך כי שמך עשה את כל הבריות ושמך לא חוו משמך ינוס פיס לאחור וכל משבריו וגליו מאדרים שמך וכל דרי
מעלה וכל מעון ומעון ירעדו ויפחדו שמים וארץ ירדים ותהום ואבדון ציה וכל יצור אדם ובהמה חיה ' בהמות ונבשות ים
ונהרי אש וברד שלג וקיטר רוח גדולה ומלאכי אש ומלאכי מים משמך ירופפו וכל אשר נשמת רוח חיים באפו וכיוצא בו
למען שמך ועני דוד עבדך בן ולאטם עפר ועפר נכה לב ושפל רוח רמה ותולעה לב סוכר כליך השדם באתי להפיל
תחינתי לפניך ותפלתי למלאת חן בעיניך וחן וחסד ולדקה ורחמים לפני כסא כבוד מלכותך כי אתה קרוב לכל קוראיך
ומלוי לכל דורשיך קדוש ונורא כי אתה מלא רחמים כי אתה זך וישר חנון ורחום כי אתה זך אל טוב וסלח כי אתה זך עשה
נא תפלתי ושאלתי ובקשתי מלפני כסא כבודך ופתח לי דוד בן ולאטם עבדך שערי תפלה ושערי תשובה ושערי בינה
שערי חכמה ושערי דעת שערי לדקה שערי רחמים שערי יראת שמים שערי ברכות שערי פרנסה וכלכלה ותכמכני
בספר החיים עם הלדיקים ותן חלקי בתורתך ונורלי לחיים טובים בעבור כבוד שמך הגדול הגבור והנורא המפורש והאביר
והאמיץ והחזק והנפלא והקדוש והטהור והנכבד ק' ק' ק' ס' לבאות מלא כל הארץ כבודו :

אשר מלאכיך
צבאך לך יתנו לך יהדרו לך יכתירו לך ולך יצלצלו ולך יפארו ולך יקדישו ולך ירוממו
ולך ישמחו ויפתחו בשירה וקלום תהלה שירה וזמר' ברכה שבח והלל וקלוס תהלה תודה תירות
נצוח נגון הגיון גילה צהלה שמחה וששון רננות ונועם ענוה וגאוה ונוה אמת צדיק וישר וגילה וגדולה פאר ועוז עזוז ועלוי
סגיב פלאות וישע נחת מנוחה נחמה שלום השקט ושלום ושאנן בטח טובה אהבה חמדה ונחמה חן וחסד ליופי תאר אוה חמדה
ונחמה זיו וכות זוהר נורת הופע ועטיר נוגה אור וענף ועטור נוגה רוקת מסולת מאור אור ועריצו' כח גובה ויקר חוזק ממשל'
ואומץ ושאוי רוממה וזהירן קדושה וטהרה ונקיון עוז גבורה וחיל גדולה גאות ומלכות והוד והדר עטרת גאות וכתר
נוראות ששמו ערב וזכרו מתוק הדר לו והודו נאה לו וכבודו נחמד לו ומשרתיו מנעימים לפניו ויש עוזו נפלאותיו מגידין
מלך מלכי המלכים ואלהי האלהים וארוני הארונים המסובב בקשרי מלכות המוקף בענפי נגידי נוגה שבעוף הודו כסה
שמים ובהדרו הופיע ממרומים מפיו נתבערו תהומות ומתאר נתזו שחקים גאים מפלט תארו ואיתנים מפיצין נתרו ויקרים
שירד חלקו וכל עצוב ישמחו בדברו וירננו דשאין בשמחתו ודבריו יזלו בשמים טורדין ויוצאין יקרים בלהבי אש
ותרות נותנין לשוחרים בשלוה למקומיכם מלך אהוב וחמד ונקי המנביה על כל גאים המתהדר על הדורו הדר המתנש'
על האיתנים איתן ומרומם על הנוראים פאר למלכי' תהלה לקרובי' גילה לקדושי' ומצוי לכל מיחלי' שמו טוב בכל
דרכיו וישר בכל מעשיו ונעים בכל מדותיו זך בעצה וברעת ברור בבינה ובעלילה דיין לכל הנשמה ועד לכל דבר ושופ'
לכל מלה אביר בחכמה בכל רז וריון בטהרה ובכל קדושה · מלך אמת ויחיד מלך חי וקיים לעולמים מלך ממית ומחיה
מלך יוצר כל מכה ובורא כל רפואה · מלך יוצר כל ברכה · ומכין כל טובה ; מלך זך בכל מעשיו ומכלכל כל יצוריו
מלך רם לכל שפל ולכל אמיץ חוק הוא מלך רם ונשא ונשגב ונפלא יקר ונכבד ידיד ישי חוק ואמיץ עליון ועני קדוש
וטהור צדיק וישר נאמן וחסיד וחסין גדול וגבור או איתן היושב על כסא רם ונשא עוז אדיר יקר נורא שהוא סלול על כל
קשורי גאוה ומתוקן על כל עטורי פאר בחדרי היכל גאוה צופה במסתרים ורואה במעמקים ובכל מקום שם הוא ולא
להשיב על דבריו ולא לאחר את רצונו וחפצו לא להמיר ולא מקום לנוס ממנו ולא סתר להחבא ממנו · ימלוך לעולמים
ימלוך כסאו לדור ודור מלך רחום וחנון סלחן ומחלן מגלגל ומעביר תתהדר בכל שיר תתפאר בכל נועם · תתרומם
בהיכלו גאוה תתנשא בכל פאר תתגבה בכל המעשים תתגאה על כל היצורים תתכבד על כסא כבודיך תתיקר על כלי

חמדמיך · המברך בכל מברכות · המשבח בכל משובחות המהלל בכל קלס המקלס בכל הרצונות · המגדל לעולמים
מתקדש לעדי עד טטרים יהוה אלהים ישראל מלך על כל העולמים ואדון כל המעשים וחכם בכל הרזים ומושל
בכל הרוחות אלהים ה' וסר העולמים ואדון כל המעשים מלך יחיד אשר נאה נלחים סלה ;

יהי
שמך מבורך לעולם ולעולמי עולמים מי כמוך מלך הנקרא טטרסיו יהוה אלהי ישראל אדון האדונים
ומהלל כסא כבודך · לך יתנו גאות וגבורה · לך ישכנו עוז ותפארת · לך יחוקו · לך יאמצו · לך יהדמו לך
ירננו · לך ישמחו · לך יברכו · לך ישבחו · לך ירוממו · לך יפארו · לך ינשאו · לך יגדלו · לך יהדרו · לך יזמרו ·
לך ייחדו · לך ינלחו · לך יקלסו · לך יכתירו · לך ינלחו · לך יסלסלו · לך יעלזו · לך יקדישו · לך יסלדו · לך
ישירו · לך ינעימו · לך טטר"סיי · לך ה' אלהי ישראל ימדרוך שרפים · לך יביעו רנות · לך טטר"סיי יהו"ה אלהי
ישראל תפרמיך · יכתירו לך כתרי' וישירו לך שיר חדש וימליכך לנלח · והכל ממשלתך ועל הכל ממשלתך · ומיק אחד
לעולם ועד טטר"סי יהו"ה אלהי ישראל כה"י · מלך על כל הרזים ואדון כל הנסתרות והסק"בה קורא את הנער
כך הוא קורא אותו ושם ברי"אל זה והד' ' זה ת"ר ושו"בד וכינויו את"ם די"עי אחד"ר גו"י מסו"ה מלהטם
את · ערבות אנדרי רו"ריא זה שמו של נער דלא יליף קבלה חייב ודאשמשם בתגא הלך מרא"ה מתניו ולמטה
דומין זה לזה ומתראה מתניו ולמעלה אינן דומין זה לזה · שמו של נער כשמו של רבו שנאמר כי שמי בקרבו
שמו של הקב"ה שבעים ושתים אותיות ושמו של נער ע"ב אותיות כשבוא עולה כ"ו אותיות וכשהוא יורד כ"ו
אותיות כבוד אלהים הסתר דבר כדי שלא תטרד מן העולם ע"ב דמלכא דשלמא מכאן ואילך אין לך רשות לדבר שכן
כתוב בספר בן סירא במופלא ממך בל תדרוש במכוס' ממך בעל תחקור במה שידעת התבונן ואין לך עסק בנסתרות ותד
בחד ילפינן שכך שנו ז"ל אין דורשין בעריות בשלשה ולא במעשה בראשית בשנים ולא במרכב' אפילו ביחיד אלא א"כ
היה חכם ומבין מדעתו מוסרין לו ראשי פרקים :

השם
יאירו עיני להבין מה שאמר ראשית בנין הכי נפיק מן יו"ד שבאל"בם וסליק ליו"ד שבאל"בם ס"י נפיק מן
הו' ומן הו' שבאת"ם ומן למ"ד שבאלב"ם וסליק ליו"ד שבאת"ם דא פנים נפיק מן יו"ד ומן פ"ם
שבאת"ם ומן למ"ד שבאלב"ם וסליק ליו"ד שבאת"ם וזהו שם המפורש בא"י את"ם אק"בו על דברי שם הקדום אמר ר"ע
כיון שפירש' ירידה ועלייה זו לבני ישראל קבעו לי ג' ברכות בכ"ד של מעלה וכ"ד של מטה וכל תשובה בסדר מעשה
בראשית קבעתי לו ברכה בכל יום ויום בכ"ד של מעלה וכ"ד של מטה בנים שמונים בו על אחת כמה וכמה ברכות
ועוד שאני אוהב אותו ופודה אות :

וכל מי
שרוצה להתכים בכל יום ויום יקח הספר הזה ויקרא בו מראשו ועד סופו והבית אשר בו הספר הזה
לא יפול בו אש ולא חבלה ולא תמשי ; ולא חסרון (בשלו חיום את מרע"ה) שם המשמש למעלה :

לשאלת
חלום כדוק ומנוסה רחוץ ידיך טהור ומסך ידיך השמאל במי חבללה וכתוב עליה כך אמון מלאכיא
קדישיא דה"ק שמיכ"ין כלו והגידו לי כל שאלתי בפירוש כמו שהגדת ליוסף פתרון החלום ועתה אם
אאא ססס
יעכם עוסים חסד ואמת הגידו לי נאם נאם נאם וכתב על לדך תימניה וטוב שיהיה השמאלית
וקראת ושמת :

שאלת
חלום בדוק ומנוסה לום ג' ימים בטהרה ובענוה ובידאת ותלבש בגדי' נקיים לבנים ותמנקה מכל טומאה
וטהר עליך ג' ימים יום שני יום שלישי ויום רביעי ואל תאכל עד יום חמישי ובליל חמישי תדלק נר בביתך
ותשכב על עפר באלי ביתך ופניך יהיו לאור המר ותדבר שאלתך ובקשתך ותשביע אותו · אשביעך בשם המפורש היושב
בעבי שמים העליונים שמלא אתם בוא תלילה ובעין יפה ובלב שלם ולא תבא אלי אלא בשכם ותדבר שאלתי לי מה
שאני מבקש ממך ותפתור לי שאלתי כמו שפתר גבריאל ליוסף חלום פרעה והיו דבריו אמת כן תבא אלי בזה הלילה
באמת ותסביר לי שאלתי ובקשתי בשמך כי שמך שר מטטר"ון בשם המפורש היושב על גלגלי המרכבה בשם חי
וקים היושב בערבות כי"ה שמו ועלזו לפניו בשם האל הגדול הגבור והנורא שהוא אהוב ותמוד ונאמן והשבעתיך
שר מטטר"ון באהי"ה אשר אהי"ה הוא שנגלה למשה בן עמרם מתוך הסנה בא"י למדני חקיך בשם המפורש בע'
לשון והתפילה בשבעים לשון ומעולה בשבעים שמות ומשביע אותך בשם שמרע"ים את העולם שמנו ירעדו גדודי
עליוני' ותחתוני' ומקלפו מרעם הארץ ולא יכילו גוים ועמו ברוך כבוד ה' ממקומו ובה"כמלו ·

השבעתי
עליך השר מטטר"ון בשם אלהי ישראל אלהי אברהם יצחק ויעקב בשם המלאכים דקיימין קדם
מלכא רבא ואלו הם המלאכים שבעה מיכא"ל גברי"אל רפא"ל ענא"ל יעוריא"ל סריא"ל עזיא"ל

אשבעית על שמך ועל אמתך שמך חנון ורחום שמך בשכ"מלו :
עליך השר מטטר"ון בשם השרים שממונים על ארבע תקופות השנה · ראשונה נוריא"ל
לדקיא"ל שניים עזיא"ל סמא"ל ענא"ל ושלישית וכדיא"ל סמני"אל רביעית גבריא"ל
רפא"ל אכביר"ם השר"ון שליטין בכל תקופה ותקופה באותה שנה :

אשבעית אותך השר מטטר"ון בשם ברוך ומבורך שמו ומרומם על כל ברכה ותהלה בשמך כי שמך נך ויפך
שמך כי לפני כל נכון שמך ולעולמי עולמים יעמוד שמך ומשמך ירעדו גדודי עליונים ומחתונים
מפארים שמך וכל גדודי מעלה בכל שמך מפארים ושמך לא חוו תמך ירעדו הכל וים ינוס לאחור מיראת שמך וכל
משבריו וגליו אדירים ומפארים שמך ארץ תרעד בסביבך כח ועמודים ימוטו ויפחדו משמך ועל הכל שמך מעולם
ודיירי עולם יפחדו וירעדו מאימת שמך ודיירי תהום ולבנון כים ולמו' יזועו משמך וגן עדן וכל חסידך ירננו לשמך וכל
אבר נשמת רוח חיים באפו בנעמות למוטו ישים כבוד לשמך ומן כבוד לשמך ואני עפר ואפר רמה ותולע' נכה לב ושפל
רוח לא עובר כליך האדם באתי להפיל תחנתי לפניך ולבקש רחמים מלפניך ולפני כסא כבודך כי אתה קרוב לכל
קוראיך ומצוי לדורשיך עשה נא בקשתי ברצון מלפניך ומהר שאלתי ברחמים ועשה חפצי כי אתה יצרתני :

ואחר כל זאת דבר רצונך ופניך יהיו למטה והוא רחום יכפר עון ולא ישחית והרבה להשיב אפו ולא יעיר כל חמתו
וירד ה' בענן ויאצל מן הרוח אשר עליו ויתן על ע' אים הזקנים ויהי כנוח עליהם הרוח ויתנבאו ולא יספו :

ויעבור ה' על פניו ויקרא וג' נוצר חסד לאלפים וג' וסלחת לעונינו וג' כי עמך הסליחה וג' ה' שמעה ה' סלחה ה'
הקשיבה וגו' ויצא יעקב מבאר שבע וגו' ויפגע במקום וילן שם וגו' ויחלם והנה סלם מוצב וגו' והנה ה' נצב
עליו וגו' והיה זרעך כעפר הארץ ופרצת וגו' והנה אנכי עמך ושמרתיך בכל אשר תלך וגומ' ותאמר אלו הפסוקים בכלם
בכוונה ופניך יהיו למטה ותראה חפצך :

זהו שם המפורש שהזכיר מרע"ה בסנה וכל מי שיזכיר אותו על השד יברח ועל האש יכבה ועל החולי
יתרפא ועל הרהורים יתיר"ם ואם יזכור אדם ממנו ויכתוב אותו על הסוגה ימות ועל
שלמון יאהב אותו והוסר שלא תקרא אותו אלא אם אתה טהור ונקי מכל טומאה וכל מי שיקרא אותו ואינו טהור ונקי
ימות ודאי וכך צריך לומר גוזרתי עליך **חניאל וחסדיאל וצדקיאל** בשם הזה שתעשו לי כך וכך והוא
השם היוצא מן שלשה פסוקים של ויסע ויבא ויט והוא יערכם זה עם זה · ראשון וסוף וראש : וזהו השם המכבד והנורא
והוא מפורש בשבעים ושתים שמות ואלו הם :

והו ילי סיט עלם מהש ללה אכא כהת הזי אלד לאו ההע יזל מבה הרי הקם לאו כלי לוו פהל
נלך ייי מלה חהו נתה האא ירת שאה ריי אום לכב ושר יחו להח כוק מנד אני חעם רהע ייז
ההה מיך וול ילה סאל ערי עשל מיה והו דני החש עמם ננא ניח מבה פוי נמם ייל הרח מצר
ומב יהה ענו מחי דמב מנק איע חבו ראה יבם היי מום בשכ"מלו וברוך שם כבוד מלכותו לעולם ועד

ראשך	עליך	בכרמל	ודלת	ראשך	כארגמן
אשך	ליך	כרמל	דלת	אשך	ארגמן
שך	יך	רמל	לת	שך	רגמן
ך	ך	מל	ת	ך	גמן
		ל			מן
					ן

מלך	אסור	ברהטים	טור	טום	מור
לך	סור	רהטים	ור	ום	ור
ך	ור	הטים	ר	ם	ר
	ר	טים			
		ים			
		ם			

אם תבקש להסיר לב האשה ולא תשמע אלא אליך קח מוצא אפיך ופניך בכלי זכוכית חדש וקח מים נחמם
אחר וכתוב עליו על הסם קסיטר"ון שם השר"מר ושמות המלאכים והשלך לתוכו ואמור על דעת
פניך משביע אני עליכ"ם מלאכי מדע (כ"א מוצא) שתהפכו את לב פלונית או פלוני בן פלונית ולא תעשה דבר בלעדי
ותצא לבא או לבו תמרה אלו וקח הגלגולים ותתנם במקום מעברה וזה כתוב ביום ה' בד' שעות ביום שאין יום ה' אחריו
באותו חודש ואלו המלאכים והשוטר עמם והשוטר הוא פלמ"יה ואלה משרתיו אבריא"ם אומר"תי דמנס"י אמנ"חד
אמנו"ך פטבי"ות טוביא"ל גליא"ל אוסור"י נמה"י אורניא"ל מניא"ל וכמ"או סרט"ן לנקת"ני במרקיא"ם
סרפי"ת כרסו"ין אמא"ף פכטי"ר תסתי"ר סתריא"ל אלים"ס סלקיא"ל סור"ספי קרכוט"ום מלכיא"ל
אמס"ף אמי"אל פרט"ס גדיא"ל סבכיא"ל כוכ"ב אלה הם המלאכים המשרתים בע"ס ואלה הם המלאכים
המטיתים את לב המלך ודעת הגדולים ואת לב בני אדם :

ואם תרצה להביא המלך או אם בקשת להראות דיוקנו לאוהבך או לריעך מאלו הדברים המופלאים של ספר
הקדוש והנכבד סוד הגוזרים הזכיר שמות המלאכים הקדושים האלה ושם השוטר
והללה · ואלה שמות המלאכים משרתים את דלקיא"ל העומד במעון השלישי והוא מושל בלהבי אש · נור"ם אוי"ל
מלכי"ס חוליא"ל חדיא"ל שלחי"אל חנוא"ל צבריא"ל דמכיא"ל עקריא"ל ססניא"ל בנניא"ל חומגא"ל
עמליא"ל הלמט"ף וטמניא"ל ארפיא"ל אגמיא"ל מוריא"ל אסגנגאו' ואמור כה וכה תעשה ושם עוסים
והללית רק בטהרה :

ואם תרצה לאלות ספינת עשן ואש שהוא לוהט ולא ישרוף אלומת קח עב"ר אגר"י או פריון ותנהו על גחלי
אש · ויעל עשנו בתוך הבית והזכיר שם השוטר והמלאכים האלה בעלות העשן ואמור כך משביע
אני עליך המלאכים העטופים אש במי שכנו אש ומושבו על כסא אש ומשרתיו אש לוהט ומחנהו אש משרתי אש לפניו
בשמו הגדול אני משביע אתכם שתראוני הנס הגדול הזה ולא אפחד ובאמר סלוס לדבר תראה הבית מלא אש · ואם
תרצה להשקיע אמור ואת משביע אני עליכם מלאכי הגבורים שתכבו את האש הגדולה הזאת ולא תעמוד שעה אחת בבית
ובהשליכך תשקע האש ותכבה מהרה לשעה בלא אפר בלא כלום רק עשה בטהרה ותפלה :

אלה הם שמות המלאכים המשרתים במחנה השמים את פסכ"ר אויא"ל ארביא"ל פריפ"ון פ"כב"וס פסמ"מר
לנגיא"ל קרוני"רן שוכ"הן סכיר"ן עוזיא"ל פניא"ל חרמיא"ל חממיא"ל נהמיא"ל בימט"נס גרוג"יאם
גורנסא"ל כארוב"א טרמ"ור הרמו"ר זכנו"ס חסמא"ל נורדיא"ל פניא"ון קרמיא"ל בפליי"א ארמיא"ל פרמ"ון עפוס"אל
ספריא"ל קחניא"ל סבביא"ל ארמייכ"ום טופימ"ום פלגיא"ל חספיא"ל פרסומ"ון נחליא"ל :

ואלה הם המלאכים הגבורים האוזרים כח וגבורה לרוץ ממקום למקום ולהביא אדם שהוא בארץ רחוקה אל ביתו
ולעוף כשעה אחת כעוף או כדי להביא עבד שברח קח ד' טסי נחשת וכתוב על כל אחת ואחת תשם שמו
ושם אמו ושם פסכ"ר ושם המלאכים המשרתים לפניו ואמור מוסר אני עליכם מלאכי הגבורים את פלוני בן פלונית שלא
תאחרו אותו בכל מקום שהוא יושב בו ותפנו את לבו אם בעיר אם במדינה אם בים אם ביבש' אם במאכל אם במשת'
ותעופו אותו כעוף ותביאו אותו שלא ברצונו ואל נא תעזבוהו להתמהמה לא ביום ולא בלילה ושים בד' פנות הבית :

חסין יה אהיה חסין יה אהיה
חסין יה אהיה חסין יה אהיה
חסין יה אהיה חסין יה אהיה
חסין יה אהיה חסין יה אהיה
חסין יה אהיה

אישון נוריה

טן

ברשום

על שמך ועל אמתך שמך חנון ורחום שמך בשכ"מלו :

אשבעית עליך שר מטטר"ון בשם השרים הממונים על ארבע תקופות השנה • ראשונה נוריא"ל
לדקיא"ל שניים עזיא"ל שמא"ל ענא"ל ושליש"ן זכדיא"ל סמני"אל רביעית גבריא"ל
רפא"ל אביר"ה שר"ון שליטין בכל תקופה ותקופה וחותם שנה :

אשבעית אותך שר מטטר"ון בשם ברוך ומבורך שמו ומרומם על כל ברכה ותהלה בשמך כי שמך בך ובך
שמך כי לפני כל נכון שמך ולעולמי עולמים יעמוד שמך ומשמך ירעדו גדודי עליונים ותחתונים
מפארים שמך וכל גדודי מעלה בכל שמך מפארים ושמך לא חוו תמשך וירעדו הכל והים ינוס לאחור מיראת שמך וכל
משרתיו וכליו מאדירים ומפארים שמך ארץ תרעד בסביבך בה ועמודים ימוטו ויפחדו משמך ועל הכל שמך מעולם
ודיירי עולם יפחדו וירעדו מאימת שמך ודיירי תהום ואבדון לים וצלמו' יזועו משמך וגן עדן וכל חסידך ירננו לשמך וכל
אשר נשמת רוח חיים באפו בנעימות לשונו ישים כבוד לשמך ומן כבוד לשמך ואני עפר ואפר רמה ותולע' נכה לב ושפל
רוח כל עובר כליך הטרם כאתי להפיל תחנתי לפניך ולבקש רחמים מלפניך ולפני כסא כבודך כי אתה קרוב לכל

ואחר קוראיך ומגני לדורשיך עשה נא בקשתי ברצון מלפניך ומהר שאלתי ברחמים ועשה חפצי כי אתה ירחמני
כל ואם דבר רצונך ופניך יהיו לחמה והוא רחום יכפר עון ולא ישחית והרבה להשיב אפו ולא יעיר כל חמתו :

ויעבור וירד ה' בענן ויתצב עמו שם ויקרא בשם ה' ויעבור ה' על פניו ויקרא וג' נוצר חסד לאלפים וג' וסלחת לעונינו וג' כי עמך הסליחה וג' ה' שמעה ה' סלחה ה'
הקשיבה וגו' ויצא יעקב מבאר שבע וגו' ויפגע במקום וילן שם וגו' ויחלם והנה סלם מוצב וגו' והנה ה' נצב
עליו וגו' והיה זרעך כעפר הארץ ופרצת וגו' והנה אנכי עמך ושמרתיך בכל אשר תלך וגומ' תאמר אלו הפסוקים כלם
בכוונה ופניך יהיו למטה וחרבה מפלך :

זהו שם המפורש שמזכיר מרע"ה בסנה וכל מי שיזכיר אותו על הפד יברח ועל האש יכבה ועל החולי
יתרפא ועל הרהורית יתיר"ם ואם יזכור אדם ממנו ויכתוב אותו על סגולה ימות ועל
השלטון יאהב אותו והוזר שלא תקרא אותו אלא אם אתה טהור ונקי מכל טומאה וכל מי שיקרא אותו ואינו טהור ונקי
ימות ודאי וכך צריך לומר גוזרני עליך **חניאל וחסדיאל וצדקיאל** בשם הזה שמעשו ליכך וכך והוא
השם היוצא מן שלשה פסוקים של ויסע ויבא ויט והוא יערכם זה עם זה • ראש וסוף וראש : ווהו השם המכבד והנורא
והוא מפורש בשבעים ושתים שמות ואלו הם :

והו ילי סיט עלם מהש ללה אכא כהת הזי אלד לאו ההע יזל מבה הרי הקם לאו כלי לוו פהל
נלך ייי מלה חהו נתה האא ירת שאה ריי אום לכב ושר יחו להח כוק מנד אני חעם רהע ייז
ההה מיך וול ילה סאל ערי עשל מיה והו דני החש עמם ננא נית מבה פוי נמם ייל הרח מצר
ומב יהה ענו מחי דמב מנק איע חבו ראה יבם היי מום בשכ"מלו וברוך שם כבוד מלכותו לעולם ועד

ראשה
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אם תבקש להסיר לב האשה ולא תשמע אלא אליך קח מזוע אפיך ופניך בכלי זכוכית חדש וקח עט נחשת
אחר וכתוב עליו על השם קסיטר"ון שם השו"ר ושמות המלאכים והשלך לתוכו ואמור על דעת
פניך משביע אני עליכ"ם מלאכי מדע (נ"א מזע) שתהפכו את לב פלונית או פלוני בן פלונית ולא תעשה דבר בלעדי
ותשקה לבה או לבו מהרה אלו וקח הלבונות ותמנה במקום מעברה וזה כתוב ביום ה' בד' שעות ביום שאין יום ה' אחריו
באותו חודש ואלו המלאכים והשוטר שמם והשוטר הוא פלט"יה ואלה משרתיו אברי"ם אומר"הי דמנס"י אמנ"מר
אפט"ך פטבי"זה טוביא"ל גליא"ל אופור"י גמה"י אורכיא"ל מניא"ל וכמ"הו סרט"ן לבקת"ני במרקיא"ם
סרפי"ה כרסו"ין אמא"ף פכטי"ר הקתי"ר סתריא"ל אלים"ם פלסיא"ל פור"קפי קרכוט"ות מלכיא"ל
אמס"ף אמי"אל פרט"ם גדיא"ל סבכיא"ל כוכ"ב אלה הם המלאכים המשרתים בע"ם ואלה הם המלאכים
המסיתים את לב המלך ודעת הגדולים ואת לב בני אדם :

ואם תרצה להביא המלך או אם בקשת לראות דיוקנו לאוהבך או לריעך מאלו הדברים המופלאים של ספר
הקדוש והנכבד הזה הנזכרים הזכיר שמות המלאכים הקדושים האלה ושם השוטר
והאלה • ואלה שמות המלאכים משרתים את דלקיא"ל העומד במעון השלישי והוא מושל בלהבי אש • נור"ה אוי"ל
מלכי"ה חוליא"ל חדיא"ל שלמי"אל חבוא"ל צבריא"ל במכיא"ל עקריא"ל סמניא"ל בנכיא"ל חומכא"ל
עמליא"ל שלמט"ף ונתכיא"ל ארפיא"ל אבניא"ל משריא"ל אמגנגאו' ואמור בה ובה תעשה ושם עושים
ותגלית רק בטהרה :

ואם תרצה למלאות בית עשן ואש שתהא לוהט ולא ישרוף מאומה קח עב"ר אגר"י או פריון ותנהו על גחלי
אש • ויעל עשנו בתוך הבית ותזכיר שם השוטר והמלאכים האלה בעלות העשן ואמור כך משביע
אני עליך המלאכים העטופים אש במי שכנו אש ומושבו על כסא אש ומשרתיו אש לוהט ומחנהו אש משרתי אש לפניו
בשמו הגדול אני משביע אתכם שתראוני הנס הגדול הזה ולא אפחד ולאבד משלום לדבר תראה הבית מלא אש • ואם
תרצה להשקיע אמור ואת משביע אני עליכם מלאכי הגבורים שתכבו את האש הגדולה הזאת ולא תעמוד שעה אחת בבית
ובהשליכך תשקע האש ותכבה מהרה לשעה בלא אפר בלא כלום רק עשה בטהרה ותצליח :

אלה הם שמות המלאכים המשרתים במחנה השמישית את פסכ"ר אויא"ל ארביא"ל סריפ"ון סיכב"ום פסח"מר
לנכיא"ל קרוני"רן סוכ"הן סכיר"ן עוזיא"ל פניא"ל חרמיא"ל חממיא"ל לקמיא"ל בימח"ום גרזנ"יים
גורנמא"ל באורכ"א שרמ"ור קרתו"ר וכנו"ם חסמא"ל נורדיא"ל פניא"ון קרמיא"ל בפליי"א ארמיא"ל פרמ"ון עשום"אל
ספריא"ל קתניא"ל סבביא"ל ארמייכ"ום טופימ"ום פלכיא"ל חטפיא"ל פרסומ"ון נחליא"ל :

ואלה הם המלאכים הגבורים האוזרים כח וגבורה לרוץ ממקום למקום ולהביא אדם שהוא בארץ רחוקה אל ביתו
ולשוף בשעה אחת כעוף או כדי להביא עבד שברח קח ד' עטי נחשת וכתוב על כל אחת ואחת מהם שמו
ושם אמו ושם פסכ"ר ושם המלאכים המשרתים לפניו ואמור מוסר אני עליכם מלאכי הגבורים את פלוני בן פלונית שלא
תאחרו אותו בכל מקום שהוא יושב בו ותפנו את לבו אם בעיר אם במדינה אם בים אם ביבש' אם במאכל אם במשת'
ותעופו אותו כעוף ותביאו אותו שלא ברצונו ואל נא תעזובוהו להתמהמה לא ביום ולא בלילה ושים בד' פנות הבית :

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חסין יה אהיה חסין יה אהיה
חסין יה אהיה חסין יה אהיה
חסין יה אהיה חסין יה אהיה
חסין יה אהיה

אישון נוריה

[illegible]

ברשות אני הכהנד ואורה משבעתי עליך אשמדאי מלכא דשדי ולכל כת דילך ואגרת בת מחלת ולכל כת דילך שלא תזיקו ולא תפחידו ולא תבהילו את פלוני בן פלונית לא פורותו ומכוכו ומכל צרה ונזק ומכל פגע רע ויצא ויצרו. מולי שכבם בר"ח אברים כשם ארבע מפתחין דיו"הן פס"מין ידיה"ון סגר"ון יברכך ה' וישמרך יאר ה' פניו אליך ויחנך **פספסים** ישא ה' פניו אליך וישם לך שלום · השבעתי עליך מלך קדוש וטהור שמעקרו ותכרתו כל איש תאימתא וקרירתא וכל שד ומזיק וכל איסור וקסיט וקשר וכל חרשין וכל כישופין מזה פלוני בן פלונית בשם **דיהון**

כל מי **דיאון** סמ"ו סמ"ות מפר"סא כס"מי בשם ס"ל תחקוק על הספר **אאא ססס :** שרוצה לכתוב קמיע צריך לכתוב תחלה המלאכים הממונים על התקופה כזה · תקופת ניסן סמא"ל וענא"ל וננכ"ריש ושם שריסם הוא אר"ד פני"ד · תקופת תמוז כדכיא"ל ולדקיא"ל ועכניא"ל ושם שריסם הוא אכ"ל אבא"ם · תקופת תשרי ברקיא"ל ואיסמרי"אל וגבריא"ל ושם שריסם הוא אלברי"אור · תקופת טבת גבריא"ל אוריא"ל וברכיא"ל · ושם שריסם הוא רכיא"ל · תקופה בענין אחר · ניסן אוריא"ל · אייר אמריא"ל · סיון לסכיא"ל · תמוז פריא"ל · אב ברקיא"ל · אלול פניא"ל · תשרי צוריא"ל · חשון כבריא"ל · כסליו אדניא"ל · טבת לפיא"ל · שבט יריא"ל · אדר סומיא"ל · ואדר סנדלפ"ון :

יום א' אריא"ל · יום ב' אשפמיא"ל · יום ג' אריא"ל · יום ד' הכביא"ל · יום ה' יהופיא"ל · יום ו' סדריא"ל · יום ז' ישרא"ל · תקופת תשרי גליג"ור וסדרכיא"ל · תקופת טבת ברויא"ל ושמיא"ל · תקופת ניסן סמיא"ל ועניא"ל · תקופת תמוז כמליא"ל ודרקיא"ל :

ספר המזלות

ניסן מזלו טלה ואוריא"ל המלאך · אייר מזלו שור ומלאך לבטיא"ל · סיון מזלו תאומים ומלאך פניא"ל · תמוז מזלו סרטן ומלאך ווריא"ל · אב מזלו אריה ומלאך ברקיא"ל · אלול מזלו בתולה ומלאך חניא"ל · תשרי מזלו מאזנים ומלאך צוריא"ל · חשון מזלו עקרב ומלאך גבריא"ל · כסליו מזלו קשת ומלאך מדוכיא"ל · טבת מזלו גדי ומלאך שניא"ל · שבט מזלו דלי ומלאך גבריא"ל · אדר מזלו דגים ומלאך רומיא"ל :

יום א' כוכבו חמה ומלאך אוריא"ל · יום ב' כוכבו לבנה ומלאך סמא"ל · יום ג' כוכבו מאדים ומלאך ווירוא"ל · יום ד' כוכבו כוכב ומלאך לסביא"ל · יום ה' כוכבו צדק ווירוא"ל המלאך · יום ו' כוכבו נוגה ומלאך אמריא"ל · יום ז' כוכבו שבתי ומלאך אשריא"ל · (כ"א ישראל) :

תקופה ניסן סמא"ל · תקופת תמוז כמלא"ל ודדקיא"ל · תקופת תשרי יקתיא"ל ווירמות · תקופת טבת ברקוא"ל ושמיא"ל המלאכים · טא"ק נבראו מאש וזכרים הם · ושמושיהן במזרח · טב"ג נבראו מעפר וזכרים הם ושמושיהן בדרום · תמ"ד נבראו מרוח וזכרים הם ושמושיהן במערב · סע"ד נבראו ממים ונקבות הן ושמושיהן בצפון · תא"ם ביום אר"ה · נוג"ם ביום שור · ובלילה מאזנים · כוכ"ב ביום תאומים ובלילה בתולה · לבנ"ה ביום ובלילה סרט"ן · שב"תי ביום גדי ובלילה דל"י · צד"ק ביום קשת ובלילה דגים · מא"דים ביום קרני טלה ובלילה עקיצת עקרב וי"ב מזלות טא"ק תמ"ד זכרים טב"ג סע"ד נקבות · זכר אם נולד במזל נקבות לא יחיה · ונקבה אם נולדה במזל זכרים גם היא לא תחיה :

ואלה השעות מימי השבוע הראויים לכתוב בהן קמיעין · יום א' שעה שביעית · יום ב' שעה חמישית · יום ג' שעה ראשונה יום ד' שעה שניה · יום ה' שעה רביעית · יום ו' שעה חמישית ועשירית · וסימן מן השעות ז"ה אב"ד ה"י :

ואלה ימי החודש אשר הן ראויים לכתוב קמיעין · א' כל היום · ב' בקר · ג' לא כלום · ד' כל היום · ה' בקר · ו' לא כלום · ז' בקר · ח' בקר · ט' לא כלום · י' לא כלום · י"א בקר · י"ב כל היום · י"ג לא כלום · י"ד בקר · ט"ו לא כלום · י"ו בקר · י"ז ערב · י"ח לא כלום · י"ט לא כלום · כ' לא כלום · כ"א בקר · כ"ב כל היום · כ"ג לא כלום · כ"ד בקר · כ"ה כל היום · כ"ו לא כלום · כ"ז בקר · כ"ח כל היום · כ"ט לא כלום · ל' בקר :

וכך יכתוב הכותב קמיע ויאמר בשם די ברא שמיא וארעא אכתוב זה הקמיע לפלוני בן פלוני ובשם המלאך הממונה בשעה של יום פלוני :

פתיחת הלב שעה מר"ח ליהושע וכתוב אותו על ג' טרפי אתרוג וימחה אותו ביין ישן וישתה אותו בר"ח · ואלו הן **רר טבא יוד טיהו בוטא אאא נס :**

אחרת בר"ח ניסן תאמר על כוס יין ישן ז' פעמים אלו השמות **פתחיאל רפאל ענאל יהו יהו טרפיאל יהואל** ואחר כך תשתה אותו :

אחרת תאמר ח' פעמים מה אהבתי תורתך כל היום וגומ' ואחר כך כתוב אותו על גבי אתרוג ואו תפוח ואח"כ חזור לומר אותו כאמור לעילא מג' פעמים ואח"כ אכול אותו דרך הכתיבה :

אחרת משביע אני עליך גליצו"ר המגלה טעמי תורה ומשביע אני עלך יפיפי"ה שר הפנים משביע זנג"ו נא"ל שר התורה שתפתח לב פלוני בן פלונית בתור' ובחכמ' ובבינה בשם **יה יה יה יה** ה' צבאות **אאא נס**

אחרת קח ביצת בתולה ובשלנה בגירא וקלפת עמה ואח"כ כתוב האותיות האלו **פי פי וות פי פי יות חיל פי פיות אבות חיל צור ימו טאטית קדוש קדוש אאא נס** ·

אחרת בשם ומספר מספרא אבר בפספל אמפר הגדול שפתו לבי דוד בן ולאשם ללמוד תורה וכל דאילוף לא אשכח מעתה ועד עולם **אאא נס :**

אחרת עיקר עשייתו בר"ח סיון ובערב שבועות אף על פי שאין אוכלתו עד למחר והמתעסק בו בכל ר"ח לא יפסיד וצריך לעשותו בנקיות גופו ולבו וכוונתו לשמי' וכן משפט עשייתן יקח קמח שעורי' ואם לא ימצא שעורי' יקח של חטין אבל של שעורים טובים יותר וילוש בנקיות ויאמר לשם פלוני אני מתעסק בזה יהי רצון מלפני אלהינו שבשמים שאלליש בזה פתיחת הלב שאני מכין לשם פלוני בן פלונית שיהיה פתוח לתלמוד תורה ולכל דבר ולא ישכח כל מה שילמוד וכל מה שידע בגזרת עירין פתגמא ובמאמר קדישין שאלתא בשם **יה** ה' צבאות וילוש יפה הקמח ויעשה פולת נקייה ומן הסלת יעשה שנה טפח על טפח עגול ויקח דיו ויעשה בעוגה ארבעה טרטורין מרובעים כזה : באמצע העוגה ויכתוב בתוך המרובע אלו שלשה שמות כתובים כאלו כחיבת נסח ותחת זה למעלה מזה ולא יכתבום בשורה אחת לא בשתים כי אם בשלשה שורות מאלה · ומאחורי העוגה כנגד אותו רבוע שבעה כבר יעשה דביעות אחר כזה ויעשה שמה טרטורין מדיו ויכתוב בהם אלו הה' שמות זו למעלה מזו כל אם והם בפני עצמו כתיבה גסה ואחרי כתבו כל השמות מבני האדרין של העוגה יאפה העוגה על תנור ויתמם אותו שהתנור עם עלי גפנים ולאחר אפייתו יקח כוס של יין אדום ויקח ה' טרסי הדס ויכתוב עליהן השמנה שמות הכתובים למעלה ברבועם ויכתוב כל שם בעלה הדס אחד לבדו וימחוק אותו ביין אדום וישים גם העלים בכוס היין ולא ישתה עד שיאמר ז' פעמים אלה בר פפא רפרם בר פפא רמי בר פפא יכים בר פפא סורחב בר פפא דרו בר פפא המא בר פפא אחי בר פפא נחמן בר פפא מרי בר פפא ברוך אתה ה' למדני חוקיך · פתי נפשי והללך ומשפטיך יעזרוני טוב אתה ומטיב ברוך אתה ה' הטוב והמטיב · אשבעית עליך פותח שר של שכחה שתסיר ממני לב טפש ותשליך יפיה על טורים רמאה בשם שמקמא קדישתא אלין אריםם אבריםם ארמימם אסיאל אנסיאל אנסיפיאל ופתחיאל ופתחא :

אריםם
אבריםם
ארמימם

אסיאל
אנסיאל
אנסיפיאל
ופתחיאל
ופתחא

ונא מצא חן בעיני ה' ויאמר עוד זה ששה פעמים ואחר כך יאכל אותה העוגה : בילא"ו

קמיע טוב בדוק ומנוסה לעין הרע לרוח רעה לחן ולתפיסה לחרב ולפתיחות הלב ולדרוש תורה ברבים לכל מיני חלאים ופורעניות ומגיפות יורד מנכסיו · בשם שדי די ברא שמיא וארעא ובשם מלאך רפא"ל הממונה על הדם ולבם שמ"אל חננא"ל וננשור"ם סנדור"ם כדמ"ם קמיא"ל סעריא"ל אב"ריד נור"יד הממוני' על תקופת תמוז ולשר שלהם אורע"גיד למלאך השעה והמזל בשם ה' אלהי ישראל יושב הכרובים האל הגדול הגבור והנורא · יהוה צבאות שמו ובשמך אלהי רחמנא ובשם אדירירון אלהי רופא נאמן אשר כל המליא של מטה ושל מעלה בידך ובשם יהוה הנלימני בכתיבת זוה הקמיעה לכתוב בשם פלוני בן פלונית לשמרהו לכל מאתיים וארבעים ושמנה איברים שבו מתפיסה ומחרב פיפיות ויעזרוהו ויצלוהו ויפלטוהו וימלטוהו מאדם רע ומלשון הרע ומבעל דין קשה בין שהוא בן ברית ובין הוא שאינו בן ברית וכל הקמים עליו להרע לו בין במעשים בין בלשון בין בעצה · בין במחשבה סכינים הספילט ומגר ופגר והכנע ונענע ושבר ופגר כלי עליית אשר כל מבקשי רעתו ויכלמו כל חפצי רעתו ושלוהו וימלטוהו מכל כישוף ומכל מיני פורעניות ומן הענויות ומאנשי בליעל ומעיקם שגשעשעשל מיני יצר הרע ומכל מיני יסורין

ומלאכים רעים ומן לו חן וחסד ורחמים לפני כסא ה' ולפני כל הבריות הרואין אותו ושה אימתו מוטלת על הבריות כאימת
משכנו על הארי משביע אני פלוני בן פלוני בשם אורי"רון ואדריר"ון כילא"ו :

קמיע אחרת ארניא"ל סרגיא"ל כדגיא"ל אחנא"ל למתיניא"ל עמסניא"ל שמנא"ל יוס"ד יוב"ד אב"ב
א"ו ב"ו ג"ס אבריא"ל ברכיא"ל גלאל"ך דלקיא"ל סוריא"ל ועריאי"ל ורקיא"ל חניא"ל טקוריא"ל
יהוא"ל כרוביא"ל מתמני"אל לטפיא"ל נוריא"ל סורי"אל עוריא"ל פניא"ל לצפא"ל קתניא"ל רעשיא"ל שסריאל יחוקי"אל
אוריא"ל רפא"ל מיסא"ל אחנא"ל סנסנ"ס קנקנת"א מועק"ם מלספיא"ל וסנדריא"ל וקפליא"ל אב"ג ית"ץ טת"א
נו"ד סנ"ב נתא"ל טוריא"ל יפיפי"ה גליג"ור לירמ"ק אגל אברי הסורה ובשם וש"ם וא"ו בה"א רכ"ב לר"ר יי"ה
אחם חו"א בי"ו רתי"ך ימ"ד חק"ו יו"ם י"א י"א עפ"ר קא"ן ומ"א כב"ד ור"ך חי"ר שתפתחו לבו של פלוני בן פלונית
ללמוד תורה ונביאים וכתובים ותלמוד ירושלמי ותלמוד בבלי ומדרש ותוספתות וספרא וספרי וטעמי תורה וסודי תורה
ועומקי תורה ויהיה לבו כמעיין נובע הו"ם מדה ושכל וכל סדור החכמה וכל דברי תורה וישמרהו ויצילהו ויפלטהו
וימלטהו מכל מיני כשוף ומתפיסה ומכל מיני פורענות ומכל מיני יסורין ומחרב פיפיות ומאדם רע ומלשון הרע ומבעל
דין קשה בין שהוא בן ברית ובין שאינו בן ברית וכל הקמים עליו לרעה בין במעשה בין במחשבה הכניעם והפילם
ומגר ופגר והכנע והכנע והבר בלי עלייה אבר כל מבקשי רעתו ויכלמו מפני רעתו ויצילהו ויחלצהו מכל מיני פורענות
ומן השעות ומאנשי בליעל וממיתה משונה ומכל מיני יצר הרע ומחלאים רעים והגבר עליו לב טוב · על לב רע ותהא
אימתו על הבריות כאימת מפניע על הארי בשם יהוה יההו יוהה היוה הויה ויהה והוי ההיו הוהי
ובשם אבגיתץ קרע שטן נגד יכש בטר צתג חקב טנעי גל פוק שקו צית ובשם והו ילי
סיט עלם וכו' ובשם אנקתם פסתם פספסים ודיונסים יברכך ה' וישמרך · יאר ה' פניו אליך ויחנך ·
ישא ה' פניו אליך וישם לך שלום שמע ישראל בשחר ה' עליון אלהינו בכל ה' שדי אחד ימלון ואסכה אומר אמן לה'
ה' מחסי אלהיך ומעונתי בכל אלהי לבבך אכטח ובכל בו נפשך כי ובכל סוה מאדך יצילך והיו מפח הדברים יקש האלה
מדבר אשר סוה אנכי באברתו מצוך יסך היום לך על ותחת לבבך כנפיו ושננתם תחסה לבניך צנה ודברת וסוחרה בם
אמתו בשבתך לא בביתך תירא ובלכתך מפחד בדרך לילה בשכבך מחץ ובקומך יעוף וקשרתם יומם לאות מדבר על באופל
ידיך יהלוך והיו מקטב למוטפת ישוד בין לצהרים עיניך יפול וכתבתם מצדך על אלף מזוזות ורבבה ביתך מימינך ובשעריך
אליך ליב בן ברה לא יגש שוס מזיק יהוה ישמרהו מכל שידין ומזיקין ולילין ורוחין בישין ומכל פחדין בשם יהוה
אלהי האלהים ואדוני האדונים ואלהא רבא בעגלא ובזמן קריב אאא או בו גה תתא מגינו ברוך אתה ה'
מגן דוד מצמצית נערורון מטטרון

קמיע אחרת ושיא להרוית אדם במשאו ובמתן הצלחה גדולה בע"ה כתוב זה בקלף ותלהו בצדך השמאלי וזה אשר תכתוב
והדרך צלח רכב על דבר אמת
וענוה צדק ותורך נוראות ימינך סנסבר
שנף בבר זג מנב ודר טוהסן
בתא חד סבר אסבקסר
אראהב יהי רצון מלפניך ה' אלהי ישראל
שתצוה למלאכיך אלו לבא אל בית פלוני
בן פלונית וללכת עמו ויצליחו אותו
בסחורתו ובכל מעשה ידיו בהצלחה
ובקרוחה גדולה בין ביום בין בלילה בין
בבים בין מחוץ לבית בין בעיר בין
מחוץ לעיר וסמך ותומך הקדוש
ירחיבו במעשיו ובכיסו
זו יצליח לפלוני
בן פלונית
אמן סלה

קמיע אחרת לחן ולחסד כתוב על קלף צבי כשר בשמך רחנינה וחסד יהוה בעולם ...
פב"פ בשם שה"א עם יוסף הצדיק שנאמר ויהי ה' את יוסף ויט אליו חסד ויתן את חנו בעיני כל רואיו
בשם מיכא"ל גבריאל אוריא"ל כבשיא"ל יה יה יה יה יה יה יה יה אהיה אהה אהה אהה
אהה אהה יהו יהו יהו יהו יהו יהו יהו יה

קמיע אחרת שלא ישלוט באדם שום כלי זין כתוב בקלף של צבי כשר ותלי בצוארך שמות הקדושים האלו
עתריאל ודיאל הורריאל המרריאל שובריאל שוברי"ץ עוררי"ץ שורי"ץ
מיכאל גבריץ הגרי"ץ הגדה"ץ שוברי"ץ צבהר אתניק צורטק אנקת' פסת'
פספסים דיונסים ליש ועת כקו יתי יהוה אבגיתץ קרע שטן נגד יכש בטר
צתג חקב טנע יגל פוק שקוצית קבצקי אהמנוני"ץ ומסתיה הירשתי"ץ
עאנה פיה אלעה אבג יתץ אלעה עה עה עזור לפלוני בן פלונית

קמיע אהבה והוא לשים אהבה בין איש לאשתו או בין איש לחבירו ואהבת את ה' אלהיך בכל לבבך ובכל נפשך
יהי רצון מלפניך ה' אלהי ואלהי אבות לשלוח מלאכיך הקדושי' בין פלוני בן פלונית לפלונית ב"פ לשים
אהבה ביניהם ואלו השמות מלאכיך הקדושים הממונים על האהבה
שלך כששלא פשלך יתקל אתם מלאכי אהבה שתשימו אהבה ואחוה בין פב"פ ובין פב"פ ולא יהיה
בהם לא שנאה ולא קנאה ולא קטטה ולא דבר רע ולב רע אלא לב שלם ולב טוב ואהבה ואחוה
פת צימא תא הוהי כי הלא
מעתה ועד עולם אמן סלה : וצריך שיהא זה הציור

קמיע אחרת לאהבים כתוב כמי שושנים וכרכום ובקולמוס
של נחשת על קלף כשר בשם פלוני בן פלונית
שיהא קשור לב פלוני בן פלונית לאהבת פלוני בן פלונית לעשות
רצונו וחפצו מכח זה המזמור וכח אלו התותפית ברכי נפשי את
ה' ה' אלהי גדלת מאד הוד והדר לבשת עוטה אור כשלמה
נוטה שמים כיריעה המקרה במים עליותיו : השם עבים רכובו
המהלך על כנפי רוח : עושה מלאכיו רוחות משרתיו אש לוהט :
יסד ארץ על מכוניה בל תמוט עולם ועד תהום כלבוש כסיתו על
הרים יעמדו מים מן גערתך ינוסון מן קול רעמך יחפזון יעלו הרים
ירדו בקעות אל מקום זה יסדת להם גבול שמת בל יעבורון בל
ישובון לכסות הארץ המשלח מעיינים בנחלים בין הרים יהלכון
ישקו כל חיתו שדי ישברו פראים צמאם עליהם עוף השמים ישכון
מבין עפאים יתנו קול : משקה הרים מעליותיו מפרי מעשיך תשבע
הארץ מצמיח חציר לבהמה ועשב לעבודת האדם להוציא לחם מן
הארץ ויין ישמח לבב אנוש להצהיל פנים משמן ולחם לבב אנוש
יסעד ישבעו עצי ה' ארזי לבנון אשר נטע אשר שם צפרים יקננו
חסידה ברושים ביתה הרים הגבוהים ליעלים סלעים מחסה לשפנים
עשה ירח למועדים שמש ידע מבואו תשת חשך ויהי לילה בו תרמוש
כל חיתו יער הכפירים שואגים לטרף ולבקש מאל אכלם תזרח השמש
יאספון ואל מעונתם ירבצון יצא אדם לפעלו ולעבודתו עדי ערב מה
רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קנינך : זה הים
גדול ורחב ידים שם רמש ואין מספר חיות קטנות עם גדולות שם אניות יהלכון לויתן זה יצרת לשחק בו : כלם אליך
ישברון לתת אכלם בעתו תתן להם ילקטון תפתח ידך ישבעון טוב תסתיר פניך יבהלון תוסף רוחם יגועון ואל עפרם
ישובון תשלח רוחך יבראון ותחדש פני אדמה : יהי כבוד ה' לעולם ישמח ה' במעשיו המביט לארץ ותרעד יגע בהרים
ויעשנו : אשירה לה' בחיי אזמרה לאלהי בעודי יערב עליו שיחי אנכי אשמח בה' יתמו חטאים מן הארץ ורשעים עוד
אינם ברכי נפשי את ה' הללויה :

בדוקומנוסה לשמירה ליולדת ולולדה מן הכישוף ומן עין הרע ובשעת הלידה שלא ישלוט בה ובולדה שום
שד ופגע רע : שיר המעלות וכו' שמות היוצאי' משיר המעלו' המה אטא עיני אל ר"ת ע"ב וזהו
שם הוי"ה במלוי יודן וכן ס"ת עיני אל ההרים מאין ק"ל וזהו ה' רוכב על ע"ב ק"ל וגם ס"ת ההרי' מאין יבא אדנ' יתו"ית
משולבות עזרי עזרי מעם ה' עושה ס"ת אדנ"י שמים וארץ ס"ת ק"ל הנה לא ינום ר"ת הוי"ה במלוי אלפין אדם עליון
ור ימינך יומם ג' יודין משם של ע"ב שהוא כלה רחמי' לעורר רחמי' אדם עליון הוי"ה במלוי אלפין וזהו השם' לא יכב'
ר"ת הוי"ה במלוי אלפין וגם כל אות אחד השם הוי"ה נוטריקון **עשציי** זה השם טוב מאוד לשמירה גם בכל לילה
קודם שינה צריך לומר כל אדם זה שיר המעלות ולכוין זה השם . ואח"כ ויעבר את מעבר יב"ק : ויעבר ע"ב רי"ו והו
ע"ב שמות שהם רי"ו אותיות יב"ק אדנ"י הוי"ה אהי"ה משולבות : ואח"כ שם של ע"ב כאשר תמצא בדף כ"ד עמוד ב'
ואח"כ פסוק יברכך וגו' עם השמות כאשר תמצא בדף מ"ב עמוד ב' : ואח"כ עמוד העיגל וזה ציורו בימין העיגול שמע
משלך עם ויהי נועם בדף הנ"ל וחצר השני יענך ה' ביום צרה וגו' ויוצא מזה המזמור ד' פעמי' יב"ק ביום צרה ישגבך
קדשו בגבורות ישע ונפלו ואנחנו קמנו יעננו ביום קראינו ויב"ק הוא ג' שמות אדני הוי"ה אה"יה משולבות וד' כחות
הם סגולה לכל צרה וצרה לינצל מסכנה וכפרט ליולדת ואח"כ הנה ה' רוכב : והשמו' היוצאים מזה הפסוק טוב מאוד
לשמירה שלא יזיק שום כשוף הנה בגימטריי' כלי וזהו שם משם ע"ב לשבר כל כשוף כי לא יוכלו למעבד שום כשוף אלא
ע"י כלי ע"ב שם של ע"ב הוא משבר כל הקליפו' כידוע ואח"כ לישועתך כל ג' אותיות הוא שם בפני עצמו וברוך שם כבוד
וגו' ג"כ ג' אותיות שם בפני עצמו ואח"כ בן פרת יוסף בן פר' עלי עין בנו' צעדה עלי שור בשם יו"רה"ה ו"ו ה"ה מי"ך
וש"ר ני"ת עש"ל נם"ם רה"ע אלו שמות טוב מאוד לעין הרע ויצאין מן הפסוק בן פרת וראיה לדבר עש"ל בנים עין רע
וגם נמ"ם רה"ע בגימטרי' עין הרע : ואח"כ שבעים שמות מלאכים המה טוב מאוד לכל השמירות כידוע ואחר כך אלו
השמות וציוריהם כאשר ראה וחקק אדם הראשון את ציוריהן וטוב מאוד לשמירת היולדה עם הולד :

פישון גיחון
אדם וחוה חוץ לילית
ראשונה
אבג יתץ קרע
צא אתה
וכל העם אשר
ברגליך
בשם קוף קפו זקף
ופק פקו
פוק

למקשה לילד קח קלף צבי כשר וכתיב עליו בשם קוף קפו זקא ופק

לחכמה אמור יתיה שבעת ויומנין על כוסיה דמיה ושתה בכל יום עד ארבעים יום ואלו דברי התכונה אשר נכנס למשה מתוך השגה מתוך השכיה מתוך הבינה מתוך המדע מתוך הערמה מתוך המחשבה מתוך המשכל מתוך שכל טוב מתוך הזכרים מתוך הוריות מתוך התקנה מתוך הסתרות מתוך הקדושה מתוך הענוים מתוך הרחמים מתוך השלום מתוך נחת רוח מתוך הפרישות מתוך יראת חטא מתוך הסודות מתוך רוח הקדש על ידי ספפיה״ל שר הזבונם על ידי אספיא״ל שר המדע על ידי כתתיא״ל שר הבינה על ידי ערמיא״ל שר הערמה על ידי יתוא״ל שר התסודה ועל ידי נהגא״ל שר החוסים ועל ידי רחא״ל שר רזי השכינה ועל ידי אשמוי״לי שר התורה כשם שמסרו שכינה על משה רוח חכמה ובינה רוח דעת והשכל רוח ערמה ומדע רוח רזי קושיה רוח מאת אלהים כן תשרה שכינה חכמה ובינה רוח עצה וגבורה ומחשבה ישה רוח דעת וחכמה אלהים רוח בו תהשכל בשעפה דא על דוד בן ולאמה בשם שקדהוזי שר הגדול זה פטר יי׳ השר הגדול זה דיריאל יי׳ השר הגדול אנוקתיאל יי׳ שר הגדול הוא ממונה על גנזי תורה חכמה וכל מפתחי חכמה מסורין בידו והוא רבו של משה בלמדו כו תורה וחכמה ודעת ומזימה כך תפתח אני דוד בן ולאמה דלת חכמה ודלת בינה בשם אהו אח״ש יתוש יתוה יהו יה הה הוה הה הוה יהוי הוה הה יה וה אה יהו אה יה וה ואא אנם סלה :

לשכחה כל מי שרוצה שלא ישכח תלמודו יאמר אלו הפסוקים קודם שיאכל ומוזגין לו כוס של יין או משקה אחר ויאמר אלו הפסוקים עליו רוח היא באנוש ונשמת שדי תבינם לאדם מערכי לב ומה׳ מענה לשון אל תשליכני מלפניך ורוח קדשך אל תקח ממני ה׳ נצר פקדניך לקון להם תוסרך לבו לב טהור ברא לי אלהים ורוח נכון חדש בקרבי ה׳ אלהים נתן לי לשון למודים לדעת לעות את יעוף דבר יעיר בבקר בבקר יעיר לי אזן לשמוע כלמודים ה׳ אלהים פתח לי אזן ואנכי לא מריתי אחור לא נסגתי רוח ה׳ דבר בי ומלתו על לשוני ואומר כן יהי רצון מלפניך ה׳ אלהי אברהם יצחק וישראל שתפתח לבי בתורתיך ומאר עיני ולבי בשם פתחיא״ל רפא״ל חופיא״ל שיפתחו את לבי שלא אשכח כל ימי מכל מה שלמדתי ומה שלמוד ואקיה מעמדי שאלמד כל ימי ולא אשכח דבר תורה לשלום אמן נם ׃ בילא״ו : ויש שעושין תענית בערב ר״ח סיון ומוסיפין הפסוקים האלה על ביצה או על חררה בלושה עם דבש טוב וקודם שיאכל שום דבר מכל שאר מאכלים יאכל אותם :

דיו נסים כלומר די״ו נס״ים כ׳ נסים עשה גבריא״ל כמו די״ו פרצופין ויש שודין על הנסים שעשה גבריא״ל לחנניה מישאל ועזריה לונן מבפני׳ וחם מבחוץ ויש שודין על הקדוש ברוך הוא ׃ א״ו ב״ו ג״ה והיא אח׳ אותיות של הקב״ה ובחלוקי׳ אותיות ופשט פיסח ידו על הים ונעשו שני נסים וא״ו ב״ו ג״ם בני׳ כמניין אותיו׳ השם של כ״ב אותיות ׃ אנקת״ם פסת״ם פספסי״ם ליונסי״ם בגימ׳ אדירירון יהו״ם אלפי מלכיות יושב הכרובים וכאן נשלם פי׳ של שם כ״ב : ועתה אתחיל לבאר שם של מ״ב

אבניתץ פירש אבג״א נוחלין אבנ״א של מעלה ולפני׳ מן סירושה נמצא השטן לקטרג נוחלין וקורעין ספרים של הקטרגו׳ במוצא השטן לקטרג על ישראל נמצא בספר המרכבה :

אבניתץ קרע שטן ובספר היכלות יש אפילו כשקורעין ספר תובות מקטרג בפה עד שבאין ומלמדין זכות ותולקין לו וזהו נגד כמו כנדינן ליה ׃ יכ״ש כמו הנהא דאקופי ליה במבוכא הד כשר לשון הכאה לטרי לרישים לא״ג כמו לשון יג״ב חק״ב כמו הקדא לשון חספא טכ״ע או מנעג עצמו יג״ל ומגלה עלחו פו״ק כמו פו״קי ובתלמוד שלנו פוזק׳י שק״ו ונטל שקו שלו ל״ת כמו ויוצא פס :

אבניתץ סוד זה במסכת פסחים הכא לנבל ולתפלה ולידים ג׳ מילין ולא אמרן אלא לפניו אבל לאחריו אפילו מיל אינו חוזר הא פחות ממיל חוזר ובירושלמי דייק מיל הוא דאינו חוזר הא פחות ממיל חוזר ׃ וכן הלכה ׃ ועתה בכי תבין ותדע מיל הוא אלפים אמה וכל דולחין צריכין לילך ולברוח לצער מקלט ואינו רבאים ללכת היך למגרש דכתיב גבי ערי מקלט ארבעים ושמנה עיר אתהן ואת מגרשיהן ומגרש הוא אלפים אמה שנ׳ ואת פאת לפון אלפים באמה וזה יהיה להם מגרשי הערים פתיחה לפניו אבל לאחוריו פחות ממיל הוא בתוך לא יהיה בהרג ומה שאר״ל גבי לוט ונזער והוא ב׳ מילין שנ׳ והנה השמש עלה וכן גבי רולה נותנין לו שעור ב׳ מילין שנ׳ מזרחי לעיר שמה רולי ואזמן התפב׳ היא ותוא כמעט שפה א׳ ולו מהלך לשפים ורולמו׳ הוא והוא מקום גלות שמי׳ סביב שנ׳ ואת גולי וזמו ואדירים׳ שלמו את לעיריהם לשלוב מים מגב״א כג״א הם אותיו׳ אב״ג והוא שם זה ומגלה עפה פיא גדולה אלא אמת של הקב״ה יתברך שתחשב בעיריכן ויש הוא פחות ממיל שנא׳ ארוכה מארץ מדה ורחבה מני ים ולהשתמש למעל׳ מולל כים והוא לאחוריו אבל פחות ממיל אינו חוזר וזהו לפניו ג׳ מילין לכך אב״ג כי״ת גימ״ל נוטריקון יה בכל מיל ׃ גימ״ל אותיות ג׳ מי״ל וסייעו מי שאין לו מים ימעוץ גודליו בקרקע שיעור מיל ויעשה במקוה

מיכאל גבריאל רפאל נוריאל קרומיאל מלכיאל צדקיאל פדיאל חומיאל חסריאל צוריאל רמאל יופיאל סטורי גוריאל ודריאל להריאל חזקיאל
קדשיאל שבניאל ברקיאל אהיאל חניאל לאהאל מלכיאל שבניאל רהסיאל רומיאל קדמיאל קדאל חכמיאל רמאל קרשיאל עניאל עוריאל
מתניאל קניאל גריאל צורסק עופפ אל רחמיאל כנמניה ודרגזיה רסציאל רומיאל סניאל מהריאל יעזריאל
גריה סמכיאל עינאל תסיריה רנאל צוריה פסיסיה עוריאל סטכיא מתניה קנוניה ירואל טמרוסוה חוניאל
זכריאל ועריאל דניאל גריאל בריאל אהניאל

אדם וחוה חוץ לילות
סנוי סנסנוי סמנגלוף

אדם וחוה חוץ לילות
סנוי וסנסנוי וסמנגלף

בשם אהיה והא הדא אא בב או מאב אאא

אשבעית עלך חוה ראשונה בשם שהוא יוצרך ובשם שלשת מלאכים ששלח יוצרך בשבילך ומצאך באיי הים ונשבעת להם במקום שתמצא שמותם שלא תזיקי אתה ולא אחת ממחנותיך ומשרתיך ולא לכל מי שישא שמותם לכן בשמותם ובחותמם הכתובים פה אני משביעך ואת מחנותיך ומשרתיך שלא תזיקו יולדת פלונית בת פלונית ולהילד שנולד לה לא ביום ולא בלילה לא במאכלם ולא במשתם לא בראשם ולא בלבם ולא בשני מאות וארבעים ושמונה אבריהם ולא בשלשה מאות וששים וחמשה גידיהם בכח השמות והחותמות האלה אני משביעך ואת משרתיך

יהי חסדך ה' [illegible]

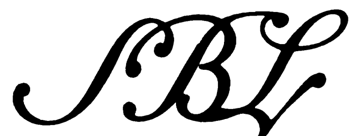
יהי חסדך ה' [illegible]

ספר רזיאל

ויאמר משפיע אני עליך נחליא"ל ערמוניא"ל סטנ"פיה אלו"היה גרעיא"ל בשם זה שיגלה אמת מעין נובע כנגדי :
קרע שטן אנמיות שע"ר קטן יש למעל' וכו נכנס שכן לקטרג על ישראל ומיד רואין חיות הקודש ומשיקין בכנפיהם
את השער שאינו יכול לבא לפני השכינ' לקטרג על ישראל ותוכ' דין זכות יעקב שנקרא קטן שנ' מי יקום
יעקב כי קטן הוא · ויע"ה נאמ' לדק' ומשפט מכון כסאך חסד ואמת יקדמו פניך · וס"ת קטן והכל עולין בשם זה :
קרע שטן והוא טוב למי שדעתו מטורפות עליו או מפני רוח רע או מפני שטן ומזיק כותבין שם זה ותולין כצוארו ויתרפא
נגד יכש ולמה מלקין למטה ל"ט ולמעלה ס' לפי שכ' הן כל אל יפעל אלה פעמי' וכלם עם גבר והאדם כשהוא בן
י"ג למטה או הוא בר עונשין ומלקין אותו ג' פעמים י"ג עולין למנין ל"ט אבל למעלה אין עונשין עד
שיהיה בן עשרים ג' פעמי' עשרים הם ששים נג"ד בני זן שהוא טוב להזכיר לפרנס' ולהזונה ולכלכלה :
בטר לצג יש שקורין פטר לשון פוטר מים ראשית מדון ויש שקורין כט"ן קרע ודאי כן להשביע או קורין קרע שטן
פט"ר לצ"ג אבל לעניין השבעת אמרות קורין עם ש"ן וכי"ם בט"ר בנימט' אלי"ם כמלוי אותיות אל"ף
למ"ד יו"ד ה"א לצ"ג בגימטריא אלגות כשלים למעלה תפלה למעלם וזהו מה שנאמר משגיח מן החלונות מציץ מן
החרכים משגיח נוטריקון מטטר"ון שר גדול · יפתח חלונו וי"ב חלוגות הן בכסא הכבוד וכולן פותח אומן כדי
שיכנס תפילתן של ישראל והכל עושה בשם זה :
בטר לצג בא"ת ב"ש שג"ן הא"ר מלמד שאור הראשון שברא הקב"ה הבדילו לצדיקים לעתיד והטמינו הקב"ה
והיא עד"ן שנאמ' ויקרא אלהים לאור יום או"ר בגימטריא לג"ן עד"ן הוא נחפס בשם זה :
חקב טנע בגימטריא רא"ם לפי שנאמר וקרני רא"ם קרניו בהם עמים ינגח רא"ם רפא"ל אוריא"ל מיכא"ל הן
מחנות של שכינה והם עתידין לעזור למשיח וזהו מה שנא' קרנים מידו לו ושם חביון עזו אותיות והוא
יהיה בשם זה אוריא"ל ר"ל ופני אוריא"ל ל"א ירא"ו ודאית את אחורי ופני ל"א ירא"ו
חקב טנע בגימטריא גזרא"ל הוא מלאך ומשביעין זה המלאך גזא"ל כדי לבטל גזירה רעה שנגזרה בשם זה
צריך נקיות גדולה וטבילה :
יגל פזק בגימטריא בכרוב שם זה חקוק על כרוב למעלה וכל יום ויום הקב"ה עליו רוכב שנאמר וירכב על כרוב
ויעוף וידא על כנפי רוח ודואה כי"ח אלפים עולמות שהן אחורי מורח וי"ח אלפי' שהן אחורי מערב
וי"ח אלפים שהן אחורי צפון אלו ע"ב עולמות כמניין חס"ד שנא' אמרתי עולם חסד יבנה ושמים תכין אמונתך ושם
כמנין חס"ד אלפי' רבואות ים ופ"ו נאמר סביב י"ח אלף ושם העיר מיום ה' שמה פירש סביב לכל ארבע פנות י"ח אלף
ואין שום מלאך עמו כי אם מלאך שר הפנים הוא רוכב עמו כשגי כבוד שנ' הולך נכחו אותיות חנו"ך ובאותו פעם מראה
כבודו לכל באי עולם בעולם עליון וא' שירה כל פמליא של מעלה ומזכירין זה השם :
יגל פזק מתי הוא זה בזמן שהקב"ה עולה על כסא הכבוד של דין מיד רועשין כל פמליא של מעלה וכיון שרואין
הקב"ה נוטלין כתריסון מעל ראשיהן ונופלים מעל פניהן ומתפללים ומבקשים רחמים על ישראל
ומיד עולה על כסא רחמים ולכך שכינ' בני' בכסא רחמי' ולכך יג"ל פז"ק הוא על כסא הכבוד והכין הכל היטב
שקו בגימטריא ועל פיריעה מלמד שעל היריעה חקוק שם וכשיצר הרע בא לקטרג על ישראל מיד מזכירין שם זה
ומיד נכו וירא יצר הרע ואינו רשאי לכנס ולכך שק"ו בני' וע"ל יצ"ר ר"ל שהוא של יצר הרע :
שקו בני' וע"ל הדרנא"ל מלמד שסדר"נאל הולך בכל ולוקח יריעה פרוסה על כסא ומוכל אותם בנהר
דינור ופורס על כסא הכבוד ומיד משקנגי' כל פמליא של מעלה לומר שירה וגם טובלי' בנהר דינור
שמ"ם פעמים כנגות צלי נהר צל"י נה"ר בני' שמ"ם ואז לוקחין רשות מיעקב אבינו עליו השלום ואומר שירה שנ' לא
יעקבם מקול גיסכם יעקבם אותיות מיעקב ומיד הם מזוררי' בשם זה לפי שהוא חקוק על לבם :
שקו צית הוא טוב לאדם שלובש בגדי שק ואפר על ראשו ומזכיר שם זה ויתפלל ומיד תפלתו היא נשמעת ונענה
ואמרינן אין אנו רשאין ללבוש שק אלא א"כ נענה כיורש בן אחאב שמלך וגם אמרו במדרש למה יפה שק
שמיד כשהקב"ה רואה אותו מיד פונה ובור זה הבין למה שק כל כך יפה ראה כי השק יפה אותיות השקיפה וכן מצא
במרדכי וילבש שק ואפר יוצא לרבים וכן נבי אנשי נינוה וילבשו שקים והבין זה הסוד כי גדול הוא :
נשלם פירוש של שם מ"ב אותיות ונשלם ספר מעיין החכמה מתורת הרזיא"ל הגדול וכל ספרי שנתן רזיא"ל
לאדם הראשון ללמד ממנו כל מעיינות החכמה ה' למען רחמיו יגמנו בנעימות נגמו ותפלנו יגלה בידינו ולבנינו
ולזרעיו ורבי רבבות נבאיו גדולי אש מפלקתם נסרי אש מוסכין לפניו שאתו יגורו אלים ומקולו יזועו אמם
פפפים יעקבנו ופה עלמות יעקבנו · ברוך ה' לעולם אמן ואמן :



SEPHER HA-RAZIM



Society of Biblical Literature

TEXTS AND TRANSLATIONS
PSEUDEPIGRAPHA SERIES

Harold W. Attridge, Editor

Texts and Translations 25
Pseudepigrapha Series 11

SEPHER HA-RAZIM
The Book of the Mysteries

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PREFACE TO THE SERIES

TEXTS AND TRANSLATIONS is a project of the Committee on Research and Publications of the Society of Biblical Literature and is under the general direction of Kent H. Richards (Iliff School of Theology), Executive Secretary, and Leander Keck (Yale Divinity School), Chairman of the Committee. The purpose of the project is to make available in convenient and inexpensive format ancient texts which are not easily accessible but are of importance to scholars and students of "biblical literature" as broadly defined by the Society. Reliable modern English translations will accompany the texts. The following subseries have been established thus far:

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For the PSEUDEPIGRAPHA SERIES the choice of texts is governed in part by the research interests of the SBL Pseudepigrapha Group, of which John J. Collins (De Paul University) is currently Chairman, and James H. Charlesworth (Duke University) is Secretary. This series will focus on Jewish materials from the Hellenistic and Greco-Roman periods and will regularly include the fragmentary evidence of works attributed to biblical personalities, culled from

a wide range of Jewish and Christian sources. The volumes are selected, prepared, and edited in consultation with the following editorial committee of the Pseudepigrapha Group: Sebastian P. Brock (Cambridge University, England), Robert A. Kraft (University of Pennsylvania), George W. MacRae (Harvard Divinity School), George W. E. Nickelsburg, Jr. (University of Iowa), Michael E. Stone (Hebrew University, Israel), and John Strugnell (Harvard Divinity School).

In the current volume the series presents only an English translation of an ancient text. This divergence from the usual practice is due to the fact that the Hebrew text of the Sepher Ha-Razim is readily available in a recent edition, while no English translation exists. It is hoped that the current volume will make more widely known this important work of Jewish magical literature.

Harold W. Attridge, Editor

FOREWORD

I wish to express my appreciation to the University of Alberta for the research grant which made the work on this text possible and to Joan Paton, Rhoda Zuk, and Gerane West who assisted in the preparation of the manuscript. Helpful suggestions concerning translation and understanding were received from Harold W. Attridge, Theodore H. Gaster and Roy David Kotansky. Their ideas and suggestions have been incorporated into the text. Most of all I would like to thank Morton Smith, who undertook a detailed review of the translation and whose knowledge and insight made it possible.

Michael A. Morgan

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INTRODUCTION

In 1963, while studying Kabbalistic texts at Oxford, Mordecai Margalioth happened upon a Genizah fragment which gave a magical praxis to assist one in winning at the racetrack. Recalling similar formulas from the Genizah collection and elsewhere, he began a detailed study of the preserved fragments of magical literature. He postulated that these fragments may have all come from a common source which could be reconstructed. His research led to the publication of Sepher Ha-Razim in 1966.

The published text is eclectic. No single document available to Margalioth contained all of the material which was to appear in the final text. Enough was available, however, that he felt confident that he had successfully reconstructed a magical handbook from the early Talmudic period. Since its publication, SHR has proven a valuable source of information for studies pertaining to magic in antiquity and for studies relating to Jewish life in the first centuries CE.

Margalioth was an excellent textual scholar. Even though additional texts have come to light since the publication of SHR, his original work is an exceptional piece of scholarship which demands wider circulation and use among scholars interested in the Judaisms of the Hellenistic age. No doubt a re-editing of SHR is needed in the future. For the present, I hope the scholarly community will find this annotated translation of the Margalioth text a valuable tool for further study.

A. THE MANUSCRIPTS

Codices

There were seven major codices available to Margalioth for the preparation of his text. Each of them contained significant portions of what was to become SHR.

1. ק - The Kaufman manuscript in the Oriental Library of the Hungarian Academy in Budapest. No. 224, pp. 41-63.

2. א - Jewish Theological Seminary Manuscript Library, JTSL no. 163, p. 15A to p. 48B.

3. ב - Jewish Theological Seminary Manuscript Library, JTSL no. N.014, p. 8B to p. 28B.

4. פ - The Florence Manuscript in the Library Medicea Laurenziana, no. Plut. 44.13, p. 107B to p. 118A.

5. A manuscript in the National Library, Jerusalem, Heb. 8° 476, p. 69B to p. 81B.

6. Schocken Manuscript, Schocken Library, Jerusalem, Kabbalah Manuscript 3. This is a copy of the Florence manuscript.

7. ס - Jewish Theological Seminary Manuscript Library, JTSL no. N.012, pp. 1-24.

Of these seven manuscripts Margalioth used only the five marked with Hebrew letter designations. All of the first six are arranged similarly and are bound together with Maseket Hekhaloth, Maaseh Bereshit, and Shiur Komah. They all contain similar omissions, both accidental and deliberate, by the scribes. Ms. 1 (ק) seems to be the superior version, often completing words and sentences which are omitted in the other versions. It is the most precise and appears to contain the fewest distortions. Mss. 5 and 6 contained no material of special significance and were not used. Ms. 7 (ס) is an expanded and elaborated version. Its editor states that it was produced from two documents, a shorter Hebrew text and an expanded

Latin translation. The lists of angelic names in this version are more extensive than in the others. The text alternates languages and gives both versions in places. In addition, Margalioth (Sepher, 50-51) lists four manuscripts which were not available to him.

Hebrew Genizah Fragments

The following fragments are designated ג.

1. Oxford MS. Heb. C. 18/30:
   One parchment page containing nineteen lines on each side. The beginning letters of each line on side one and the concluding letters of each line on side two--from the middle of the page to the bottom--are mutilated. Content: The beginning of SHR to 1:6.

4. Cambridge T-S K 1/97:
   One small paper page containing twenty lines on both sides. Content: 1:13-54.

10. Cambridge T-S K 1/145:
    Two large paper pages which are mutilated on all four sides, partially illegible, and torn. The remainder has thirty-six/thirty-seven lines per side. Content: 2:100-4:47.

14. Cambridge T-S K 21/95, fragment 2:
    One small paper page containing twenty lines on side one only. Content: 7:1-9.

The following fragments are designated 1ג.

2. Adler JTSL ENA 2750, pp. 4-5.
   Two small pages containing seventeen lines on each side--torn and often illegible. Content: P:1-1:1.

6. Cambridge T-S N.S. 135:
   One page containing twenty-one lines on each side--torn and often illegible. Content: 1:47-71.

11. Cambridge T-S K 1/102:
    One page containing twenty-one lines on each side. Content: 3:15-46.

12. Cambridge T-S K 1/13:
    One page containing twenty lines on side one and seventeen lines on side two. Content: 4:8-30.

The following fragments are designated 2ג.

3. Cambridge T-S K 21/95:
   One parchment page containing twenty-two lines on side one and twenty-four lines on side two. Content: P:10-1:18. Similar to 1ג #1.

13. Cambridge T-S N.S. 246/26:
   One page containing sixteen-seventeen lines per side but some lines are missing from the top of the page. Content: 4:29-52.

The following fragments are designated נ.

5. Cambridge T-S K 1/98:
   One parchment page containing twenty-six lines on each side. The beginning lines on side one and the concluding lines on side two are mutilated. Content: 1:17/65.

7. Oxford MS. Heb. D. 62/50:
   One page mutilated diagonally from the top of the page through line 5. Side two is illegible. Content: 2:30-76.

9. Leningrad Antonine Collection No. 238:
   One parchment page. Content: 2:30-76.

The following fragment received no designation:

8. Adler JTSL ENA 2673/23.
   One paper page, badly mutilated. Content: 1:237-2:25.

The Arabic Fragments

There are ten arabic fragments which were found by Margalioth in the Genizah material. They are designated ע or 1ע where they are duplicates.

1. Oxford MS. Heb. f.45:
   Eighteen parchment pages and by far the most important of the Arabic Fragments. Content: 1:6-2:8.

2. Oxford MS. Heb. e. 67/32-33:
   Two pages. Content: 1:1-18.

3. Cambridge T-S Arabic 31/183:
   One page. Content: 1:1-100.

4. Cambridge T-S Arabic 43/260.

5. Cambridge T-S N.S. 298/72:
   Two pages torn at the top and missing some sections in the middle. Begins with 2:204.

6. Cambridge T-S Arabic 43/84:
   Two pages. Page one begins with 2:130 and page two begins with 4:10.

7. Dropsie College, Philadelphia, Genizah Collection no. 437.
   One very torn parchment page. Begins with 4:10.

8. Cambridge T-S Arabic 45/12:
   One page beginning at 3:51, and then omitting the fourth firmament and continuing with the fifth firmament.

9. Cambridge T-S Arabic 33/9:
   One parchment page beginning with the last line of the third firmament (3:58) and continuing with the fifth firmament.

10. Cambridge T-S Arabic 43/223:
    One page beginning with 4:38.

Latin Translation

The Latin translation is titled Liber Razielis Angeli and is found in the Senate Library in Leipzig, Codex Latinus No. 745. Margalioth did not receive a copy of this manuscript until after the type had been set for the Hebrew edition. Consequently he refers to only a few places in it. Unlike the Arabic, the Latin is a free translation and adaptation which has been greatly expanded. Of the Hebrew codices, it is closest to ט, whose editor claims to have used a Latin version.

Other Sources

Margalioth drew heavily upon many medieval collections of magical spells and formulas which he felt were descended from his postulated original. The most important of these are:

1. Sepher Raziel, Amsterdam 1701. Siglum: ר.

2. Sepher Raziel, manuscripts and fragments. cf. Margalioth, Sepher, 44f.

3. *Sepher Kamay ^{c}ot*, JTSL 2272. Siglum: ה.

4. *Sepher Kamay ^{c}ot*, fragments. cf. Margalioth, *Sepher*, 51.

5. *Mafteach Shlomo*, Facsimile Oxford 1914. Siglum: ח.

6. *Sepher Ha-Malbush*, Kaufman 245. Siglum: ל.

A visual representation of the eclectic nature of the text can be found on the chart produced by Niggemeyer, *Beschwörungsformeln*, between pages 18 and 19.

B. STRUCTURE

The text of SHR is divided into seven unequal sections preceeded by a preface which contains a description of the book's transmission and functions. Before the flood, it was presented by the angel.Raziel to Noah who used it as a guide. After the flood it was passed down through the Biblical generations to Solomon.

The structure of the seven heavens reflects the fairly common cosmology known from Jewish circles during the Hellenistic age. It has close parallels to Talmudic passages, the Enoch literature, and the Hekhaloth literature. The heavens are divided as follows:

1. The first firmament has seven separate encampments. Each encampment is ruled by an angelic overseer who has numerous angels listed as serving him.

2. The second firmament is divided into twelve steps or levels. Each has between nine and twenty angels who can be called upon.

3. The third firmament is ruled by three angels. Each has a troop of angels which serve him.

4. The fourth firmament is divided between thirty-one angelic princes and their encampments who lead the sun during the day and thirty-one angelic princes and their encampments who lead the sun during the night.

5. The fifth firmament is ruled by twelve princes of glory who represent the twelve months of the year.

6. The sixth firmament is divided between an eastern overlord who rules twenty-eight angelic leaders and their encampments and a western overlord who rules thirty-one angelic leaders and their encampments.

7. The seventh firmament is a description of the divine throne followed by a long doxology.

Each firmament, except the seventh, and each subdivision is described as to its nature and function. For each subdivision there is a magical praxis described which can be initiated by calling upon the angels listed in that subdivision and by following the prescribed rites. With few exceptions, the magical praxis will reflect the descriptions of either the angels or the heaven itself. The rules of sympathy and contagion are clearly in evidence.

With minor exceptions, this is an outline of the over all structure of any given subdivision.

I. A description of the firmament followed by

    A. A description of the subdivision and its usage organized thus:

        1. Names of the angels of the subdivision

        2. Description of the angels and their function

        3. The purpose these angels can be made to serve

        4. The procedures to be followed in preparation

        5. The invocation to be spoken to initiate the praxis (in some cases this has been lost)

        6. In some cases, additional actions and/or invocations to assist, alter, or reverse the magical praxis

A fine analysis of the form and style of these incantations and invocations has been done by Niggemeyer, Beschwörungsformeln, 63-118.

C. DATE

Dating an eclectic text is difficult at best. The consensus of those scholars who have worked with the text is to support Margalioth's dating of SHR to the early fourth or late third century CE.[1] The reasons generally listed for this are:

1. The reference to the Roman indictions in 1:27-28 (cf. Margalioth, Sepher, 24) gives a clear terminus a quo of 297 CE.

2. The majority of the text is written in a pure midrashic Hebrew which reflects the period.

3. Many of the Greek words found in the text are technical terms used in the magical praxeis of that period.

4. The spells and incantations of SHR closely parallel the magical material preserved in the Greek magical papyri and in the Aramaic incantation bowls.

5. The forms of the adjurations are similar to material we know from the early Rabbinic literature.

6. The cosmological framework of the text reflects the Enoch and Hekhaloth literature of that period.

Although Margalioth's basic assumptions have gained the support of the majority of scholars, we must understand exactly what it is we are dating.

There are two different types of document here. The first is a cosmological framework which shows a marked similarity with the hekhaloth literature. The second is a collection of unrelated magical praxeis which show a marked similarity to the materials preserved in PGM. Chen Merchavya (JE 13, 1594-95) implies that the praxeis were woven into the descriptions of the angels and the

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[1] A notable exception to the consensus is Ithamar Gruenwald, (Apocalyptic, 226), who dates the work to sixth or seventh century.

heavens. This would make the cosmological framework the primary document. Surely the reverse is true. Gruenwald points out the SHR should not be classed as hekhalot literature despite its similarity. The magical praxeis are the primary source.

It seems to me more likely that the magical praxeis have been provided with a cosmological framework intended to make them appear as legitimate Jewish practices. Thus the formulas, spells, and incantations presumably existed prior to their present form. The use of Greek and Aramaic words is limited to the actual praxeis. The language of those sections is simple and straightforward. It lacks the flowery descriptive wording and the Biblical quotations of the cosmological framework. The only exception to this lies in the long adjurations of the latter firmaments and these hardly seem part of the original praxeis themselves. SHR has a cosmology which concerns itself in great detail with Jewish ritual purity, but praxeis which demand we eat cakes made from blood and flour. We have a framework which speaks of the glory of YHWH, but praxeis which offer prayers to Helios, and invoke Hermes and Aphrodite. We should indeed date SHR to the early fourth century CE but it is crucial to recognize that what fascinates us most about this text, the magic, is part of a folk tradition which dates from an earlier time. For example, the idol used to quell a rising river in 2:115ff. is clearly one which the Rabbis in Avodah Zarah 3:1 forbid Jews to make or possess. Since the Rabbis found it necessary to ban the image, one must assume that it was in popular use prior to the Mishnah's compilation. In dating SHR we are not dating the antiquity of the praxeis themselves.

Just as we cannot date an eclectic text by reference to any one section, so we cannot determine its origin by any one section. Even a number of references will afford no more than a list of possibilities. It is far too easy to be led to a conclusion, for example, that SHR is of Egyptian-Jewish origin. The oldest fragments were preserved there. The passage of the sun to the East via the North reflects Egyptian mythology. The use of hieratic papyrus was a sign of the Egyptian priesthood's magical rites. The listing of the descent through the mother was a common Egyptian practice and of course the Roman indictions point to a possible Alexandrian origin. Most compelling, however, is the close similarity between the material preserved in SHR and that of PGM.

Such a listing is persuasive until objectively analyzed. That an Egyptian Jewish scribal community preserved the text is no argument for its authorship. The sun's passage is part of other folklores and was surely a common theme in the ancient world. Hieratic papyrus was known as a magical tool outside of Egypt. Descent through the mother was a popular aphorism of the Greco-Roman world as well as a basis for Jewish legal definitions and serves in SHR to insure the effectiveness of the praxis. The indictions were used throughout the Roman world and could easily have been part of a document written in Constantinople. That there are close similarities between SHR and PGM is surely of interest but close similarities also exist between SHR and the incantation bowls of Syria. Furthermore, that PGM was found only in Egypt merely points out how fortunate we are that Egypt's climate is so well suited for preserving such material.

Magic was the common property of the people of the Greco-Roman world. The praxeis could have arisen in any part of that world and have been initially preserved in any part of that world. To attempt to locate a single place of origin would be futile.

Furthermore, we should not attempt to place the magical praxeis of SHR within any specific group. The praxeis are part of the popular religion of the age. Jews who could place a mosaic of Helios on their synagogue floors certainly could not have found it strange to offer invocations to that same god. On the other hand, SHR has clearly undergone editing at the hands of more "traditionally" or rabbinically oriented scribes. We can sense the tensions between a developing orthodoxy and a popular religion here. SHR is a fine example of the syncretistic nature of the Hellenistic world.

D. THE TRANSLATION

A translation either can be literal, to render the exact words of the Hebrew, or can be paraphrastic to catch the meaning. This translation contains elements of both sorts. Its purpose is to convey the meaning in each case as clearly as possible. Parentheses have been used to set off words and phrases which are not found in the Hebrew text, but are either implied, understood, or needed to create a readable translation.

I have attempted to follow the Margalioth text as closely as possible. When a different reading is offered it is so footnoted. The technical Greek terms and prayers have been translated in the text and footnoted.

The angelic lists presented a special problem. There was so much conjecture involved in creating these lists in transliterated form that I opted, for the sake of consistency and accuracy, to produce the lists without the speculative vocalization. For those who find this an unsatisfactory solution, I have provided the Hebrew lists in Appendix I.

Hebrew/English equivalents for the text are as follows:

' = א	L = ל
B = ב	M = מ
G = ג	N = נ
D = ד	S = ס
H = ה	ᶜ = ע
W = ו	P = פ
Z = ז	Ṣ = צ
Ḥ = ח	Q = ק
Ṭ = ט	R = ר
Y = י	Ś = ש
K = כ	T = ת

E. ABBREVIATIONS AND SHORT TITLES

DMP	Francis L. Grifith, *The Demotic Magical Papyrus*, London: H. Grevel & Co., 1904.
Ginzberg, *Legends*	Louis Ginzberg, *Legends of the Jews*, Philadelphia: Jewish Publication Society, 1937.
Goodenough, *Symbols*	Erwin R. Goodenough, *Jewish Symbols in the Greco-Roman Period*, New York: Pantheon Books, 1953-1968.
Gruenwald, *Apocalyptic*	Ithamar Gruenwald, *Apocalyptic and Merkavah Mysticism*, Leiden: E. J. Brill, 1980.
Jastrow, *Dictionary*	Marcus Jastrow, *A Dictionary of the Targumim The Talmud Babli and Yerushalmi and the Midrashic Literature*, New York: The Judaica Press, 1971.
JE	*Jewish Encyclopaedia*, Jerusalem: Keter Publishing Ltd., 1972.
Margalioth, *Sepher*	Mordecai Margalioth, *Sepher Ha-Razim*, Jerusalem: Yediot Achronot, 1966.
Niggemeyer, *Beschwörungsformeln*	J. H. Niggemeyer, *Beschwörungsformeln aus dem Buch der Geheimnisse*, Hildersheim: Georg Olms Verlag, 1975.
PGM	Karl Preisendanz, *Papyri Graecae Magicae*, Leipzig: B. G. Teubner, vol. I 1928, vol. II 1931. Quoted by papyrus and line number.
SHR	*Sepher Ha-Razim*

SIGLA

א JTSL no. 163. See p. 2.

ב JTSL no. N. 014. See p. 2.

ג Geniza fragments. See pp. 3-4.

ד Sepher Raziel. See p. 5.

ה Sepher Kamay^{c}ot. See p. 6.

ח Mafteach Shlomo. See p. 6.

ל Sepher Ha-Malbush. See p. 6.

נ Geniza fragments. See p. 4.

ס JTSL no. N. 012. See p. 2.

ע Arabic fragments. See p. 4.

פ Florence MS Laurenziana, no Plut. 44.13. See p. 2.

ק Kaufman. MS. See p.2.

SEPHER HA-RAZIM

TRANSLATION

(PREFACE)

This is a book, from the Books of the Mysteries, which was given to Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mehallalel, the son of Kenan, the son of Enosh, the son of Seth, the son of Adam, by Raziel the angel in the year[1] when he came into the ark (but) before his entrance.

And (Noah) inscribed it upon a sapphire stone[2] very distinctly.[3] And he learned from it how to do wondrous deeds, and (he learned) secrets of knowledge, and categories of understanding and thoughts of humility and concepts of counsel, (how) to master the investigation of the strata of the heavens, to go about in all that is in their seven abodes, to observe all the astrological signs, to examine the course of the sun, to explain the observations of the moon, and to know the paths of the Great Bear, Orion, and the Pleiades,[4] to declare the names of the overseers of each and every firmament and the realms of their authority, and by what means they (can be made to) cause success in each thing (asked of them), and what are the names of their attendants and what (oblations) are to be

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[1]Ms. א reads בשעה but "hour" is probably incorrect, as "hour" could be taken to imply the exact moment and to contradict the sense of לפני .

[2]Cf. Ginzberg, Legends, 1.157, 5.179.

[3]Cf. Deut 27:8

[4]Cf. Job 9:9; Amos 5:8.

poured out to them, and what is the proper time (at which they will hear prayer,[5] so as) to perform every wish of anyone (who comes) near them in purity. (Noah learned) from it rituals (that cause) death and rituals (that preserve) life, to understand the evil and the good, to search out (the right) seasons and moments (for magical rites), to know the time to give birth and the time to die, the time to strike and the time to heal,[6] to interpret dreams and visions, to arouse combat, and to quiet wars, and to rule over spirits and over demons, to send them (wherever you wish) so they will go out like slaves,[7] to watch the four winds of the earth, to be learned in the speech of thunderclaps, to tell the significance of lightning flashes, to foretell what will happen in each and every month, and to know the affairs of each and every year, whether for plenty or for hunger, whether for harvest or for draught, whether for peace or for war, to be as one of the awesome ones and to comprehend the songs of heaven.

And from the wisdom of the secrets of this book, Noah learned and understood how to make gopher wood (into) an ark and to hide from the torrent of the flood waters, to bring (the animals) with him two by two and seven by seven, to take in some of every kind of food and every kind of provender. And he placed (the book) in a golden cabinet and brought it first into

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[5]Literally "it (prayer) will be heard by them."

[6]Cf. Eccl 3:2,3.

[7]Cf. Job 38:35.

the ark, to learn from it the times of the day and to investigate from it the times of the night, and in which period he should arise to pour out entreaties. And when he came forth from the ark, he used (the book) all the days of his life, and at the time of his death he handed it down to Abraham,[8] and Abraham to Isaac, and Isaac to Jacob, and Jacob to Levi, and Levi to Kohath, and Kohath to Amram, and Amram to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the sages,[9] and thus generation by generation until Solomon the King arose. And the Books of the Mysteries were disclosed to him and he became very learned in books of understanding, and (so) ruled over everything he desired, over all the spirits and the demons that wander in the world, and from the wisdom of this book he imprisoned and released, and sent out and brought in, and built and prospered.[10] For many books were handed down to him, but this one was found more precious and more honorable and more difficult than any of them. Happy the eye that will behold

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[8] Mss. ט and ד insert Shem into the chronology.

[9] Cf. Pirke Avoth 1:1. This genealogy is similar to the Avot tradition but it puts Solomon the King after the prophets and the sages. Since they should follow Solomon, it seems that an original genealogy ending with Solomon (probably after "elders") has been interpolated by an editor who wanted to claim knowledge of these secrets for the rabbis. Evidence for such an insertion is important because it casts some doubt on other Rabbinic elements in the text, and because of the fact that a Rabbinic editor left the pagan elements stand, illustrates an unfamiliar side of Rabbinic Judaism.

[10] Cf. Ginzberg, Legends, 4.149-154, 165-169; Josephus, Antiquities, 8.2.5, #45-49.

it. Happy the ear that listens attentively to its wisdom. For in it are the seven firmaments and all that is in them. From their encampments we shall learn to comprehend all things, and to have success in every deed, to think and to act from the wisdom of this book.

(THE FIRST FIRMAMENT)

The name of the first firmament is called *Shamayim*.[1] Within it are encampments filled with wrath. And seven thrones are prepared there and upon them are seated overseers, and around them on all sides encampments (of angels) are stationed and are obedient to men at the time when they practice (magic), to everyone who has learned to stand and pour (libations) to their names and cite them by their signs[2] at the period when (prayer) is heard (so as) to make a magical rite succeed. (Over) all these encampments of angels these seven overseers rule, to dispatch (them) for every (sort of) business so that they will hasten and bring success.

These are the names of the seven overseers who sit upon (the) seven thrones: the name of the first is 'WRPNY'L, and the name of the second is TYGRH, and the name of the third is DNHL, and the name of the fourth is KLMYY', the name of the fifth is 'SYMWR, the name of the sixth is PSKR, the name of the seventh is BW'L. And all of them were created from fire and their appearance is like fire, and their fire is blazing, for from fire they emerged.

And without permission, (the angels who serve them)[3] do not go out to engage in magical actions. (They wait) until a command comes to them from (one of) the seven overseers, the

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[1]*Shamayim* is the common Hebrew word for heaven or sky.

[2]Or perhaps "by their letters (of their names)."

[3]Inserted by Ms. ד (Sefer Raziel) and aids the translation.

occupants of the thrones, who rule over them. For they are subject to the will (of the overseers) and go about (only) with their permission. And each and every one of them goes to his work determined to act quickly in any affair on which he may be sent, whether for good or for evil, whether for superfluity or for shortage, whether for war or for peace. And all of them are to be called by the names (given them) from the day they were created.

And these are the names of the seven encampments which serve the seven overseers (for each encampment serves one of the overseers).

And these are the names of the angels of the first encampment who serve 'WRPNY'L:

BWMDY	DMN'	'NWK	'LPY
'MWK	QṬYBY'	PṬRWPY	GMTY
P''WR	NRNTQ	RQHTY	'WRNH
M'WT	PRWKH	'QYL'H	TRQWYH
BRWQ	SḤRWR'	'TNNY	GYL'N
TKT	'RNWB	'ṠMY	YWṢŚ
KPWN	KRBY	GYRŚWM	PRY'N
ṠṠM^{c}	'BB'	NTN'L	'R'L
'NYP	TRW'WR	^{c}BDY'L	YWWN
'LWN	MW'L	LLP	YḤSPT
RḤGL	RWM'PY	YKTY	'RNY'L
PWBWN	KDY'L	ZKRY'L	'GDLN
MYG'L	G'WPR	KRTH	KYLDH
DYGL	'LNW	TYRLY	SBLH
'BY'L	'L	KSYL	SYQMH
'ṠBH	YWTNH	R'LKH	ḤLY'N
'PTY'L	TY'MY'L	'L'L	NTY'L
'PYKH	TLGY'L	N^{c}NH	'STY'L

These are the angels who are obedient in every matter during the first and second year of the fifteen year cycle of the reckoning of the Greek kings.[4] If you wish to perform an

[4]Probably a reference to the Roman indictions. See Margalioth, Sepher 24. If we suppose that this reference to the use of indictions is by the government in Constantinople, then the terminus a quo for the cosmological framework is 312 C.E. The Egyptian dating would give us a terminus a quo of 297 C.E.

act of healing, arise in the first or second hour of the night and take with you[5] myrrh and frankincense. This (is to be) put[6] on burning coals (while saying) the name of the angel who rules over the first encampment, who is called 'WRPNY'L, and say there, seven times, (the names of the) seventy-two[7] angels who serve before him, and say as follows:

> *I, N the son of N beseech you that you will give me success in healing N the son of N.*

And anyone for whom you ask, whether in writing or verbally, will be healed. Purify yourself from all impurity and cleanse your flesh from all carnality and then you will succeed.

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[5]Literally, "in your hand."

[6]Margalioth suggests reading והוא בנתן for והוא נתון. Possibly והוא ביתן.

[7]Ms. ג refers to a list of only seventy names.

35 These are the names of the angels of the second encampment who serve TYGRH:

	'KSTR	MRSWM	BRKYB	KMṠW
	'ṠṬYB	KRYT'L	'DYR	GB'
	'QRB'	'NBWR	KBYR	TYLH
	BRYTWR	TRṬM	NṬPY'L	PRY'L
	TRWHWN	ṠLHBYN	'ṠLB'	MṠTWB
	GRḤT'	ḤGR'	'YṬMY'L	ḤGL
	LGḤ	MNYTY'L	TNYMY'L	'YKRYT
	'BRYT'	RKYL'L	ḤŠTK	PPTṠ
40	'STYRWP	'WDY'L	'ṠBYR	MLKY'L
	'RWṠ	DṠWW'	HMK	TRGḤ
	ZMBWT	HṢNYPLPT	ŠWW'	'ŠPWR
	'RQ	QNWMY'L	NHY'L	GDY'L
	'DQ	YMWMY'L	PRWG	DḤGY'L
	DGRY'L	'GRY'L	'RWNWR	DWNRNY'
	DLKT	TBL	TLY'L	'LY'L
	MWT'R	'LPY'L	PYTPR'	LPWM
	'WR	ṬMR	'DLY'L	'SṬWRYN
	'ZWTY	'YSṬWRṬY	D'WBYT	BRGMY
	DMWMY'L	DYGR'	'BYB'L	PRWṬY'L
45	QWMY'L	DGWGR'	DLGY'L	PDWTY'L

These are the angels who are full of anger and wrath[8] and who have been put in charge of every matter of combat and war and are prepared to torment and torture a man to death. There

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[8]Reading חמה instead of חימה.

is no mercy in them but they (wish) only to take revenge and to punish him who is delivered into their hands. And if you wish to send them against your enemy, or against your creditor, or to capsize a ship, or to fell a fortified wall,[9] or against any business of your enemies, to damage and destroy, whether you desire to exile him, or to make him bedridden, or to blind him or to lame him,[10] or to grieve him in any thing (do as follows): Take[11] water from seven springs on the seventh day of the month, in the seventh hour of the day, in seven unfired pottery vessels,[12] and do not mix them[13] with one another. Expose them beneath the stars for seven nights; and on the seventh night take a glass vial,[14] (and say over it) the name of your adversary, and pour the water (from the seven unfired pottery vessels) into it, then break the pottery vessels and throw (the pieces) to the east, north, west, and south,[15] and say thus to the four directions:[16]

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[9]Probably a walled house as found in the later Roman empire. That it is the wall of a house which is meant is clear from 1:77.

[10]Literally,"to smite the light of his eyes...to bind his feet."

[11]Literally,"take in your hand."

[12]Cf. PGM IV:3210f.

[13]I.e., the waters from the different springs.

[14]Cf. PGM IV:222; IV:3210 φιάλη.

[15]Literally,"to the four winds of the heavens."

[16]Literally,"winds."

HHGRYT who dwell in the east,[17] *SRWKYT who dwell in the north,* ^{c}*WLPH who dwell in the west, KRDY who dwell in the south, accept from my hand at this time that which I throw to you, to affect*[18] *N son of N, to break his bones, to crush all his limbs, and to shatter his conceited power, as these pottery vessels are broken. And may there be no recovery for him*[19] *just as there is no repair for these pottery vessels.*

Then take the vial of water[20] and repeat over it the names of these angels and the name of the overseer, who is TYGRH and say thus:

I deliver to you, angels of anger and wrath, N son of N, that you will strangle him and destroy him and his appearance,[21] *make him bedridden, diminish his wealth, annul the intentions of his heart, blow away his thought and his knowledge and cause him to waste away continually until he approaches death.*

If you wish to exile him conclude the formula thus:

That you will exile him and banish him from his children and his home and he will have nothing left.

If he is one to whom you are in debt, conclude (the formula) thus:

That you will plug his mouth and make his planning vain and he will not think of me, nor speak of me; and when I pass in front of him, he will not see me.

If (the rite is) for a ship[22] say thus:

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[17]Literally,"in the east wind," et. al.

[18]Literally,"for the name of."

[19]Margalioth has "for them" and records no variant but the context requires "for him."

[20]Reading של מים instead of שלמים .

[21]I. e., so that the body will no longer be recognizable.

[22]Either your enemy's ship or one on which he is.

I adjure you angels of wrath and destruction, that you will rise up against the ship of N son of N and that you not permit it to sail from any place. But if[23] *wind (sufficient) for sailing*[24] *come to it, then let (the wind) carry it out to sea and shake it (so it sinks) in the midst of the sea and let neither man nor cargo be saved from it.*

If you wish to fell a fortified wall say thus:

I adjure you, angels of fury, wrath, and anger, that you will go with the force of your power and fell the wall of N son of N. Smite it to dust and let it be overturned like the ruins of Sodom and Gemorah, and let no man place stone upon stone on the place[25] *(where the wall was); if it be built during the day, let it be overturned at night.*

Then pour out (the water) upon the four corners of the house. (In a like manner) if you wish to make your enemy bedridden, or to destroy his appearance, or to (do) any grievous thing, pour the water upon his doorstep. If (you wish) to exile him, pour out the water to the four directions. If (you wish) to bind your creditor, throw the water on his garments. And if (you wish) to sink a ship, cast the vial and its water in the midst of the ship (while saying) the name of the ship and its master. And if you wish to overturn a wall, dig at the four corners of the wall and divide the water among (the four corners). (Use the water) thus in each case. Do it in (a state of) purity and then you will succeed.

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[23] Reading ואלו for ולא.

[24] Possibly read מנהיג with Ms. ק , a leading wind."

[25] Reading במקומה with Ms. פ for בקומה . Possibly בחומה, "on the wall."

These are the names of the angels who serve DNHL[26] in the third encampment:

'WGRBBW	'WBṠ'L	BRTWBY'L	KLWBY'L
RḤBY'L	'WHY'L	KRBTWN	KRB'
D'YNWṬ	'YNYK	'BYRM	'TGL'
'WTWT	'ŚTNW'L	'ŚPR	TGRY'L
'MYK'L	'TDŚW	'WRY'L	'RMWD
'STWN	'K'L	'N'WR	'SKYR'
LBY'L	'L^{c}ŚH	ḤSNY'L	LMWŚY
'DWT	TYRWM	'LPY	'YMYK
'RGL'	MYG'L	'LY'L	MDNY'L

These angels tell everyone who, in purity, gains power over them, what will happen on the earth in each and every year, whether for plenty or for famine, whether rains will be abundant or sparse, and whether there will be a dearth and whether there will be produce, and whether locusts will come and whether there will be strife among kings, and whether a sword will come among the great men of the kingdom,[27] and whether death or suffering will befall mankind.

If you wish to know and understand what will be in each and every year, take a hieratic papyrus[28] and cut it into

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[26]Probably a variant of Daniel or Danel, both of which are found as divine angelic names.

[27]This seems to imply either strife or execution.

[28]ירטיקון, i.e., ἱερατικόν - a hieretic sheet of papyrus. "Hieratic" (priestly) here refers especially to the Egyptian priests who were famed for their magic and from whence came the types of writing and paper that they used and were thought suitable for magical operations.

slips) and write in hieratic with a mixture of ink and myrrh[29] each and every possibility separately.[30] Then take a new flask and put in it spikenard oil[31] and throw in the written slips[32] (as well); then stand facing the sun[33] when he comes forth from his bridal chamber[34] and say:

> *I adjure you O sun that shines on the earth, in the name of the angels who make men of knowledge understand and comprehend wisdom and secrets, that you will do what I ask and make known to me what will be in this year--do not conceal a thing from me.*

And you will adjure (the sun with) this adjuration for three days, three times[35] and the third time you will scrutinize the oil. Notice everything brought up upon the face of the oil, that is what will happen in that year. If two

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[29] בזמירנה מלנון for σμορνό-μέλαν(ον) - a special ink used for magical purposes.

[30] I.e., one possibility on each slip.

[31] Cf. PGM I:278.

[32] Literally, "things."

[33] Cf. PGM II:87; III:325; IV:260; V:237.

[34] Here the text has צאתה מחופתה . If the final ה's were taken as feminine terminations (which they usually are) this would mean "when she comes forth from her bridal chamber." However, the sun is most often masculine. The verb forms and pronouns referring to the sun in this context are all masculine. Therefore, it is more plausable to explain these endings as Aramaizing spellings for the masculine termination ו.

[35] Literally, "3 days 3 times." Possibly once a day or three times each day.

possibilities come up, then there will be (these) two and if three come up, there will be three. Afterwards, take the oil and burn it while saying the names of the angels that serve in this encampment. And (as for) the rest of all the written (slips), hide them[36] in a wall or in a window. And so, (as in) every operation, act in purity, and you will succeed.

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[36] Reading גניזם for יגביזם, implying a ritual burial or storage both here and elsewhere in the text.

These are the names of the angels who serve KLMYYH[37] in the fourth encampment:

'BRYH	'YMRHY	DMN'Y	'MNHR
Y'MNWK	PṬKY'	ṬWBY'L	GWLY'L
'WPRY	GMTY	'WRNY'L	PRYKYHW
Y'RN	LṬMY'L	'WRYṬ	TYMWGW
'NMRY	'LMYNY'L	YKMṬW	SṬRṬW
ṢB^{c}QNY	BWRTY'S	RSPWT	KRSWN
'M'P	WP'ṬN'	'Ḥ'L	S'BY'L
BLQYR	PKHWR	HSTR	STRY'L
'LYSS	ḤLSY'L	ṬRSPW	QRSṬWS
MLKY'L	'RDQ	ḤSDY'L	'ḤSP
'MY'L	PRNWS	GDY'L	SBYB'L

These are the angels[38] who bring around[39] the opinion of the king and the good will of the nobles, chiefs, and leaders of the kingdom, directing and bestowing favor and mercy upon all who arise in purity to request anything from them. Perform this rite zealously and you will succeed.

If you wish to turn the king's opinion to your favor, or (that of) the chief of the army, or a rich man, or a ruler, or a judge of a city, or all the citizens of the state, or

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[37] Here spelled with a ה instead of a א as in 1:8. The manuscripts show other variations, BLMY', GDYMYY'.

[38] Perhaps the 36th angel comes from Χριστός. Cf. 1:130.

[39] משונבבים is possibly from שבב . Margalioth suggests amending to משרתים or שתסובבו. Possibly amend to מסבבים. Cf. 1:127 שתסובו.

(if you wish to change) the heart of a great or wealthy woman, or the heart of a beautiful[40] woman, (do this). Take a lion cub and slaughter it with a bronze knife and catch its blood and tear out its heart[41] and put its blood in the midst (of the heart) and write the names of these (above mentioned) angels in blood upon the skin between its eyes; then wash it out with wine three years old and mix (the wine) with the blood.

Then take three of the chief spices, istorgon[42] and myrrh and musk,[43] and stand clean and pure, facing the brilliant star[44] and put the spices on the fire; then take in your hand the cup in which are the wine and the blood and say (this spell over it while burning the incense) and call on the name of the overseer and the names of the angels of this encampment. (Do this) twenty-one times over the blood and over the wine and say to the brilliant star, the name (of the star) which is that of Aphrodite, three hundred (times)[45] and (the name of the) angel ḤSDY'L (and then say):

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[40]Reading יופיה for ביופיה.

[41]Cf. PGM III:425 and DMP 25:27, p. 155.

[42]איסטרקון is probably στύραξ (styrax), a fragrant gum.

[43]ושורה דמושך. If Margalioth is correct in assuming that מושך is a transliteration of the Persian *musk* and the Greek *moschos*, then the ד implies an Aramaic form making שורה the Aramaic "chain" or "chord." Margalioth points out the similarity between the Arabic targum of SHR which reads WSWRT 'LMSK and the Arabic targum of the Song of Songs 1:13 which reads SRH 'LMSK. Thus the targum renders "bag of myrrh" as "bag of musk."

[44]I.e., Aphrodite-Venus. Cf. 1:126.

[45]אפרודיטי ש Cf. PGM IV:2891. Margalioth suggests deletion of the ש.

I adjure you in the name of the angels of the fourth encampment who serve KLMY' that you bring around for me King N so that the heart of his army and the heart of his ministers (will be) in my hand, I, N son of N, and I will find favor and mercy before him and he will do what I want and ask, whenever I ask (anything) from him.

When you finish repeating the adjuration twenty-one times, look up and you will see (something) like a coal of fire descending into the blood and wine.[46]

If you wish to enter the presence of the king or any (great) man, or a judge, wash yourself with "living" water[47] and take some of the blood and some of the wine and anoint your body, and place the lion's heart over your heart. If (you wish) to bring around the citizens of the city[48] take the lion's heart and hide it in the midst of the city, and write on a (piece of) gold foil[49] the (name of) the overseer and (the names of the angels of) his encampment and say thus:

You angels who go around and circulate in the world, bring around (to me) all the citizens of this city, great and small, old and young, lowly and distinguished. Let the fear and terror of me be over them as the terror of the lion is over all the animals. And as this heart is mute while I am speaking, so let all of them listen to me, and let none of the children of Adam and Eve be able to speak against me.

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[46]Cf. the notion of the descent of the holy spirit, body and blood of Christ into the bread and wine of the Eucharist. Note the use of QRSTWS in the angelic list of this encampment. Cf. 4 Ezra 14:39.

[47]מים חיים, "living water," i.e., water from a stream or spring, not from a cistern.

[48]מדינה is here translated as "city" as it fits the sense better than "state" which was used in 1:118.

[49]ציץ, gold plate, metal disc, or *lamella*, often used for making amulets.

Hide the heart in the middle of the city and go into seclusion[50] for three days and after three days appear in the city. (For this occasion) put some of the lion's blood under the soles of your feet.

If you wish to bind yourself to the heart of a great or wealthy woman[51] take some perspiration from your face (and put it) in a new glass vessel; then write on it, (i.e.) on a tin *lamella*,[52] the name of the overseer and the names of the angels, and throw (the tin *lamella*) in the midst (of the flask) and say thus over the perspiration of your face:

> *I adjure you angels of favor and knowledge, that you will turn (to me) the heart of N daughter of N and let her do nothing without me, and let her heart be (joined) with my heart in love.*

Take the new flask and bury it under her doorstep[53] and say:

> *Just as a woman will return to the infant of her womb, so this N will return to me to love me from this day and forever.*

This should be written[54] at the full moon.

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[50]Literally "hide your face."

[51]This love potion is independent of the previous use of the lion's blood.

[52]Either the phrase "on it" or "on a tin *lamella*" seems to be a repetitive addition.

[53]Literally "the place of her coming in and going out."

[54]Reading יכתב for יכתוב .

These are the angels who serve 'SYMWR in the fifth encampment:

BTW'R	ŚKYNTTK	'DWM'	TQW
MQP'	LHB'	^{c}LY	^{c}ZY
ŚKNY'L	KNWR	BNŚ	QRB'
SRK	ḤLŚY'L	HRMN^{c}	^{c}BR
HWD	MLKYH	PR^{c}TWP	'D^{c}T
QWP	MNMLK	DYNMWR	'LPNṬWS
DYDRYWK	KLNH	NYNḤY'	DṢNḤY'
MLGDM	DYMHN	LYBRNK	TTQHH
'PNY'L	ZBYṬWR	DKNSWR	RMGDL
LHTQWP	^{c}LY	GDGDL	PRWṢ
MSRWṢ	KDYR	MWS	DYQN'
NŚR	TWB	DRWMY'L	DYR'Z
DMWL'	DYDY'L	Ṭ^{c}Y	KRM
'TR	^{c}QB	HWNMWR'	'NQYW
GZRY'L	ṢBY'L	ṢBYWD^{c}	YYQR
'DWT	RGBY'L		

These are the angels who obey (you) during the night (if you wish) to speak with the moon or the stars or to question a ghost or to speak with the spirits.

If you wish to speak with the moon or with the stars about any matter, take a white cock and fine flour, then slaughter the cock[55] (so that its blood is caught) in "living water."[56] Knead the flour with the water and blood and make three cakes

[55] Reading שכו for טכו.

[56] Cf. above, note 47.

and place them in the sun, and write on them with the blood the name(s) of (the angels of) the fifth encampment and the name of its overseer and put the three of them on a table of myrtle wood, stand[57] facing the moon or facing the stars and say:

I adjure you to bring the planet of N and his star near to the star and planet of N, so his love will be tied with the heart of N son of N.[58]

Or say:

Place fire from your fire in the heart of this N (masc.) *or that N* (fem.) *so she will abandon her father's and mother's house*[59] *because of love for this N* (masc.) *son of N* (fem.).[60]

Then take two of the cakes and place them with the cock in a new flask; then seal its mouth with wax and hide the flask in a place not exposed to the sun.[61]

If you wish acts of kindness (to be done to you); take the

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[57]Reading עומד for אימר.

[58]The grammar here is most confusing. It would seem that the first clause (1:165,166) is a homosexual love formula and that the second (1:166,167) is bi-sexual. Another possibility is that the first clause uses a common masculine to imply that the formula could be used by any party. The fact that the second clause specifically provides for attraction of either a male or a female to a man seems, however, to imply that the first clause is indeed homosexual. The question is influenced by our rendering of נאמור . Does it imply a new formula or a continuation of the former? Cf. its usage in the first firmament, second encampment (p.27). Also compare DMP 22:40 p.143; and PGM IV:345f. and 1480f.

[59]Literally "her father's house and her mother." This is probably a colloquial construction.

[60]Note the definition of an individual by specification of his mother. This is common in Egyptian magic texts and used often in SHR. A common saying was, "the mother is certainly known, the father uncertain."

[61]See also 2:173. Cf. PGM VII:915. καὶ ἡλίῳ μὴ δειξῃς

remaining cake, crumble it, and place it in aged wine in a glass cup, and say the name(s) of the angels in the presence of the moon and the stars and continue thus:

> *I adjure you that you will give favor, kindness, and affection, to N, from the favor, kindness, and affection that radiate from your countenance. (Give them to) me, N son of N, so that I will find favor, kindness, affection, and honor in the eyes of every man.*

Then blow into the wind and wash your face each dawn, for nine days, with the wine and the cake crumbled in it.

If you wish to question a ghost; stand facing a tomb and repeat the names of the angels of the fifth encampment (while holding) in your hand a new flask (containing) oil and honey mixed together and say thus:

> *I adjure you O spirit of the ram bearer*[62] *who dwell among the graves upon the bones of the dead, that you will accept from my hand this offering and do my will and bring me (the spirit of) N son of N who is dead. Raise him up so that he will speak to me without fear and tell me true things without concealment.*[63] *Let me not be afraid of him and let him tell me (for) my question, (the answer) I need from him.*

He should appear immediately. But if he does not, repeat the adjuration a second time (and) up to three times. When he appears set the flask before him and after this speak your words while holding a twig of myrtle in your hand.[64] If you wish to release him, strike him three times with the myrtle and pour out the oil and honey, and break the cup, and throw the myrtle from your hand, and return home by a different route.

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[62] קריפורייא , i.e., Κριοφόρος or Hermes.

[63] Cf. PGM IV:1034. Spirits do not always tell the truth.

[64] The flask and myrtle are to protect the person reciting the incantation. Cf. Goodenough, Symbols 2.174.

If you wish to speak with the spirits, go out to "the place of the killed"[65] and call out there in a singsong, whimpering way:

> *I adjure you in the name of the angels who serve in the fifth encampment, and in the name of the overseer who is over them, who is 'SYMWR, that you will hear me at this time and send me the spirit of ḤGRGYRWT.*[66] *She shall go according to my will for whatever I send her and shall obey me in everything until such and such a time.*

If you see opposite you a column of smoke, speak your words and send (her) for whatever purpose you wish.

These are the names of the angels who serve PSKR in the sixth encampment:

'ZY'L	'RBY'L	ṬRYPWN	PWKBWS
PSTMR	LYNNY'L	QRWNYDN	ŚWKDWN
SLBYDM	ᶜMY'L	ᶜWZY'L	PNY'L
TRMY'L	ḤMMY'L	ṢRMY'L	NYMMWS
NWDNYY'	B'RYB'	ZWNNWM	ḤSṬW'L
SDRY'L	HWPNY'WN	QDMY'L	KPNYY'
'RMY'L	ᶜDMWN	HRMWR	ṢPLY'L
SPRY'L	QḤNY'L	ṠBKYRY'	'RMWNYS
ṬWPWMWS	PṢṢY'L	ḤTPY'L	PRSWMWN
NḤLY'L			

These are the angels of might who gird on power and strength to run from place to place and to fly in all corners

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[65] Possibly the place of public executions or the place where executed criminals were buried, or a place where multiple murders had been committed.

[66] חגרגירות . The reference is unknown. Possibly from "Hagar the Proselyte," הגר גירות.

of the earth to return a man, a fugitive, either a slave who fled or a thief who fled. (If you wish to catch a fugitive) take four copper *lamellae* and write upon each and every one of them the name of the man and the name of his mother,[67] the name of the overseer, PSKR, and the names of the angels who serve him, and say:

> *I charge you, angels of might, to seize N son of N, wherever he goes and wherever he dwells, whether in a city or in a country, whether at sea or on land, whether eating or drinking. You shall make him fly like a flying bird and bring him against his will, and not let him linger one moment, whether by day or by night.*

Then take (the) four copper *lamellae* and hide them in the four directions[68] whether in the city or in the country.

These are the names of the angels who serve BW'L in the seventh encampment:

NWHRY'L	DBB'L	DYMTMR	DB'L
MḤṠYN	''WR	DY'M	BBYT'L
SRWR'	'HGYYH	PRWPY'L	MKSY'L
^{c}LZY'L	TKWRKS	QRWMY'L	RMY'L
LḤSWN	SLḤY'L	'ḤY'L	'KR
'WBR	SRWGY'L	YDW'L	ṠMṠY'L
ṠPṬY'L	RḤBY'	'ḤMWD'	MRMRYN
'NWK	'LPRṬ	'WMYGR'	QRWKNS
SRPY'L	GDRY'L	'RDWD'	PWRṬNY'L
'GMY'L	RHTY'L	DYTRWN	ḤZ'L
PTW'L	GLGL'	DMNṢR	ZZY'L

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[67]On descent through the mother, cf. First Firmament, note 60 (p. 37).

[68]I.e., towards the north, south, east, and west.

These are the names of the angels in charge of dreaming, to make anyone who approaches them in purity know what the dream (was) and what its interpretation is.

If the king, or the head of the city, or governor, or your friend summons you and you want to give him an answer from your wisdom, say to him, "I will make known to you what is in your heart concerning me." (or "what you thought about me," or "what you want to do," or "what is the interpretation of your dream.")[69] "Give me a period of three days and I will make known to you all that is in your heart." Then go out on Sunday to the sea shore or to a river bank during the third hour of the night. Wear a new cloak[70] and do not eat (the meat of) any animal,[71] nor anything which yields blood (when slaughtered), and do not drink wine. Take myrrh and pure frankincense and place them on burning coals in a new earthen vessel, and turn your face toward the water and repeat three times the name of the overseer with the name(s) of the angels of the encampment. When you see a pillar of fire between heaven and earth say thus:

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69 The magician is to choose the appropriate phrase. Cf. PGM I:175.

70 אסטולי i.e., στολή. Semetic pronounciation often avoids double consonants by the introduction of vowels.

71 Hebrew דקה . Margalioth reads דגה , fish, which might be possible in sympathy with "the river." But see 2:8 and notes. Furthermore the next phrase, "anything which issues blood" would not classically apply to "fish." In 5:35 we read "both small animals and all that yields blood *even* fish." Thus it seems that SHR would go out of its way to make the distinction if it was appropriate.

I adjure you by the One who measured the waters in the palm of His hand and rebuked the waters so that they fled from Him, and made winds flying in the air his personal servants, as a fiery flame, who rebuked the sea and dried it up, and made rivers a desert,[72] *by His name and by its letters, I adjure you, and by the names of the angels*[73] *of the seventh encampment who serve BW'L, that you make known to me what is in the heart of N son of N and what is his desire, and what is the interpretation of his dream and what is his thought.*

Do likewise on the second and third nights and you will see that a pillar of fire will appear to you with a cloud on it like the image of a man.[74] Question him and he will tell you whatever you ask. And if you wish to release him throw some of the water, from the sea or the river by which you are standing, toward heaven three times and say under your breath:[75]

Invisible Lord BW'L, sufficient to our need, the perfect shield bearer,[76] *I free you, I free you, subside and return to your (heavenly) course.*

Say this seven times. Perform the entire rite in purity and you will succeed.

These are the names of the seven spirits who serve in the firmament called *Shamayim*.

PEACE.

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[72]The adjuration is a combination of Isa 40:12; Ps 104:4; 107:33; and Nah 1:4.

[73]Reading שמות for בשם ז ,i.e.,"the names of" for "the name of seven" angels, since there are 44 angels in this encampment.

[74]Cf. Ezek 1:4.

[75]Cf. PGM III:108.

[76]With Margalioth, Sepher 80, following the transcription of Morton Smith. אורודי גרי/באל פוט/מוס סרגרי טליגוס אספדיפורוס ἀόρατε κύριε Βουήλ, ποτ' ἡμᾶς ἄρκιε, τελικὸς ἀσπιδηφόρος.

(THE SECOND FIRMAMENT)

The second firmament is called "heaven of heavens."[1] In it are frost and fog[2] and treasuries of snow and treasuries of hail, angels of fire and angels of moisture[3] and spirits of terror and spirits of dread. The firmament is full of fear, for within it are innumerable angels constituting armies upon armies and over them are officers and overseers. Within the firmament are twelve steps[4] and on each and every step stand angels in their splendor, and over them is one high official over another. Nevertheless, for human affairs, they are obedient to everyone who approaches them in purity.

If you wish to ask something of any who stand on the steps of the second firmament, cleanse yourself for three weeks from all fruit of the palm,[5] from all kinds of animals, small and large,[6] from wine, from (all) types of fish and from all (animals) that yield blood (when slaughtered); and do not approach a woman in her impurity,[7] and do not touch anything

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[1]שמי שמים, a common designation in mystical literature for the second heaven.

[2]כפור וקטור. קטור = "smoke." Here it seems to imply mist or fog in parallel to frost, snow, hail, etc.

[3]Reading זיעה, i.e., "moisture" with Mss. ה and א instead of זיע, i.e., "trembling."

[4]מעלות, i.e., steps, levels, divisions.

[5]Reading דקל for דקה with Margalioth.

[6]דקה וגסה, i.e., small and large animals. This is a common distinction found in Rabbinic literature between sheep and goats as opposed to cattle.

[7]Cf. Ezek 18:6.

which has died,[8] and do not come near a leper or one afflicted by venereal discharge, even accidental, and guard your mouth from every evil word and from every sin; and sanctify yourself from every sin.

Upon the first step stand these:

'ḤMRY'L	HDRY'L	RṢY'L	HS^{c}Y'L
DMYMY'L	ZBDY'L	RNZY'L	^{c}NṠ'L
KṬBR'L			

These, their station is on the first step. They stand in terror, cloaked in wrath, girded with dread, surrounded by trembling, their raiment like an image of fire, their faces like the appearance of lightning, and their mouths never cease (to utter) mighty words. Nevertheless, their voice is not heard, for their task is to silence, to frighten, and to terrify anyone who opposes the man who calls on them in purity.

If you wish to silence a great and powerful people, or a governor, or a judge, or the citizens of a city, or of a state, take a handful of ashes from beneath the bread offering[9] of an idol and say over it backwards[10] seven times the names of the angels written above (as standing) on the first step, and say:

> *I ask from you, angels of silence, that in this place, you silence every mouth and every heart of the children of Adam and Eve who arise against me to (say) anything evil. Let their mouths utter good things about*

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[8] Cf. Lev 21:11.

[9] Cf. Testament of Job 7. Here reading פת for פאת

[10] מפרע, possibly "out of order" or "irregularly," but most likely "backwards" the normal meaning. Saying things backwards is a well-known magical practice.

me and let me be exonerated in my lawsuit; do not permit any mouth to speak evil about me.[11]

Then sprinkle the ashes, either in the city or in the state, either before the governor or before the judge, and you will be exonerated.

Upon the second step stand these:

ᶜZZY'L	ḤNN'L	PṢṢY'L	YṠᶜY'L
DLQY'L	'RPD'	MR'WT	RYPYPYS
'MNY'L	NḤMY'L	PRZYRWM	ᶜNB'L

These, their station is on the second step. They stand with strength, filled with might, surrounded with love, and in their presence fire burns, and they hasten to bring the (ruling) planets of the sons of man into conjunction for love.

If you wish to put the love of a man into the heart of a woman, or to arrange for a poor man to wed a rich woman, take two copper *lamellae* and write upon them, on both sides, the names of these angels, and the name of the man and the name of the woman and say thus:

I ask of you, angels who rule the fates of the children of Adam and Eve, that you do my will and bring in conjunction the planet of N son of N into conjunction with (the planet of) the woman N daughter of N. Let him find favor and affection in her eyes and do not let her belong to any man except him.

Place one (*lamella*) in a fiery furnace and the other in her ritual bath.[12] Do this on the twenty-ninth of the month

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[11]In this formula note that two angelic names, הסעיאל and דמימיאל which are derived from verbs meaning "to silence" (הס, דממה).

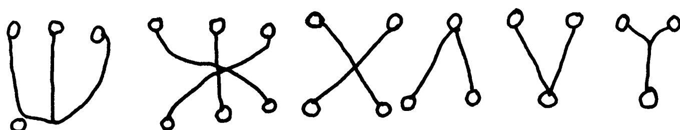
[12]By Rabbinic law, if the woman uses a ritual bath, *mikvah*, she is either about to be married or married, thus limiting the formula's usefulness to bridegrooms, husbands and

when the moon has waned completely. Take care to keep yourself from intercourse, from wine, and from all (kinds of) meat for three days.[13]

Upon the third step stand these:

YHW'L	D^{c}YHW	'LY'L	BRKY'L
^{c}LY	SPWM	PNYMWR	'L^{c}ZR
GBLY'L	KMṠY'L	'WDH'L	Y^{c}Ṣ'L
RPPY'L	PSPY'L		

[14]



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adulterers. Since we do not know in what circles this document circulated, it is of course impossible to draw a definite conclusion about its intended use.

[13]Since the introduction to the Second Firmament gives general rules of abstinence to follow before using the formulas of the Second Firmament, we must assume that these rules are to be followed after the spell has been cast in order to insure effectiveness.

[14]These characters appear here in Ms. ח . Such symbols, which were used to enhance the power of amulets and spells, were common both in the Greek and Jewish worlds. Cf. Margalioth, Sepher 4; PGM IV:2706; VII:810, 816, 860, 922. These characters are also reproduced in the sixth step of the Second Firmament and in the Third Firmament. Full magical alphabets coalesce at a later date. Cf. Robert Ambelain, La Kabbale Pratique (Paris: Edition Niclaus, 1951), or the chart reproduced in Gustav Davidson, A Dictionary of Angels (London: Macmillan, 1967) 335. The use of ringed symbols may derive from the punch writing on Greek allotment plates which were worn in a similar fashion to amulets. Cf. John H. Kroll, Athenian Bronze Allotment Plates (Cambridge, Mass: Harvard University Press, 1972).

These, their station is on the third step, for their function is to shake and agitate the hearts of men and to make void their intentions and nullify their thoughts. Dread is theirs and fear where they walk, and their appearance is (full) of wrath, and they are exceedingly harsh and mighty men of war, and fear goes before them and trembling after them,[15] and they roar and cause trembling as they go shaking[16] (the world), and their voice is like the voice of thunder and in their hands are rods of fire and their faces are like sparks of fire and fire comes forth from their eyes, and all of them are ready to nullify and make void (whatever they are asked to).

If you wish to nullify a great man's intentions towards you, or the thoughts of an army officer, or the intentions of military men, or any other evil intentions or thoughts (directed against you); go out at midnight when the moon is full, barefoot,[17] and pure, and wrapped in a new cloak.[18] Stand under the moon and say twenty-one times the names of the angels written above, (those) who stand on the third step of the "heaven of heavens," and say:

> *Moon, Moon, O Moon, bring my words before the angels who stand upon the third step: nullify the thought concerning me of N son of N and the intention of his heart and his plot. Let his mouth be unable to speak*

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[15]This calls to mind the figure of Ares and his attendants.

[16]רעש , commonly associated with earthquakes.

[17]The text reads יחיד, i.e., "alone." Margalioth reads יחף "barefoot." This is justified by other magical texts of a similar nature.

[18]אסטולי , i.e., στολή. Cf. First Firmament, note 70 (p.41).

against me, destroy his knowledge, and thwart his intentions, and let his purpose[19] *be devastated, so that every time he sees me he will be filled with love for me, and let him be changed so that he becomes my friend, and let him not remember any hatred of me, and let me find favor and affection in his eyes.*

Then write (the names of) the angels and these (following) characters[20] upon a silver *lamella*; put them on a tablet over your heart,[21] and during all the days you wear it[22] you shall succeed.

Upon the fourth step stand these:

ṢGRY'L	MLKY'L	'WNBYB	PGRY'L
ᶜNNY'L	KLNMYY'	'WMY'L	MPNWR
KWZZYB'	'LPY'L	PRYBY'L	ṢᶜQMYH
KDWMY'L	'ṠMDᶜ	HWDYH	YḤZY'L

These, their station is on the fourth step.[23] They are girded with storm and the sound of their steps is like the sound of bronze. They fly from the east and turn from the west towards the gate.[24] They are swift as lightning and fire is around

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[19] Literally "heart."

[20] והכרקטורים for χαρακτῆρες. Cf. note 14 (p.46).

[21] Reading על לוח על לבבך . This is a recipe for an amulet. The idea is that you put the silver foil on a stronger tablet and wear it suspended over your heart (chest).

[22] Literally, "it is upon you."

[23] Note the ninth angel, KWZZYB', and the thirteenth, 'ṠMDᶜ . KWZZYB' is most probably Bar Kochba. This would clearly date the angelology as post 135 CE. 'ṠMDᶜ is most probably Asmodeus. Cf. Tob 3:7,17.

[24] פִּילוֹן for πυλῶν.

them. They withhold[25] sleep from men, and they can do good or do evil.

If you wish to give your enemy trouble in sleeping,[26] take the head of a black dog that never saw light during its days and take a *lamella* from a strip of (lead) pipe from an aqueduct,[27] and write upon it (the names of) these angels and say thus:

> *I hand over to you, angels of disquiet who stand upon the fourth step, the life and the soul and the spirit of N son of N so that you may tie him in chains of iron and bind him to a bronze yoke. Do not give sleep, nor slumber, nor drowsiness to his eyelids; let him weep and cry like a woman at childbirth, and do not permit any (other) man to release him (from this spell).*

Write thus (as above) and put (the inscribed lead *lamella*) in the mouth of the dog's head[28] and put wax on its mouth, and seal (it) with a ring which has a lion (engraved) upon it. Then go and conceal it behind his house or in a place he frequents.[29]

If you wish to release him (take the dog's head) away from where it is concealed and remove its seal and withdraw the text and throw it into a fire, and he will fall asleep at once. Do this with humility and you will succeed.

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[25]Literally "separate."

[26]Cf. PGM IV:2943.

[27]פסוכרופורון for ψυχροφόρον . Cf. PGM VII:397.

[28]Cf. PGM XXXVI:232,370.

[29]Literally "a place in which he goes and comes." His doorstep is most likely, as this was a popular and effective place for magic deposits. Cf. First Firmament, note 53 (p.35).

Upon the fifth step stand these:

QWN'QRY'L	PTWNY'L	NQRY'L	'Y'L
Y'BWTY'W	BBSB'W	BKPY	MBWM
SKTB'Q	'MRY'L	Y'L'L	MKS'BW

These are they who stand on the fifth step. They grasp shield and spear, and brass helmets are on their heads, and their garments are coats of mail. To their right and left are (storms) as of hailstones. Trembling (accompanies) their running and they stride upon rivers of fire, grasping torches, and hurrying to return an answer, and their mouths never silent from roaring, and their breath[30] is like flaming fire, and their fire is blazing (so that) the breath of their mouths kindles fire, for all their actions concern the treasuries of fire, for from fire they emerged and they are stationed in fire.

If you wish to light an oven in the cold, take a lump of sulphur (that weighs) about seven shekels[31] and divide it into the number of compartments in the oven. Then upon each and every (lump of sulphur) write with a bronze stylus[32] the names of the angels who stand upon the fifth step and say:

> *I adjure you, angels of fire and angels of flame, by the King who is a consuming fire, that you shall stand with me and kindle the oven which is in such a place, and it shall be that anyone who approaches it will be amazed at its heat.*

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[30]Perhaps "their spirit," but "breath" is more likely here.

[31]Or possibly 27 shekels exactly. Reading כ''ז.

[32]Reading בעת של נחושת with Mss. ס and ח instead of בעשש נחושת.

Do this in the proven manner[33] and you will succeed. Then take the sulphur and cast it into each and every burner of it (the oven) and it (the sulphur) will blaze up strongly. Every day that you wish to light (the oven) write (as directed) and cast (the sulphur) into the midst (of the oven).

Upon the sixth step stand these:

'BYHWD	QYṬR	ZLQY'L	STRY'L
'DRK	GḤLY'L	ṬMKY'L	SMKYH
RB^{c}Y'L	YWQMY'L	SMYHWD	MHRY'L
DWMY'L	KRKWS	QNZ	QNY'L
KNṬWN			

These are they who stand on the sixth step. They behave with humility, but their faces are full of glory. Their garments are garments white as light. They stand like giants, awesome as the scholars of a court,[34] seated in thrones of glory, trusted to give true (judgments), and in charge of healing.

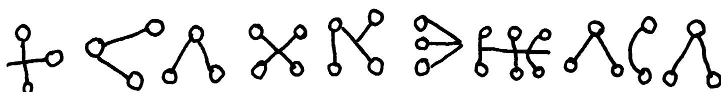
If you wish to heal a man who has had a stroke and half of him is dried up, either by an (evil) spirit or by witchcraft, take spikenard oil and three measures of honey and stand facing the sun as it rises, repeating three times each day for seven days the name of the man and the name of his mother and the names of the angels who stand upon the sixth step. And on the seventh day take him and stand him naked before the sun, and smear oil all over his flesh, while burning myrrh, frankincense, and chosen spices in the sunlight. Then again write upon a

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[33] דוקמא for δοκιμή, or possibly δόλμα.

[34] Literally, "of a yeshivah" or academy.

silver *lamella* (the names of) these angels of glory with these characters:[35]



(Write these on the *lamella*) as an amulet and put it on his neck with a (cord of) asbestos[36] and incense of spices. Write it thus on the twentieth of the month and you will succeed.

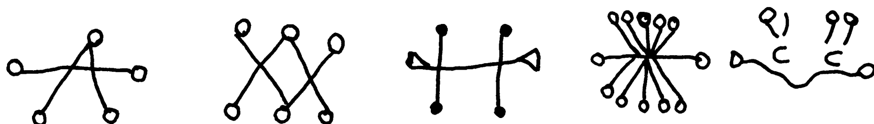
Upon the seventh step stand these:

PTḤYH	RZY'L	'GRY'L	HGDY'B
'DRWN	KRQṬ'	QṬYPWR	'BRY'L
ṠTQY'L	^{c}MY'L	SYKBRDWM	

These are they who stand on the seventh step, girt with strength, their might like a lion. Half of them are like fire and half of them cold as water. They stand in their place (and are weakened from their fear).[37] They are wondrous because of their deeds and no one can comprehend their image,

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[35] See note 14 above (p.46). The characters given in the text are from Ms. ח . Ms. ט reads:



[36] אמינטון for ἀμίαντος i.e. "asbestos." Properly an adjective meaning "undefiled." Asbestos was used to fashion magical chains. Cf. PGM XIII:300; and the Fifth Firmament, line 40 and note 11 (p.76).

[37] The text appears to be corrupt. Compare with lines 157-160 below.

for they come great in stature with sparks of light upon their eyelids. Those who stand below are unable to look at their appearance and those, too, who stand above are frightened by their appearance; for they turn to every side and above, and they move in all four directions.[38]

If you wish to expel from the city every dangerous wild animal, whether lion, or wolf, or bear, or leopard, or (if you wish to quell) a river or sea which is rising and washing against buildings, (do the following). (For the wild animals) make a bronze image in the likeness of the one (which you desire to expel) and then make an iron *lamella* and write upon it, on the obverse and reverse, the names of the angels (of the seventh step) and bind it upon (the image) and bury it at the entrance of the city and let its face be facing north. If it is a river or a sea you wish to bind so that it will not come and flood (the city), make a stone image (of a man), write (the names of) these angels on two copper *lamellae* and place them beneath his heels, and make a marble staff and place it on his shoulder, his right hand grasping the staff and his left hand open and his face towards the water.[39]

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[38]This implies that the angels can look in all directions at once.

[39]This image seems to be forbidden by Rabbinic texts. Cf. Mishnah Avodah Zarah 3:1; Maimonides, Mishnah Torah on A.Z. 7:6. Note that there are no spells, rituals, or sacrifices mentioned to be used when employing this figure. Perhaps a later hand has deleted them.

Upon the eighth step stand these:

'BRH	BRQY'L	'DWNY'L	^{c}ZRY'L
BRKY'L	^{c}MY'L	QDŠY'L	MRGY'L
PRW'L	PNY'L	MRBNY'L	MRNYS'L
ṠMY'L	^{c}MNY'L	MTN'L	HWD HWD

These are they who stand upon the eighth step.[40] Their appearance is as shining amber, they speak by their deeds, trembling and fire are in their dwelling place, (their presence) is filled with fear.[41] They rule the spirits that wander in the earth, and in a place where their name is invoked an evil spirit cannot appear.

If you wish to drive off an evil spirit so it will not come to a woman when she is in childbirth and so it will not kill her child, before the woman's pregnancy write (the names of) these angels on a golden *lamella* and place it in a silver tubular case and let her wear it, and at the time of childbirth take four silver *lamellae* and write upon them (the names of) the angels and place them in the four sides of the house[42] and no (evil) spirit will come in.[43]

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[40]The sixteenth, הוד הוד, is not an angelic name. It is rather a description of their magnificence. Possibly amend to read הוד והוד both here and in 2:121.

[41]The text says, "they are filled with fear," but the meaning is clearly that they frighten those they encounter.

[42]Probably the center of the four walls and not the corners.

[43]Literally "come up," but the meaning is come up into (the house)."

Upon the ninth step stand these:

GDWDY'L	SKSY'L	TRSWNY'L	NṢḤY'L
'ṢDD'	RBNY'	ḤLYL'L	TWQPY'L
SMKY'L	PDH'L	QRB'	ṢY'L
PR'L	PTḤY'L		

These are they who stand on the ninth step. Quick and mighty, flying through the air, their strength is a breastplate and they appear to have swords in their hands; prepared for war, grasping bows and holding javelins, they leap forth from the fire. And they have horses of fire, and the harness of their chariots is of fire, and terror goes with them wherever they turn.

If you wish that a man going forth to war be protected from arrow, sword, or any blow, take seven leaves of a bay tree[44] and write these names on them, two on each and every one of them, and put them in spikenard oil, and on the day he goes forth to war, let him smear (the oil) upon his flesh and upon his sword and his bow and arrows. Again write (the names of the angels) on a silver *lamella*, put them in a bronze tubular case, and let him tie it over his heart, then no blow will touch him.

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[44] Reading ערא for ער. Cf. Jastrow, Dictionary 1109; PGM XXIV:15; I:264.

Upon the tenth step stand these:

DKRY'L	ḤRY'L	ṠBQY'L	'TKY'L
SMYK'L	MRMW'L	QN'L	ṢPTP
YH'L	'LSDQ	'KPP	ᶜZM'L
MKMYK'L	TRKY'L	TBGY'L	

These are they who stand on the tenth step.[45] They have been commanded (to reward) truth. Before them are myriads upon myriads (of angels) holding reed (pens) for fire and writing scrolls uninterruptedly, and recording acquittal for all those who call upon their names, (so that they) will be rescued and saved from forced tribute, the law of the land, and from every death penalty.

If you wish to rescue your friend from a bad judgment, or from any difficulty, purify yourself from all impurity, and do not cohabit with a woman for three days; then stand before the sun at the dawn and repeat these names (of these angels) and say:

I beseech thee O great angel who art called "sun," who ascend the steps of the firmament, who watch the children of men, that you will perform my request and will bring my words before the King of Kings of Kings, the (Holy One) Blessed be He, to whom I pray concerning the case of N son of N, who is in trouble and has a bad case; and that you will bring over for him, from (God's) presence, something good and a time of relief. Let those who sought to do him evil be ashamed and let him be rescued without injury.

In addition, write (the names of) these angels on a copper *lamella* and conceal it in the east, so it will be exposed to the sun at sunrise.[46] Do everything in purity and you will succeed.

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[45]For the tenth angel read אל צדק as one word with Ms. ח.

[46]Literally, "at its arising."

Upon the eleventh step stand these:

RPDY'L	DMW'L	M'RYNWS	'MYN'L
ṢḤY'L	^{c}QRY'L	'DNY'L	RDQY'L
Ṡ LMY'L	'STṬY'L	SṬ'L	'GLGLTWN
'RMWT	PRḤG'L	NPPMYWT	

These, their position is upon the eleventh step. There is fear where they stand, a great multitude stationing (themselves) and establishing camps of ministering (angels) in the heaven, for on their command angels of fire run and return, causing (men) to descend from greatness and rise to splendor. They fly to and fro, resuming their places, glorifying their creator and extolling their maker.

If you wish to restore to office one who has fallen from his place, a king, or minister, or governor, or judge, take oil and honey and fine flour and place them in a new glass vial,[47] and purify yourself from all impurity, and do not eat *nevelah*[48] and do not touch a woman's bed,[49] for seven days. Then on the seventh day stand beneath the moon, in its fourteenth, fifteenth, or sixteenth day,[50] and take the vial in your hand, and write on it (the names of the angels of) this encampment of the

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[47] פיאלי for φιάλη.

[48] That is meat from an animal which has died from natural causes

[49] This expression should probably be understood as a metaphoric prohibition of cohabitation, though the literal meaning may be understood as a Rabbinic precaution against impurity.

[50] That is, "on the full moon." It seems to be implied by 2:163 that one may begin preparations on either the seventh, eighth, or ninth, but since 2:172 implies that the adjuration is to be recited on all three days of the full moon, one must begin preparations on the seventh.

(eleventh) step and recite over it seven times, while facing the moon, the names of the angels and say:

> *I bring my petition before you, O Moon, who travel by day and by night with chariots of light and angels of mercy before and behind you. I adjure you by the King who causes you to rise and set, as you are thin and become full and return to your place, so restore N son of N to his place and let him be (again) honored in the eyes of all who see him, and as you have glory in the world, so bestow glory upon him in the eyes of all the children of Adam and Eve, and restore him to his office, and let him rule as at the beginning and let him not move from his position (again).*

Do this for him for three days, and afterwards make them[51] into a cake and dry it at night so that the sun does not shine on it, and have him eat it for three days, before sunrise, and bury (the) vial, with the writing still on it,[52] in his house.

Upon the twelfth step stand these:

'STRYMY	BR'WT	BMR'WT	DRWDY'L
SDRLY'L	TLHBM	BRG'L	PY'L
PP'L	YKPTYNY	KLPTWN	BWBWKWK
'WMTWN	'RTMYKTWN	'SMYGDWN	SPNYG
PRNYG'L	PSYKSWK	T'GYSWN	'RTLYDY

These, their position is on the twelfth step. Surrounded by righteousness, rays of majesty on their heads, full of understanding, they understand how to praise (the Lord). They stand in two equal companies, half of them singing and the other half answering after them. Their language heals, their speech binds up (wounds), and anything they mention will be successful.

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[51]I.e., the oil, honey, and flour.

[52]Literally, "and vial bury written." One expects "and bury the inscribed vial" in order to parallel 2:165.

If you wish to cure a headache (affecting) half the head[53] or to bind or rebuke the spirit causing blindness, take fat that covers the brain of a black ox, and while in (a state of) purity, write on it the names of these angels and place it in a silver tubular case, then bind the tube with seven colors[54] and place it beside the pain. (In order to succeed) abstain from meat, from wine, from (contact with) the dead, from menstruating women, and from every unclean thing.

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[53]Cf. PGM VII:199.

[54]Cf. PGM VII:271.

(THE THIRD FIRMAMENT)

The third firmament is filled with storerooms of mist from which the winds go forth, and inside it are encampments of thunder from which lightning emanates. Within, three princes sit on their thrones; they and their raiment have an appearance like fire and the appearance of their thrones is like fire, fire that gleams like gold, for they rule over all the angels of fire. They are like fire in their strength and their voices are like the roar of a peal of thunder. And their eyes are like sunbeams, and they rule over the wheels of flame and fire. Moreover, they have wings to fly. The whinnying of their mouths is as horses,[1] their appearance like torches; when they speak they cause trembling, when they shout they cause weakness. They soar in every direction and fly to every corner (of the world).

These are the names of the princes who rule in the habitation[2] which is the third firmament. The name of the first is YBNY'L, the name of the second is RHTY'L, and the name of the third is DLQY'L. YBNY'L is in charge of all things concerning the igniting and extinguishing of fire. RHTY'L is in charge of every chariot of fire[3] causing it to

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[1]Cf. Nah 2:5.

[2]מעון, i.e., habitation, temple, place.

[3]The chariots of fire are the heavenly fires over which these princes rule. The circling celestial bodies are viewed as the circling chariots of the hippodrome. Thus RHTY'L appears as the ruler of chariot races and his name (*RHT* = run) indicates that he was created for this function. The association of RHTY'L with the other angels of fire comes through Helios who drove a fiery chariot and team and was therefore the most conspicuous of charioteers and thus became the patron of their profession.

run (successfully) or to fail.[4] DLQY'L is in charge of flames of fire, to kindle or quench (them).

These are the names of the angels who serve YBNY'L:

Ṡ^{c}YPY'L	'DRY'L	TDHDY'L	B^{c}ŠY'L
ṬHPY'L	RLBY'L	BLNY'L	THZRY'L
'^{c}ZY'L	'MNḤY'L	MLTḤY'L	DYBQY'L
BRṠS'L	SḤ'L	TTB'L	QSMY'L
ṬSY'L	QSṬSDY'L	NMDY'L	

If you wish to extinguish (the fire which heats) a bathhouse so it will neither flare up nor burn, bring a salamander[5] and place it in a glass vessel with oil aged for three years. Do not set it upon the ground, but repeat backwards over it seven times during the third hour of the night the name of the overseer and the names of the angels who serve before him, and say:

> *I adjure you, O salamander, in the name of YBNY'L and in the name of the angels of fire who serve him, just as you were driven from fire, so drive away and extinguish the fire from the bathhouse[6] of N son of N. And you, angels of fire, all of whose deeds pertain to fire, do not permit fire to enter or warm this bathhouse, but stand on the gates of his (the owner's) house and enter it, and make it like cold snow[7] or cold water.*

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[4]Literally, "stumble." The author is writing of chariots but thinking of horses.

[5]סלאמנדרא for σαλαμάνδρα. The salamander is well known in the ancient world as being associated with fire. Cf. Ginzberg, Legends 5.52, n. 157f.

[6]Deleting מהלט, i.e., "blazing" since the purpose was to prevent ignition and the adjective implies the bathhouse is already ablaze.

[7]Cf. Prov 25:13.

Then take the flask of oil and put some of it on the four corners of each and every room. If you wish to undo the spell, take some of the remaining oil and stand facing the sun and repeat the name of YBNY'L and the names of the angels who serve him and say:

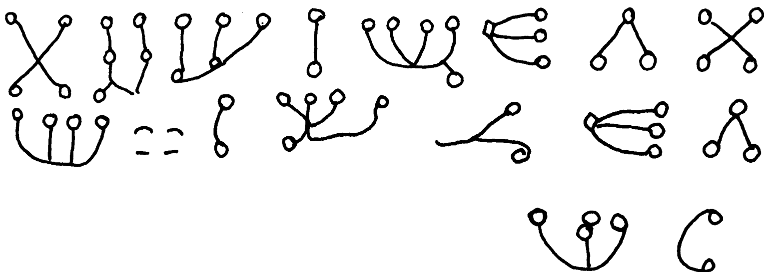
> *I adjure you, angel of fire and angel of conflagration, that you will undo what I have bound and will permit the angels standing at the gates of the bathhouse of N son of N to ignite and kindle its fire as before.*

Then take the flask of oil and pour (some of it) in the four corners of each room and the fire will ignite and burn.

These are the names of the angels who serve RHTY'L:

'GR'	ZRGRY	GNṬS	T^{c}ZM'
LTSRP'L	GDY'L	TMNY'L	^{c}QHY'L
GWḤPNY'L	'RQNY	ṢPYQW'L	MWŚY'L
SWSY'L	HTNY'L	ZKRY'L	'KNSP
ṢDQY	'ḤSP	NKMR'	PRDY'L
QLYLY'L	DRWMY'L		

[8]



[8]These characters are from Ms. ח . Cf. Second Firmament, note 14 (p.46).

If you wish to race horses, (even) when they are exhausted, so that they will not stumble in their running, that they will be swift as the wind, and the foot of no living thing will pass them, and they will win popularity in their running, take a silver *lamella* and write upon it the names of the horses and the names of the angels and the name of the prince[9] who is over them and say:

> *I adjure you angels of running, who run amid the stars, that you will gird with strength and courage the horses that N is racing and his charioteer*[10] *who is racing them. Let them run and not become weary nor stumble. Let them run and be swift as an eagle. Let no animals stand before them,*[11] *and let no other magic or witchcraft affect them.*

Take the *lamella* and conceal it in the racing lane (of the one) you wish to win.

These are the names of the angels who serve DLQY'L:

NWRY'L	'ZLYBN	'YLY'L	MLKYH
ḤYLY'L	ḤRH'L	ṠLQY'L	ṢGRY'L
PSKY'L	^{c}QRY'L	SMNY'L	ṢBBY'L
NḤLY'L	TGMLY'L	'MYNW'L	TLB^{c}P
QṬḤNY'L	'PRY'L	'NGY'L	MṠRY'L
'MNGN'N			

If you wish to give proof[12] (of your powers) to your

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[9]The texts read "princes," but the singular is necessary. Cf. Ms. ח

[10]הניוכוס for ἡνιόχος.

[11]Cf. Dan 8:4.

[12]דוקמי probably for δοκιμή - "proof" or "demonstration," but possibly δόγμα - i.e. "example." Cf. Second Firmament. note 33 (p.51).

beloved or to your friend, for example, to fill a house with fire which will not burn, take a root[13] of a wild plant[14] and put it on burning coals and as the smoke rises in the house, recite the names of the angels and the name of their overseer, who is DLQY'L. When the smoke rises seven times, and when the smoke will be....[15] all those who see it will see it as fire. When you recite the names of the angels say:

> *I adjure you, O angels cloaked in fire, by Him who is all fire, who sits upon a throne of fire, and whose ministers are a flaming fire,*[16] *and encampments of fire serve before Him. By His great name I adjure you, that you show me this great miracle and fill this house with your fire. Let me and all with me see this great miracle and not be afraid.*

When you finish your words, you will see the house filled with fire. If you wish to cause (the fire) to subside speak the adjuration backwards and say:

> *Angels of fire, extinguish, extinguish at once, hurry, make haste.*[17]

How great are your works O Lord, you have made all of them in wisdom.[18]

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[13]Reading עקד for עגר.

[14]אגריאופוריס for ἀγρίοφορος.

[15]The text seems corrupt. We seem led to understand, "and when the smoke will be (all that can be seen) all those who see it will see it as fire."

[16]Cf. Ps 104:4

[17]Cf. 1 Sam 20:38

[18]Cf. Ps 104:24. This is the end of the Third Firmament and not part of the adjuration.

(THE FOURTH FIRMAMENT)

The fourth firmament is pitched[1] upon a storm wind, and stands on pillars of fire, and is held up by crowns of flame,[2] and full of treasuries of strength, also storehouses of dew. As each of its corners are swift angels running with each other, prancing, prancing.[3]

Within are seven rivers of fire and water, and along them, on both sides, stand innumerable angels. On one side stand angels of fire that burn with an incandescent flame and on the other side angels of cold wrapped in hailstones. Neither do the (angels of cold) quench (the angels of fire) nor do (the angels of fire) ignite the (angels of cold). These immerse themselves in the rivers of fire and those immerse themselves in the rivers of water,[4] and they all recite and chant[5] songs and praises to the Life of the World for He created them to glorify His power.

Within the (fourth) firmament is the lovely bridal chamber of the sun, filled with light and all aflame. The angels of fire, girded with strength, surround him (the sun) and lead him during the day. Then the angels of water, their bodies like

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[1]That is, it is pitched like a tent upon its posts.

[2]Greek capitals on columns seem implied.

[3]Cf. Judg 5:22 .

[4]The immersion is for ritual purification. Presumably they immerse themselves in the river of their own substance, rather than the opposite, but the text leaves the question open.

[5]They thus alternate like a choir. The singing thus seems to be antiphonal.

the sea and their voices like the voice of waters[6] strengthen themselves with an adornment of might and lead him at night.

These are the names of the angels that lead him during the day:

'BR'SKS	MRMR'WT	MWKTY'L	M'RYT
ṢDQY'L	YḤSY	ḤSY'L	RB'L
Y'BWK	MY'L	KRYMK'	MRM'N
PW'L	GBRY'L	'ŠTWN	TWQPY'L
'LY'L	NPLY	'W'L	QWDŠY'L
HWDY'L	NRWMY'L	YRŠY'L	MLKY'L
'GRYT'L	LHGY'L	MNWRY'L	PL'W'L
NWRY'L	HRM'Y'L	NSBRY'L	

These are the princes of the encampments who lead the sun during the day.[7]

And these are the names of the angels who lead him at night:

PRSY'L	ṢRṢY'L	^{c}GY'L	NBYM'L
^{c}MY'L	YSRY'L	'SM^{c}W'L	ŠPṬY'L
Ṡ'W'L	RDRY'L	Ṡ^{c}SY'L	LYBB'L
BNRY'L	ṢGRY'L	MNH'L	LMY'L
PRY'L	PDH'L	LYBR'L	RBṢ'L
ḤMQY'L	BGHY'L	NBRY'L	QṢPY'L
R^{c}DNY'L	ḤTNY'L	'SPPY'L	ḤLW'L
ṠM'Y'L	ZḤZḤ'L	NKBRY'L	PṢ'L
QMNY'L	ZH'L	ḤDY'L	

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[6]Perhaps read כקול מים רבים, "like the voice of many waters." Cf. Ps 93:4.

[7]Apparently each of the thirty-one named here and below is a leader of others. Note the first angel, ἅβρασαξ, is a transliteration of the correct spelling.

These are the princes of the encampments who lead him at night.

If you wish to view the sun during the day, seated in his chariot and ascending; guard yourself, take care, and keep pure for seven days from all (impure) food, from all (impure) drink, and from every unclean thing.[8] Then on the seventh day stand facing (the sun) when he rises and burn incense of spices weighing three shekels before him, and invoke seven times the names of the angels that lead him during the day. Then if you are not answered after these seven times, go and invoke them in reverse order seven times, and say:

> *I adjure you, angels that lead the sun in the power of your strength on the heavenly paths to illuminate the world, by the One whose voice shakes the earth, who moves mountains in His anger, who calms the sea with His power, who shakes the pillars of the world with His glance, who sustains everything with His arm, who is hidden form the eyes of all the living, who sits upon the throne of greatness of the kingdom of the glory of His holiness, and who moves through the entire world; I repeat (your names) and adjure you by His great, fearful, powerful, majestic, forceful, mighty, holy, strong, wondrous, secret, exalted, and glorious name;*[9] *that you will do my will and desire at this time and season, and will remove the radiance of the sun*[10] *so I may see him face to face as he is in his bridal chamber. Let me not catch fire from your fire and give me*[11] *permission to do my will.*

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[8]Abstinence from impure food and drink seems implied rather than a fast. This creates a parallel to "unclean things" and follows the same pattern as previous commands of abstinence found in SHR.

[9]For an example of this type of listing see BT Berakhot 33b.

[10]The rays of the sun obscure the sun angel.

[11]Reading לי for לו with Ms. ל .

At the completion of your adjuration, you will see him in his bridal chamber and you can ask him (to foretell questions) of death or life, good or evil. And if you wish to release him, repeat the adjuration and say:

> *I adjure you that you return the radiance of the sun to its place as in the beginning.*

Then the sun will go on his way.

If you wish to see the sun during the night, proceeding (on his course) in the north,[12] purify (yourself) for three weeks of days from all (impure) food and drink, and from every unclean thing. Then stand during the third hour[13] in the night watches, wrapped in white garments, and say twenty-one times[14] the name of the sun and the names of the angels that lead him at night, and then say:

> *I adjure you, angels that fly through the air of the firmament, by the One who sees but is not seen, by the King who uncovers all hidden things and sees all secret things, by the God who knows what is in darkness, and who transforms the shadows into morning,*[15] *and who illumines the night as the day, before whom all secrets are as clear as the sun, for whom there is nothing too difficult.*[16] *In the name of the Holy King who walks upon the wings of the wind,*[17] *by the letters of the complete name that was revealed to Adam in the Garden of Eden, (by)*[18] *the Ruler of the planets,*[19] *and the*

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[12] Cf. 1 Enoch 72:5.

[13] Cf. PGM XXXVI:136.

[14] This adjuration is triple the previous one in both number of days and times the adjuration is spoken.

[15] Cf. Amos 5:8.

[16] Cf. Jer 32:17.

[17] Cf. Ps 104:3.

[18] Reading במושל for המושל .

[19] "By the ruler of the planets," stars or fate.

sun, and the moon, who[20] *bow down before Him as slaves before their masters, by the name of the wondrous God, I adjure you, that you will make known to me this great miracle that I desire, and that I may see the sun in his power in the (celestial) circle (traversed by) his chariot, and let no hidden thing be too difficult for me. Let me see him perfectly today, and let me ask him what I wish, and let him speak with me as a man speaks with his friend and tell me the secret of the depths, and make known to me hidden things, and let no evil thing happen to me.*

When you finish speaking, you will hear a peal of thunder from the north and you will see something like lightning come forth and light up the earth before you. And after you see him, you will assuredly bow down to the ground and fall upon your face to the earth and pray this prayer:

Holy Helios who rises in the east, good mariner, trustworthy leader of the sun's rays, reliable (witness), who of old didst establish the mighty wheel (of the heavens), holy orderer, ruler of the axis (of the heaven), Lord, Brilliant Leader, King, Soldier.[21] *I, N son of N, present my supplication before you, that you will appear to me without (causing me) fear, and you will be revealed to me without causing me terror, and you will conceal nothing from me and will tell me truthfully all that I desire.*

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[20] Reading המשתחוים for משתחוים .

[21] The prayer to Helios here is transliterated into Hebrew from Greek. Cf. Margalioth, Sepher 12 and 99f. The following transcription differs from Margalioth in the underlined words: εὐσεβὴς ἀνατολικὸν Ἥλιος, ναύτης, ἀγαθὸς, πιστὸς ἀκτῶν κορυφαῖος,

εὔπιστος, ὃς πάλαι τροχὸν ὄβριμον καθίστης, κοσμητὴς ἅγιος.

πολοκράτωρ, κύριε, πομπός εὔφωτος, τύραννος, στρατιώτης.

Then stand up and you will see (the sun) in the north proceeding to the east.[22] After this, put your hands behind you, and bow your head low, and ask whatever you desire. And after you have questioned him, lift your eyes toward heaven and say:

'WRPLY'L, 'WRPLY'L,[23] *I adjure you by the One who formed you, for His splendor and His glory, to illuminate His world, and who gave you rulership of the day, that you will not harm me,*[24] *and will not terrify me. I shall neither fear nor tremble, and you will return to your course in peace when I release you*[25] *and you will not pause in your course from now on forever.*[26]

AMEN SELAH.[27]

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[22] Cf. 1 Enoch 72:5.

[23] אורפליאל, this is apparently a name for the sun. Possibly אור פלי אל. The "marvelous" or "hidden" "light of God." Where פלו = פלאיה פלאו

[24] Cf. PGM I:346; IV:3122; V:41.

[25] Reading ואתירך for וחתירך.

[26] Cf. Ps 115:18.

[27] This is the conclusion of the Fourth Firmament and not part of the preceeding adjuration.

(THE FIFTH FIRMAMENT)

The fifth firmament is exceedingly exalted. It is magnificent in appearance, for within it are clouds of splendor. It is filled with angels of majesty, and within it (their knees) knock with fear. They are stationed in troop after troop, glorifying (the One) who carved them into flame. The sound of their running is like the crashing of the sea, and their walk is like wheels of thunder. Therein, moreover, are twelve princes of glory seated upon magnificent thrones, the appearance of their thrones is like that of fire. They quarter the heavens at the middle by facing the four directions of the world, three by three toward each direction.[1] And (the) angels run when they send them, and their roaring shakes the world. Lightnings issue from their breath and they have wings of fire and are wreathed with crowns of fire, and the (fifth) firmament shines from the lustre of their faces. They are in charge of the twelve months of the year and understand what will be in each and every month, and without them nothing can happen, for they were created for this. Each is stationed over his month[2] since they make known month by month that which will be in each and every year.

These are the names of the twelve princes of glory of the fifth firmament:

Ṡ^{c}PY'L	DGHY'L	DYDN'WR	T^{c}NBWN
TRWRGR	MWR'L	PḤDRWN	YLDNG
'NDGNWR	MPNY'L	ḤŠNDRNWS	'BRKY'L

[1]This seems slightly redundant. Perhaps one λ should be deleted, thus reading "three toward each direction.

[2]Cf. Isa 47:13.

These are they who are in charge of the twelve months of the year, from the month of Nisan to the month of Adar, each in his month, as they are written.[3]

If you wish to know in which month you will be taken from the world, or what will occur in each and every month, or in which month there will be rain, whether the grain will be plentiful, whether the olive tree will drop its fruit, or in which month kings will set forth for war, or in which month there will be pestilence among men and cattle, or in which month an epidemic will fall among men, or whatever you wish (to know); ask them and you will know.

If you wish to know in which month you will be taken from the world;[4] take refined gold *lamellae* and make from them twelve pieces of foil,[5] then write on each of them the name of an angel and the name of his month. Then take good oil that has aged for seven years and throw all the pieces of foil into it and recite this adjuration seven times over the oil, and say:

I adjure you, O angels of wisdom and understanding, by the One who spoke and the world came into being, by the name of the God of Truth, the majestic and glorious, The King high and exalted, strong and powerful, mighty and wondrous, God of all creatures, Refuge of Hosts, righteous, pure and upright and trustworthy, and by the name (of Him) who established you over all the months of the year, He who sits in hidden heights,[6] *who*

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[3]This probably means "as they are written above," i.e., the preceeding list gives them in the order of their months from Nisan to Adar.

[4]Cf. PGM I:188; XIII:711.

[5]Literally, "hammered out pieces."

[6]Cf. Ps 91:1.

reveals secret mysteries, who rules over death and life, who is King forever and ever and ever, who is established for all eternity. By this adjuration, the great, powerful, strong, fearful, terrible, wondrous, pure, and holy, I adjure you that you will truthfully make known to me the month in which I will be taken, and tell me my fate,[7] *in accordance to my request.*

Then put the oil in a new glass vessel (and place it) under the stars for seven nights without exposing it to the sun. And on the seventh night, get up in the middle of the night, and look at the oil and see which month is written upon whichever piece of foil floats on the surface of the oil. In that month it is your fate to be taken. But before you perform this rite, purify yourself from all impurity for three weeks of days, and guard yourself from all (meat of) small animals[8] and from all that yields blood (when slaughtered) even fish, and do not drink wine, and do not come near a woman, and do not touch a grave, be wary of nocturnal pollution, and walk in humility and prayer, and make your prayers and supplications long, and devote your heart to the fear of heaven, and you will succeed.

After the rite, take the oil and be careful of it for it has great healing power. Make a ring of purified silver, with a large hollow space within.[9] Take all the pieces of foil and

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[7]Literally, "cast my lot for me."

[8]See 1:223; 2:8; and note 71, First Firmament (p.41); note 6, Second Firmament (p.43).

[9]מגלוקמוס perhaps for μεγαλοκοιλος i.e. "pot bellied." The equivalent is dubious, but the sense is clear: a ring with a large top containing a compartment for storage.

and put them in the ring with a white flower[10] and with asbestos,[11] and seal (it) and place it on your finger; then no evil eye and no evil spirit will come near you, and no evil thing will have dominion in (your) house. In the oil is a great (power of) healing to the sick.

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[10] פרח לבן is literally "white flower," and is possibly Greek in origin. Cf. PGM XII:356. Possibly an extract or wine made from the flower.

[11] אמיינטון for ἀμίαντος . Cf. 2:101 and note 36, Second Firmament (p.52).

(THE SIXTH FIRMAMENT)

As for the sixth firmament, its storehouses are full of honey.[1] Within is the place prepared for the spirits of the righteous. Light and fire encompass it and within are myriads, thousands upon thousands,[2] and armies and encampments (of angels) standing in awe and trembling. And on the head of each of them is (what) appears as a crown of fire, and their fire has the appearance of gold. The regiments of the army march within (the sixth firmament), and their strength is like an inextinguishable fire and they are in fear from dread of their rulers. For two officers rule over them, one in the west of the (sixth) firmament and one in the east. And before the armies of spirits are myriads of angels created from flame and burning like fire. Their bodies are like fiery coals and upon coals of fire is their station. And they tremble and shake to sing forth[3] songs and praises to the Exalted One of the Universe, who has prepared them to praise His honor and honor His praise.

These are the holy angels who rule over all the encampments of the sixth firmament. The name of the first is 'PRKSY[4] and the name of the second is TWQPYRS. And all the princes of the encampments serve before them.

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[1] נופת, or possibly "fine flour."

[2] Cf. Ps 68:18.

[3] Deleting עמהם, "with them," following Ms. ך.

[4] ἀβραξας ? The common ancient spelling was ἄβρασαξ. Cf. 4:14 and Fourth Firmament, note 7 (p.68).

These are the heads of the encampments which are in the west of the firmament:

WYWTN	DWKMS'L	KRH'L	'ṢRY'L
BYW'L	NRH'L	GṢQY'L	GR^{c}YH
ṢRY'L	MSGY'L	ḤNY'L	'WRPNY'L
'QWDW	MWK'L	'LNYTK'L	DM'L
'KZ'N	ṢYR'YWM	NHRY'L	BHDRK
ṢWPRY'L	SDRKYN	DBWB'WR	'MLY'L
TMPNYH	BHḤML	PRNYN	'MṢTY'L
TYMNHRQ			

Over these 'PRKSY, who has his camp in the west, is ruler.

These are the heads of the encampments which are in the east of the firmament:

GWRY'L	SNY'L	^{c}ZRY'L	ṢRY'L
'LY'L	MLKY'L	MLMY'L	ṢMY'L
RNḤY'L	'QRY'L	QṢTY'L	'BRKY'L
ṢDRY'L	SPYPY'L	'RM'T	DMW'L
MRY'L	^{c}NNY'L	NYPLY'L	DRMY'L
G^{c}ṢY'L	MNHR'L	BHNYRY'L	'PṢRY'L
QL^{c}Y'L	HDRNY'L	DLRY'L	Ṣ^{c}PY'L
DLGLY'L	^{c}DNNY'L	ṬHRY'L	DBRY'L
HMNKY'L	HNY'L	ṬWBY'L	

Over these TWQPYRS, who has his camp in the east of the firmament is ruler.

If you wish to go on a journey (or) to war[5] and if you wish to return (safely) from the war or from the journey, or

[5]Reading או למלחמה for למלחמה, to correspond to the clear separation following "to return from the war or from the journey."

(if you wish) to flee from the city and you want it to appear that a large and powerful company is with you, so that all who see you will be afraid of you, as of one who has with him a military escort armed[6] with swords and spears and all of the implements of battle, (then) before you depart from the city or from the place where you dwell, purify yourself from all impurity and cleanse your flesh from all sin and transgression, and make yourself an iron ring and a pure *lamella* of gold and write (on the *lamella*) during the third day of the month,[7] the names of the overseers and the names of the heads of the encampments (both east and west), and put (the *lamella*) in the ring, and engrave upon the ring, outside of the *lamella* the image of a man and a lion.[8] Then at the time you set out to go on your way[9] and you see that men are coming to seize you, take the ring and put it in your mouth, and lift your eyes to heaven with a pure and cleansed heart and repeat the names of the overseers[10] and the names of the heads of the sixth heaven who serve before them and say:

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[6]Reading והם חגורים for ויהיו חגורי with Ms. ל .

[7]Reading בשלושה בחודש with Mss. ח and ל, thus deleting ימים. Cf. PGM IV:170.

[8]The *lamella* is placed on the top of the ring and the engraving is done around it.

[9]Reading בדרך instead of מן במקום שתעא למלחמה with Mss. ת, ח, ת.

[10]'PRKSY and TWQPYRS.

I adjure you, O angels of strength and might,[11] *by the strong and the mighty right hand (of the Lord), by the force of His might and by the power of His rule, by the God revealed at Mt. Sinai, by the myriads of His chariots,*[12] *by the God whose ministers are a thousand thousands of ten thousands, by the Lord who saved Israel, all six hundred thousand, from Egypt, by the life of the worlds, who spoke to Moses face to face, by the Lord who brings princes to naught,*[13] *by the Rock whose hand is sufficient to save and to rescue, by the One who commanded and ignited the camp of Sennacharib,*[14] *by His name and by its letters; I repeat (your names)*[15] *and adjure you that you come and stand with me, to aid at this time in every place that I will go. Be seen with me as a great army, in all your might and with the strength of your spears, and let all who see me, from near or far, and all who come to fight me or to seize me, be shattered before me by their great fear of your terrible appearance.*[16] *And let them not be able to harm me or approach me, let fear and terror fall upon them*[17] *and let fear of me fall upon them and all the children of Adam and Eve and upon every dangerous animal, and let them (all) tremble and recoil from before me.*

When you finish speaking the adjuration, you will see something like fog and smoke before you. Then take the ring from your mouth and put it on your finger. And when you come to your house and wish to release (the angels), return the ring to your mouth and stand facing the sun and repeat (the names of the) angels in reverse order and thereafter say:

I release you, go on your way.

Then put the ring on your finger.

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[11]Cf. Ps 24:8.

[12]Ps 68:18.

[13]Cf. Isa 40:23.

[14]Cf. 2 Kgs 19:35; and Isa 37:36. Neither source mentions any fire.

[15]I.e., those of the ministering angels and their overseers.

[16]Cf. Matt 26:53.

[17]Cf. Exod 15:16.

(THE SEVENTH FIRMAMENT)

The seventh firmament, all of it is sevenfold light, and from its light all the (seven) heavens shine. Within it is the throne of glory, set on the four glorious *Ḥayot*.[1] Also within it are the storehouses of lives,[2] and the storehouses of souls. There is no calculation or limit to the great light within it, and the fullness of the light illumines all the earth. The angels are fixed in pillars of light, and their light is as the light of the brilliant star[3] and cannot be extinguished, for their eyes are like flashes of lightning, and they stand upon the margins of (the divine) light, and glorify in fear the One who sits upon the throne of glory. For He alone sits in the heaven of His holiness, seeking out judgment, evening the scales of justice; judging in truth and speaking in righteousness.

And before Him the books of fire are open

And from before Him flow rivers of fire.[4]

When He rises[5] the gods are afraid,

And when He roars the pillars shake,

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[1]The "living creatures" of Ezekiel's vision. Cf. Ezek 1:5ff. The *ḥayot* and *opanim* are part of or equivalent to the class of heavenly beings, like the *cherubim* in Ezek 10, who are the supports of the heavenly throne of the deity.

[2]"Lives" are here thought of as entities placed by the deity in all living things, and causing them to live. They are distinguished from "souls." Cf. Gen 2:7, "the breath of lives."

[3]This is certainly a reference to Aphrodite-Venus, who has been referred to previously. Cf. First Firmament, note 44 (p.33).

[4]Cf. Dan 7:10.

[5]Possibly "When He lifts (His voice)."

And from His voice the doorposts tremble.[6]
His soldiers stand before Him,
But they do not gaze upon His likeness.
For He is hidden from every eye,
And none can see Him and live.
His appearance is hidden from all,
But no appearance is hidden from Him.
He uncovers deep things from the darkness,[7]
And He knows the secrets of obscurity.
For light dwells with Him,[8]
And He puts on light as a garment.[9]
He sits on light as a throne,
And light is a wall around Him.[10]
The *Ḥayot* and *Opanim* bear Him up,
As they fly with their wings.
They have six wings each
And they cover their faces with their wings,
And they turn their faces downward.
Their faces are turned toward their fellows,[11]
And they do not lift their faces upwards,
Because of their fear and their terror.

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[6]Cf. Isa 6:4.

[7]Cf. Job 12:22.

[8]Cf. Dan 2:22.

[9]Cf. Ps 102:4.

[10]Literally, "closes off what surrounds Him."

[11]Literally, "to the four of them."

Troops upon troops stand one above another before Him,
And immerse themselves in rivers of purity.
And wrap themselves in garments of white fire,
And sing with humility in a strong voice:
"Holy Holy Holy is the Lord of Hosts,
The whole world is full of His glory,[12]
He is prior to all creatures;
He was when earth and heaven were not yet.
He is alone;
There is no stranger with Him.
By His strength He upholds the heaven(s),
And in all the heavens He is feared,
And by all the angels He is revered,
For by the breath of His mouth they were formed
And to glorify His power they were established.
He (acts) alone and who can turn Him back?[13]
And if He commands none can annul.
For He is the King of Kings of Kings,
Ruling over all of the kings of the earth,
And exalted among the angels of heaven.
He searches hearts before they are formed,
And He knows thoughts before they occur.
Blessed be His name
And blessed the greatness of His glory.

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[12]Cf. Isa 6:3.

[13]Cf. Job 23:13.

For ages and ages,
    And for an eternity of eternities.
For there is no God apart from Him,[14]
    And there is no God beside Him.
Blessed is His name in each generation
    And blessed in the heavens on high.
Blessed is His name with its might,
    And blessed its mention with the beauty of His power.

For as His name so is His praise as it has been said (in scripture): As is your name, O God, so is your praise to the ends of the earth; your right hand is full of righteousness.[15]

He brings the pure to reverence Him,[16]
    And in His wrath drives away the impure.
He moves mountains by His might and strength,
    They did not know when He overturned them in His wrath.[17]
He holds the world as a cluster of grapes,
    Bearing all that was, is, and will be.[18]
He is the Ancient of Days,[19]

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[14]Cf. 2 Sam 22:32.

[15]This is a prose gloss which breaks the continuity of the hymn.

[16]Literally, "to His fear," i.e., to worship and magical practices.

[17]Cf. Job 9:5.

[18]Cf. Heb 1:3.

[19]Cf. Dan 7:9.

And with Him are enduring riches and righteousness.[20]
Blessed be His glory from His habitation,
And blessed (be He) in the beauty of His dignity.
The hearts of thóse who fear Him He fills with knowledge,
To search and to know the power of the fear of His name.
Blessed be His name in the dwelling place of His splendor,
And blessed in the beauty of His strength.
Blessed be His name in the storehouses of snow,
And blessed in the rivers of flames.
Blessed be His name in the mists of brilliance,
And blessed in the clouds of glory.
Blessed be His name in the myriads of chariots,[21]
And blessed in the thousands upon thousands (of His warriors).
Blessed be His name in the chains of fire,
And blessed in the ropes of flame.
Blessed be His name in the peals of thunder,
And blessed in the bolts of lightning.
Blessed be His name in the mouths of all on earth,
And blessed in the depths of the earth.
Blessed be His name amid all the deserts,
And blessed amid the waves of the sea.
Blessed be His name alone on His throne,

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[20] Cf. Prov 8:18.

[21] Cf. Ps 68:18.

And blessed in dwelling places of His majesty,
Blessed be His name in the mouth of all living,
And blessed in the song of every creature.
Blessed be the Lord forever,

AMEN, AMEN, HALLELUJAH.

APPENDIX: ANGELIC LISTS

THE FIRST FIRMAMENT

And these are the names of the angels of the first encampment who serve אורפניאל:

בומדי דמנא אנוך אמוך אלפי קטיביא פטרופי גמתי פאאור נרנתק
רקהתי אורנה מאות פרוכה אקילאה תרקויה ברוק סחרורא אתנני
גילאן תכת ארנוב אשמי יוצש כפון כרבי גירשום פריאן ששמע
אבבא נתנאל אראל אניף תרואור עבדיאל יווס אלון מואל ללף
יחספת רחגל רומאפי יכתי ארניאל פובזן כדיאל זכריאל אגדלן
מיגאל גאופר כרתה כילדה דיגל אלנו תירלי סבלה אביאל אל
כסיל סיקמה אשבה יותנה ראלכה חליאן אפתיאל תיאמיאל אלאל
נוזיאל אפיכה תלגיאל נענה אסתיאל.

These are the names of the angels of the second encampment who serve תיגרה:

אכסתר מרסום ברכיב כמשו אשטיב כריתאל אדיר גבא אקרבא
אנבור כביר תילה בריתור תרטם נטפיאל פריאל תרוחון שלהבין
אשלבא משתוב גרחתא חגרא איטמיאל חגל לגח מניתיאל תנימיאל
איכרית אבריתא רכילאל חשתך פפהש אסתירוף אודיאל אשביר
מלכיאל ארוש דשווא המך תרגח זמבות הצניפלפת שוזא אשפור
ארק קנומיאל נהיאל גדיאל אדק ימומיאל פרוג דחגיאל דגריאל
אגריאל ארונור דונרניא דלכת תבל תליאל אליאל מותאר אלפיאל
פיתפרא לפום אור טמר אדליאל אסטורין אזותי איסטורטי דאובית
ברגמי דמומיאל דיגרא אביבאל פרוטיאל קומיאל דגוגרא דלגיאל
פדותיאל.

These are the names of the angels who serve דנהל in the third encampment:

אוגרבבו אובשאל ברתוביאל כלוביאל רחביאל אוהיאל כרבתון
כרבא דאינוט איניך אבירם אתגלא אותות אשתנואל אשפר תגריאל
אמיכאל אתדשו אוריאל ארמוד אסתון אכאל אנאור אסכירא
לביאל אלעשה חסניאל למושי אדות תירום אלפי אימיך ארגלא
מיגאל אליאל מדניאל.

These are the names of the angels who serve כלמיה in the fourth encampment:

אבריה אימרהי דמנאי אמנהר יאמנוך פטכיא טוביאל גוליאל אופרי
גמתי אורניאל פריכיהו יארן לטמיאל אוריט תימוגו אנמרי
אלמיניאל יכמטו סטרטו צבעקני בורתיאס רספות כרסון אמאף
ופאטנא אחאל סאביאל בלקיר פכהור הסתר סתריאל אליסס חלסיאל
טרספו קרסטוס מלכיאל ארדק חסדיאל אחסף אמיאל פרנוס
גדיאל סביבאל.

These are the angels who serve אסימור in the fifth encampment:

בתואר שכינתתך אדומא תקו מקפא להבא עלי עזי שכניאל כנור
בנש קרבא סרך חלשיאל הרמנע עבר הוד מלכיה פרעתוף אדעת
קוף מנמלך דינמור אלפנטוס דידריוך כלנה נינחיא דצנחיא מלגדם
דימהן ליברנך תתקהה אפניאל זביטור דכנסור רמגדל להתקוף

עלי גדגדל פרוץ מסרוץ כדיר מוס דיקנא נשר תוב דרומיאל
דיראז דמולא דידיאל טעי כרם אתר עקב הונמורא אנקיו גזריאל
צביאל צביודע ייקר אדות רגביאל.

These are the names of the angels who serve פסכר in the sixth encampment:
אזיאל ארביאל טריפון פוכבוס פסתמר ליבניאל קרונידן שוכדון
סלבידם עמיאל עוזיאל פניאל תרמיאל חממיאל צרמיאל נימסוס
נודנייא באריבא זוננום חסטואל סדריאל הופניאון קדמיאל כפנייא
ארמיאל עדמון הרמור צפליאל ספריאל קחניאל שבכיריא ארמוניס
טופומוס פצציאל חטפיאל פרסומון נחליאל.

These are the names of the angels who serve בואל in the seventh encampment:
נוהריאל דבבאל דימתמר דבאל מחשיו אאור דיאם בביתאל סרורא
אהגייה פרופיאל מכסיאל עלזיאל תכורכס קרומיאל רמיאל לחסון
סלחיאל אחיאל אכר אובר סרוגיאל ידואל שמשיאל שפטיאל
רחביא אחמודא מרמרין אנוך אלפרט אומיגרא קרוכנס סרפיאל
גדריאל ארדודא פורטניאל אגמיאל רהטיאל דיתרון חזאל פתואל
גלגלא דמנצר זזיאל.

THE SECOND FIRMAMENT

Upon the first step stand these:
אחמריאל הדריאל רציאל הסעיאל דמימיאל זבדיאל רנזיאל
ענשאל כטבראל.

Upon the second step stand these:
עזזיאל חננאל פצציאל ישעיאל דלקיאל ארפדא מראות ריפיפיס
אמניאל נחמיאל פזירום ענבאל.

Upon the third step stand these:
יהואל דעיהו אליאל ברכיאל עלי ספום פנימור אלעזר גבליאל
כמשיאל אודהאל יעצאל רפפיאל פספיאל.

Upon the fourth step stand these:
צגריאל מלכיאל אונביב פגריאל ענניאל כלנמיא אומיאל מפנור
כוזזיבא אלפיאל פריביאל צעקמיה כדומיאל אשמדע הודיה יחזיאל.

Upon the fifth step stand these:
קונאקריאל פתוניאל נקריאל איאל יאבותיאו בבסבאו בכפי מבום
סכתבאו אמריאל יאלאל מכסאבו.

Upon the sixth step stand these:
אביהוד קיטר זלקיאל סתריאל אדרך גחליאל תמכיאל סמכיה רבעיאל
ינקמיאל שמיהוד מהריאל גומיאל כרכוס קנז קניאל כנטון.

Upon the seventh step stand these:
פתחיה רזיאל אגריאל הגדיאב אדרון כרקטא קטיפור אבריאל
שתקיאל עמיאל סיכברדום.

Upon the eighth step stand these:
אברה ברקיאל אדוניאל עזריאל ברכיאל עמיאל קדשיאל מרגיאל
פרואל פניאל מרבניאל מרניסאל שמיאל עמניאל מתנאל הוד הוד.

Upon the ninth step stand these:
גדודיאל סכסיאל תרסוניאל נצחיאל אצדא רבניא חלילאל תוקפיאל
סמכיאל פדהאל קרבא ציאל פראל פתחיאל.

Upon the tenth step stand these:
דכריאל חריאל שבקיאל אתכיאל סמיכאל מרמואל קנאל צפתף יהאך
אל צדק אכפף עזמאל מכמיכאל תרכיאל תבגיאל.

Upon the eleventh step stand these:
רפדיאל דמואל מארינוס אמינאל צחיאל עקריאל אדניאל רדקיאל
שלמיאל אסתטיאל סטאל אגלגלתון ארמות פרחגאל נפפמיות.

Upon the twelfth step stand these:
אסטרימי בראות במראות דרודיאל שדרליאל תלהבם ברגאל פיאל
פפאל יכפתיני כלפתון בובוכוך אומטון ארטמיכטון אשמיגדון
ספניג פרניגאל פסיכסוך תאגישון ארטלידי.

THE THIRD FIRMAMENT

These are the names of the angels who serve יבניאל:
שעיפיאל אדריאל תדהדיאל בעשיאל טהפיאל רלביאל בלניאל
תהזריאל אעזיאל אמנחאל מלתיחיאל דיבקיאל ברשסאל סחאל
תתבאל קסמיאל טסיאל קסטסדיאל נמדיאל.

These are the names of the angels who serve רהטיאל:
אגרא זרגרי גנטס תעזמא לתסרפאל גדיאל תמניאל עקהיאל
גוחפניאל ארקני צפיקואל מושיאל סוסיאל התניאל זכריאל
אכנסף צדקי אחסף נכמרא פרדיאל קליליאל דרומיאל.

These are the names of the angels who serve דלקיאל:
נוריאל אזליבן איליאל מלכיה חיליאל חרהאל שלקיאל צגריאל
פסכיאל עקריאל סמניאל צבביאל נחליאל תגמליאל אמינואל תלבעף
קטחניאל אפריאל אנגיאל משריאל אמנגנאן.

THE FOURTH FIRMAMENT

These are the names of the angels that lead (the sun) during the day:
אבראסכס מרמראות מוכתיאל מארית צדקיאל יחסי חסיאל רבאל
יאבוך מיאל כרימכא מרמאן פואל גבריאל אשתון תוקפיאל אליאל
נפלי אואל קודשיאל הודיאל נרומיאל ירשיאל מלכיאל אגריתאל
להגיאל מנוריאל פלאואל נוריאל הרמאיאל נסבריאל.

And these are the names of the angels that lead (the sun) during the night:
פרסיאל צרציאל עגיאל נבימאל עמיאל ישריאל אשמעואל
שפטיאל שאואל רדריאל שעסיאל ליבבאל בנריאל צגריאל מנהאל
למיאל פריאל פדהאל ליבראל רבצאל חמקיאל בגהיאל נבריאל
קצפיאל רעדניאל חתניאל אספפיאל חלואל שמאיאל זחזחאל
נכבריאל פצאל קמניאל זהאל חדיאל.

THE FIFTH FIRMAMENT

These are the names of the twelve princes of glory of the fifth firmament:
שעפיאל דגהיאל דידנאור תענבון תרורגר מוראל
פחדרון ילדנג אנדגמור מפניאל חשנדרנוס אברכיאל.

THE SIXTH FIRMAMENT

These are the heads of the encampments which are in the west of the firmament:
ויותן דוכמסאל כרהאל אשריאל ביואל נרהאל גצקיאל גרעיה
שריאל מסגיאל חניאל אורפניאל אקודו מוכאל אלניתכאל דמאל
אכזאן שיראיום נהריאל בהדרך שופריאל סדרכין דבובאור אמליאל
תמפניה בהחמל פרנין אמצתיאל תימנהרק.

Over these אפרכסי , who has his camp in the west, is ruler.

These are the heads of the encampments which are in the east of the firmament:
גוריאל סניאל עזריאל שריאל אליאל מלכיאל מלמיאל צמיאל
רנחיאל אקריאל קשתיאל אברכיאל שדריאל ספיפיאל ארמאת דמואל
מריאל ענניאל ניפליאל דרמיאל געשיאל מנהראל בהניריאל אפשריאל
קלעיאל הדרניאל דלריאל שעפיאל דלגליאל עדנניאל טהריאל
דבריאל המנכיאל הניאל טוביאל.

Over these תוקפירס, who has his camp in the east of the firmament, is ruler.

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